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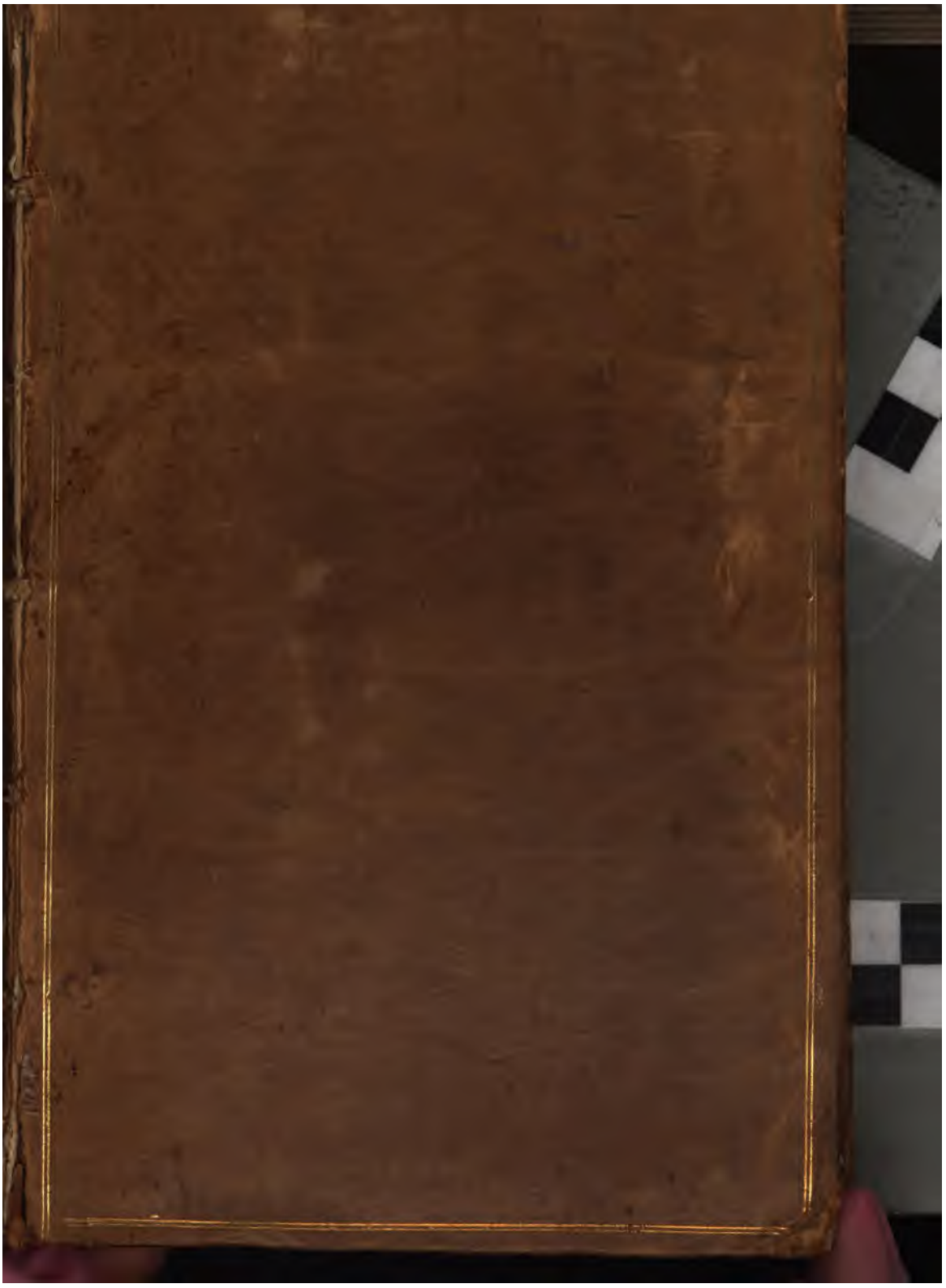

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☞ The Price of Brambilla's *Military Surgeon's Inſtrument Caſe* (See p. 560.) is 2l. 11s. 6d.

THE

THE MONTHLY REVIEW,

For JANUARY, 1786.

ART. I. *An Eſſay on the Polity of England:* with a View to diſcover the true Principles of the Government; what Remedies might be likely to cure the Grievances complained of; and why the ſeveral Proviſions made by the Legiſlature, and thoſe recommended by Individuals, have failed. 8vo. 6s. boards. Cadell. 1785.

THAT the *conſtitution* of the Engliſh government is founded on, and ſupported by, the mutual operation of the legiſlative and executive power; and that *true liberty* ariſes from the exact counterpoiſe of prerogative and privilege, are poſitions which, conſidered in a *general* light, few have had the hardineſs to queſtion; but in analyſing, and explaining, theſe poſitions, political writers have differed exceedingly. Arguments which have deſcended to *particulars*, and facts which have been adduced to give them credit, have led to oppoſite concluſions;—and the queſtion ſtill remains to be debated—*how much* is to be given to the *legiſlative*, and how much to the *executive* power;—*what* is due to *prerogative*, and what to *privilege*:—above all, *who* are the people, and *wherein* doth their liberty conſiſt?

The deſign of the preſent work is to place theſe important inquiries in a clear light, and to give them a diſtinct and definite anſwer. For this purpoſe, the Author examines them by rational arguments, and by hiſtorical evidence; and ſtrengthens his reaſoning, and his appeals, by the authority of the moſt celebrated writers on general polity, and on the ſpirit and conſtitution of the Engliſh government in particular.

This cool, diſpaſſionate, and uſeful publication, is divided into ſix Books; and each Book is ſubdivided into diſtinct Chapters, in order to give the Reader a clear view of the ſeveral ſubjects that are diſcuſſed in it, and to enable him to form an accurate idea of the whole.

The firſt Book is chiefly deſigned to expoſe the dangerous tendency of thoſe doctrines which aim at the ſubverſion of monarchy.

The Author examines the nature and limits of the executive power; and concludes, from an induction of particulars, that

the Engliſh government, though it bears a monarchical form, is, in reality, rather a republic. Ultimately and ſubſtantially, the great efficient powers of the ſtate; legiſlative, inquiſitorial, judicial, and cenſorial, may be ſaid to be principally entruſted with the people. The King is in fact little more than the great ADMINISTRATOR of government, or EXECUTIVE power.

The Author traces the origin of the conſtitution in the feodal law; and obſerves, that this law, though it well ſuited a military ſtate, was defective in civil polity. Its defects in this reſpect gave riſe to *judicial* authority, and made that authority diſtinct from the executive. The *Aula Regis* was therefore aboliſhed in the reign of Henry II.; the courts of juſtice were erected; and the ancient mode of trial by JURY, which had been practiſed by the Saxons, was revived. This invaluable privilege was confirmed by *Magna Charta*, and may be conſidered as the baſis of Engliſh liberty. The perſon and property of the ſubject are ſecure from the graſp of arbitrary power. The King cannot interfere in private cauſes. The Judges are rendered independent of the royal mandate by holding their offices, not as formerly, *durante bene placito*, but, *quamdiu bene geſſerint*: and, to prevent any malverſation, they are ſubject to impeachment in parliament, where, in caſe of judgment, they are not allowed to plead the King's pardon. Thus the adminiſtration of impartial juſtice is effectually ſecured.

The Author next treats of the *legiſlative* power; and obſerves, that as the feodal law was defective as a ſyſtem of *civil* liberty, it was no leſs defective as a ſyſtem of *political* liberty. As it was found incompatible with the liberty of the ſubject to veſt a power of *enacting* and *expounding* the laws in one perſon, ſo it was manifeſtly found to be equally inconſiſtent, that one perſon ſhould have the ſole power of *making* laws, and *enforcing* the execution of the judicial deciſions.

Writs were firſt iſſued (at leaſt the firſt on *record*) by Henry III. in the forty-ninth year of his reign, to ſummon knights of the ſhires to parliament; and at the ſame time the cities and boroughs were written to, and required to ſend members.

The Author gives a brief hiſtory of the riſe of both houſes of parliament; particularly of the powers from time to time aſſerted by the Commons, and the influence they have gradually obtained in the great council of the nation.

From the firſt introduction of citizens and burgeſſes into parliament, to the 22d Edw. IV. (that is upwards of 218 years), ſo little was the diſtinction, or honour, of being a repreſentative ſought for, that in all that time there were only two or three inſtances of controverted elections. Towns frequently ſaw with indifference the privilege taken from them by their ſovereign, and given to others. Inſtead of giving a great price for a ſeat in parliament,

parliament, as is now frequently the practice, ſo ſmall was the value at which the privilege was formerly eſtimated by the perſons elected, that they received wages for their attendance; and the electors, ſo far from coveting the right of election, frequently looked on it as a burden to pay wages for what they deemed no advantage, and petitioned to be relieved from it.

It was in the reign of Edward III. that the parliament was divided into two houſes; and the Commons, from this period, grew into greater and greater conſequence. They now began to ſet up diſtinct claims, and aſſerted peculiar privileges. No *tax* could be laid on, no *law* could be enacted without their conſent, ſeparately given, as an independent and diſtinct body, that had the power of choice or refuſal within themſelves.

The Author traces the hiſtory of parliament, ſo far as it reſpects the powers aſſumed by it, through the different reigns of our Engliſh monarchs, to the revolution; and in the account which he gives of its ſtruggles with prerogative in the reign of Charles I. we clearly perceive the ſide to which he leans, though he expreſſes himſelf with great decency, and by no means vindicates thoſe ſtretches of power which proved ſo fatal to that miſguided monarch; to whom, however, he gives ample credit for 'rectitude of intention.'

In the concluſion he ſays, 'The Commons having ultimately eſtabliſhed a right to command the purſe, the common medium for the exchange of all things, the command of every thing, in a manner, has in conſequence devolved upon them.... The Gommons have alſo acquired a privilege of *propoſing* laws, not only concerning the judicial power, and the adminiſtration of civil and criminal juſtice, but to aboliſh or abridge any prerogatives of the executive power which may be thought injurious: whereas, on the other hand, the King in perſon (and very properly, conſidering the magnitude of royal authority) has no power to propoſe any law, either to aboliſh or abridge the privileges of the Houſe of Commons: the Commons can act in the offenſive; the King can only defend.'

'And let us,' ſays he, 'not forget the long ſtrides that have been taken towards ariſtocratic power, with ſeveral changes that have been made from annual to triennial, and from triennial to ſeptennial.'

In delineating the conſequences that naturally ariſe from the interference of the legiſlative and executive power, the Author hath evidently an eye to the late ſtruggles of the coalition, and the violent outcry that was made againſt the King for diſſolving the parliament. He paints, in very ſtrong colours, the danger that would reſult to the community from giving the Houſe of Commons an undue power over government; and ſeems to think, the nation hath more to dread from that quarter than any other;

and that thoſe who have a regard for their liberties ought to watch parliament with a more jealous eye than the throne, becauſe parliament hath the greater opportunity of effecting their overthrow, and, perhaps, in certain circumſtances, a ſtronger temptation to effect this dreadful cataſtrophe than the ſovereign himſelf.

Should the Houſe of Commons gain that end which the leaders of the *late* parliament are ſuppoſed by this Author to have had in view, 'the Conſtitution would inevitably be loſt, and we ſhould find, as in the time of Charles I. a ſet a men forward to erect themſelves into a formidable party, and bold enough to declare that the practices are conſtitutional; and that the nation can only be governed by ſome great and powerful party, or what they may call a *coalition*, or *connection*, of parties.'

The ſecond Book treats of the caution which ſeems to be neceſſary in *reducing* either the *prerogative* or the *influence* of the crown.

In ſome reſpect or other the power of the crown hath been diminiſhed ever ſince the Conqueſt.

The Author traces out the real power of the crown in eccleſiaſtical concerns—in matters of revenue—in military affairs—in judicial proceedings—in the legiſlature; and ſhews how that power is reſtrained in all. From the whole, he concludes, that there is no reaſon to be alarmed at the claims of prerogative; for it is not in the power of the crown to effect any material injury to the ſtate; and that the intereſts of the King and the People are inſeparably blended.

In the third Book, the Author examines the nature of the grievances complained of, with a view to diſcover the principle from which they originate, and the remedies moſt likely to cure the complaint.

Government may be diſtinguiſhed by its *nature* and its *principle*; the parts which conſtitute its form and ſtructure; and the principle by which it is made to act.

The Engliſh government is commonly called a *mixed* government, becauſe it is made up of three diſtinct parts, all acting in concord, to produce one end, and that is *general happineſs*. King, Lords, and Commons, may be called the monarchical, ariſtocratical, and democratical powers of the ſtate, centering in one object. When theſe powers claſh, the conſequence is diſorder; and, unleſs they are reduced to harmony, the final iſſue will be, either tyranny, or anarchy.

The principles of ſuch a government as that of England, are virtue, wiſdom, and power. A defect in theſe principles is the cauſe of faction; faction of corruption; and all the evils which reſult from it. Private intereſt will be preferred to the general good; power will be proſtituted to the purpoſes of ambition, when

when wiſdom ceaſes to direct, and virtue to guide, the public councils.

Suppoſing then that *virtue in the Houſe of Commons*, and *power in the Crown*, are the things which are wanted, the queſtion is, How are they to be obtained? The anſwer is, "Deſtroy faction and corruption."

— *Aye, there's the rub!*

He who can point out the means moſt likely to effect the overthrow of theſe evils, deſerves an *Ovation* in honour of his wiſdom. But he who can apply the remedy preſcribed, and actually make it produce the effects intended by it, is entitled to the *higher triumph*, and the *Monumentum ære perennius* ſhould perpetuate his fame.

In this book the Author treats of parties and factions—of corruption—of boroughs—of dividing counties into diſtricts—of qualifications in elections—of ſhort parliaments—of drawing a line between liberty and power.

He lays it down as a general maxim, that whenever the repreſentatives of a people loſe their virtue, the people whom they repreſent muſt in the end loſe their liberty. 'The government of England,' ſays he, 'upheld by corruption, is not unlike a human body ſupported by drams. Each may, by theſe means, receive momentary ſpirits and vigour; but the one will as aſſuredly deſtroy the political, as the other the human conſtitution.'

'Our *judicial* proceedings ſeem to be admirably contrived to reſiſt the influence of corruption: ſurely then, the *legiſlature*, which is charged with a much more important office than that of adminiſtering and *expounding* the laws, namely with that of *making* them, ought to be equally far removed from all poſſibility of corruption.'

Our Author attributes the calamities which this country hath experienced to a defect in the repreſentation. It is to this ſource that we may trace up the foul ſtream of faction, corruption, prodigality, diſorder, and miſmanagement.

'For my own part,' ſays the judicious and honeſt writer, 'after the moſt minute conſideration of the three great powers of the conſtitution, the legiſlative, the judicial, and the executive; after the cloſeſt attention to the fundamental principles of the Government, particularly of that part of it, the Houſe of Commons, with a view, if poſſible, to find out the cauſe of the complaints which have ſo long ſubſiſted, I muſt confeſs I cannot help imputing to the civil diſſentions in the Lower Houſe of Parliament the moſt of our political evils.

'If this be truly the foundation of our complaints, there muſt be ſomething fundamentally wrong in this part of the conſtitution. Has then the equilibrium of power, which originally ſubſiſted between the ſeveral branches of the Government, been affected by any accretion of numbers or wealth to the Houſe of Commons, during, or ſince,

ſince, the peaceable times of Henry VIII. and Q. Elizabeth? Are the laws which eſtabliſh the right of ſuffrage, and are fundamental to this part of the conſtitution, ſo framed as to convey the will of the community in the choice of their repreſentatives? or have any perſons acquired a private right of electing the repreſentatives independent of the will of the Public? Have, conſequently, any members, inſtead of being elective, and, like a jury, returning as ſoon as they have performed their functions, into the maſs of the people, to partake in common with them of the general benefit or hardſhip ariſing from their own deciſions, become hereditary; by which, the democratic being turned into an ariſtocratic aſſembly, the *nature* of the Government is changed? Have the conſtituents frequent opportunities given them of correcting any error they may have made in their choice; or has any ſtatute been made abridging this fundamental right of the People? Has that equality of intereſt betwixt the repreſentative and his conſtituents, which is alſo fundamental to that part of the Government compoſed of the People, or thoſe who repreſent them, been preſerved? Or have the repreſentatives, by the operation of time, or by any ſtatute giving a longer duration to their exiſtence than formerly, acquired a ſeparate and diſtinct intereſt from the body of the People, which has diſpoſed them to conſider any private views of their own, rather than to repreſent or expreſs the will of the People; and thus the *principles* of the Government have become ſubverted? Should this be the caſe, can we ſay the fundamentals of the conſtitution are maintained? If not, what have been the conſequences? Have any members been moved by views of private intereſt or ambition? Have any conſtantly and indiſcriminately oppoſed, and others implicitly acquieſced in every meaſure of the executive part of Government? Have parties hence been formed, united by no tie of public virtue, but connected merely by private intereſt? Has a ſyſtem of faction and corruption, therefore, been adopted? Have prodigality, diſorder, and misfortune therefore increaſed?

'All this is ſurely deſerving the moſt ſerious conſideration.'

The Author is of opinion, that if we really wiſh to ſee free elections in counties, inſtead of increaſing the *number* of voters, we ought, on the contrary, to reduce the number, by increaſing the *qualification*. Where the freeholders are extremely numerous, the increaſing the qualification would be attended with many great advantages. It would ſhorten the time uſually ſpent in the election, and prevent drunkenneſs, riots, tumults, and tavern and other expences. Bribery, too, would be leſs practiſed among a ſet of independent, than a ſet of needy, electors: and as *life*, *liberty*, and *property*, are the object of the laws, it ſeems to be moſt agreeable to reaſon, that beſide his life and liberty, an elector ſhould have ſome property to defend.

But he grants, that what might be proper for a numerous body of electors, might be pernicious for a ſmall one: and therefore in elections for boroughs, no landed or pecuniary qualification is [*in general*] required in the voters.

'The melancholy truth,' ſays he, 'is, that in counties the electors are too numerous; in boroughs too few.

'In neither counties nor boroughs the election is *free*. Counties, having too great a number of electors, are generally influenced by a few great people; moſt commonly, perhaps, by the nobility.

'In boroughs, where the number of electors is ſmall, the matter is ſtill worſe. Particular families not only enjoy an excluſive power over certain boroughs themſelves, but ſuch a power as they can diſpoſe of by ſale. Or, if the ſmall boroughs happen not to be ſo far under the power of any particular individual, but the power of election remains in a few freemen, the caſe is very little better; a ſale is the natural conſequence. By wholeſale or retail, if the borough be not repreſented by the proprietor himſelf, it is ſure to be ſold.

'Even the boroughs generally deemed the moſt unexceptionable, are not exempt from a conſiderable ſhare in this traffic. In the very boroughs where that darling privilege, a kind of univerſal right of ſuffrage, prevails; and where, therefore, the number of electors may poſſibly be conſiderable, it is well known, that a ſingle guinea a-piece given to the electors, would be preferred to all the intellectual endowments the candidates could poſſeſs. Indeed, it may be looked upon as a general rule, almoſt without exception, that, in all boroughs, money is the merit of the candidate.

'But theſe are not the only imperfections attending the preſent mode of repreſentation. For ſhould the *number* of electors be wholly unexceptionable, yet if they be confined to a narrow diſtrict, and the very loweſt of the people be permitted to vote; at ſome time or other the place is ſure to fall under the influence of ſome wealthy individual; and eſpecially under the preſent mode of electing *two* members for a place. To illuſtrate this by an example. I could point out a borough where a certain perſon has about an hundred and twenty of the burgeſſes for his tenants, and the whole number of freemen is about one thouſand; and yet he and his predeceſſors have, for ages, generally brought in one of the members. It will not, perhaps, be eaſily conceived how ſo ſmall a number ſhould produce ſo great a certainty; but a little reflection will make the matter plain. If there happens to be a conteſt, it is generally thought to lie between the other two candidates. Of courſe, each of the others, for fear of ſtrengthening his rival, gets his friends to throw their ſecond votes on this gentleman. And thus, from an imaginary ſecurity, and by the help of a ſmall dole, annually diſtributed to the poor burgeſſes by one of the family, he becomes really ſecure; and not only ſecure himſelf, but capable of caſting the ſcale in favour of either of the other candidates alſo. For as the dependents on this intereſt are at the poll reſerved to the laſt, they can either give ſingle votes for their landlord, in caſe they apprehend his election to be in danger; or if not, can give a ſecond vote to any of the other candidates he is inclined to favour.

'But, were the diſtrict more extenſive, or only one member choſen inſtead of two, this intereſt would, in a great meaſure, vaniſh. In a large diſtrict, and eſpecially if ſome qualification were required, the property of any individual would be of little avail. But if, added to this extenſion, one member *only* were to be choſen, the influence would be in a manner none at all. Nay, if the borough I have alluded to, was to remain circumſtanced as at preſent,

and only one member were to be elected inſtead of two, I much queſtion, whether the intereſt I have mentioned would have greater certainty of ſucceſs than that of any other perſon. For, though the gentleman ſhould be able to command a hundred and twenty votes, a number more than equal to that, I think, would, for that very reaſon, be againſt him.

'I ſhould, therefore, apprehend, if counties be too numerous; the boroughs be too confined, both in reſpect of numbers, and extent of diſtrict; and there be a fault in requiring more than one member for a place; that that mode of election would be the moſt perfect, which would avoid all theſe inconveniences. And this, I think, might be obtained by requiring, not the counties or boroughs, but every market-town, and a certain diſtrict of the adjacent country, containing a ſufficient number of the adjoining pariſhes, to ſend *one* member.'

As the Author conſiders the preſent ſtate of repreſentation as eſſentially defective, he doth not think that the *frequency* of elections will cure the evil. If elections be not *free*, it will be of no ſervice to make them *frequent*. Such a meaſure would only tend to create a more grievous expence, more violent heats and animoſities, and would produce a ſtill greater fluctuation and inſtability in the Engliſh councils.

The Author conteſts, in a very ſenſible manner, ſome leading poſitions in a book, generally attributed to Mr. Burke, entitled, *Thoughts on the Cauſe of the preſent Diſcontents*; and ſome of the pleas of the *coalition* for what was called 'a firm, efficient, extended, and united adminiſtration.' Inſtead of looking on the Houſe of Commons as the guardians of *liberty*, the leaders of this party conſidered them as inveſted with every *power* of the ſtate. 'Every action of ſuch men,' ſays our Author, 'points to the ſame object, namely, to aggrandize the power of that Houſe, and depreciate the power of the crown.' The interference with the King in the choice of his miniſters, and the repeated attempts that were made by the late parliament to *controul* that choice, and even put a *negative* on it, was a moſt dangerous procedure; and, if it had ſucceeded, the conſtitution would have received a ſeverer blow than it hath experienced ſince the period when parliament firſt triumphed over the prerogative of Charles I.

The fourth Book treats of the views of the legiſlature at different times, to remedy grievances, &c.

All the ſchemes of the legiſlature to eſtabliſh the liberty of the people, and remedy their complaints, may be reduced to the following heads:

The firſt claſs conſiſts of thoſe ſtatutes which ſeem intended to *remove undue influence in the* CROWN, viz.

The bill of rights [1 Will. and Mary].

The ſtatute for reſtraining perſons holding offices in the cuſtoms, exciſe, &c. from *voting* at elections. [22 Geo. III.]

The ſtatute for reſtraining perſons holding offices in the cuſtoms, &c. from *ſoliciting* votes, or *intermeddling* at elections. [12 & 13 Will. III.]

——— for preventing a *greater number* of commiſſioners from being appointed for executing any office than uſual. [6 Ann.]

——— for vacating the ſeat of any member accepting any *office of profit* from the Crown: yet ſuffering him to be re-elected. [6 Ann.]

——— for preventing any perſon holding a *place* in the cuſtoms, exciſe, &c. or having a *penſion* during pleaſure, or for any term of years, from being elected, or ſitting, voting, or acting as a member. [5 Will. & Mary. 6 Ann. 1 Geo. I.]

——— for excluding perſons concerned in certain *contracts* made for the public ſervice from the Houſe of Commons. [22 Geo. III.]

——— for ſuppreſſing certain *parliamentary offices* payable out of the revenues of the civil liſt. [22 Geo. III.]

The ſecond claſs enumerated and briefly examined by this Author, conſiſts of ſtatutes which were deſigned to remove *all undue influence on the* CONSTITUENT *body of the people*; viz.

The ſtatutes requiring in certain electors, as a qualification for voting, a freehold eſtate of 40 s. annual value. [8 Hen. VI. 20 Geo. III.]

——— for excluding copyholders from a right of voting. [31 Geo. II.]

——— againſt bribery in electors. [2 Geo. II.]

The Author conſiders theſe ſtatutes as very proper and ſalutary regulations; but they are liable to be evaded, and are continually evaded, both by repreſentatives and their conſtituents; ſo that the effect is by no means proportioned to the deſign. 'Much yet remains to be done to improve the *virtue of the repreſentative body*, and *the power of the Crown*.'

In the fifth Book, he examines the different ſchemes of private individuals to remedy the grievances complained of. Theſe ſchemes he reduces to the following general heads, and examines them diſtinctly:

1. An equal repreſentation, or a repreſentation proportioned to the number of the people.

2. A ſcheme for adding an hundred members to the counties and the metropolis.

3. For limiting the number of the peerage.

4. For chuſing into the miniſtry neutral men, and men of capacity and diſintereſtedneſs.

5. An equal repreſentation and annual parliaments.

The ſum total of this eſſay is—that 'the remedies provided by the *legiſlature* have been *inadequate*; that the ſchemes propounded by *private individuals* have been apparently *pernicious*; but that, were

were the inhabitants of every conſiderable *place fairly repreſented* in parliament; had the members, when choſen, *a common intereſt with the community*; and (to keep them within the bounds of their duty) were they *removeable, if needful, as formerly, at the end of every ſeſſion, when they had given a proof how they had behaved themſelves*; and were the *conſtitutional boundaries of their duty clearly aſcertained*; in few words, were faction and corruption baniſhed the Houſe of Commons, the houſe would poſſeſs *virtue*, and the confidence of the people; the people would enjoy *liberty*, and the government *power*; *profuſion* would ceaſe, and we ſhould be a *free and happy people, a glorious nation.*

'It would be too preſumptuous in me to pretend, that what is here mentioned are preciſely the *only right meaſures* to be purſued. To mark out the exact line of conduct which ought to be adopted, is perhaps too much for the limited underſtanding of any individual. It will be ſufficient for me, if I have pointed out the object; let others find out the path by which it may beſt be come at. But ſurely the ſubject is of great importance: ſomething is certainly *wrong*. Our *public treaſure* is *profuſely ſquandered*; we are *unſucceſsful abroad*; at *home we are diſcontented*. To ſay nothing of places, penſions, contracts, loans, ſubſcriptions, lottery tickets, or ſecret ſervice-money; it will be ſufficient to obſerve, that from the Tenth Report of the Commiſſioners of Accounts, ſome late proſecutions, and the fortunes that have been amaſſed by private and inferior perſons in our military operations in America, a criminality in the expenditure of the *public money*, and a negligence of inquiring into it, have, of late years, marked our proceedings in a manner ſhocking to thoſe who have any regard for their country. *Our ill ſucceſs abroad* is too fatally proved by the loſs of our dominions. And ſurely no one can ſay we have no *diſcontents at home*, if he looks either at Ireland, or his own country. Some *diſeaſe* there certainly is, which is ſecretly preying on the vitals of the conſtitution. Following the example of Rome, Sparta, and Carthage, the conſtitution ſeems to be verging faſt towards its diſſolution. Governed by men deſtitute of ſufficient legal and conſtitutional knowledge, meaſures of direct oppoſite effects are adopted; and yet both equally faulty.'

We believe the intentions of this Eſſayiſt to be ſincerely good. He writes like a friend to virtue and public order; and his prejudices (if they muſt be ſo named) in favour of monarchy ariſe, we are perſuaded, from the moſt upright principles, and from the horror which he conceives of thoſe times, when faction, under the pretence of liberty, overturned the conſtitution, and introduced a tyranny worſe than the monarchy which it deſtroyed.

He 'preſumes on no merit of ſtyle.' He offers his work to the Public 'with diffidence and diſtruſt.' He offers it as the plain thoughts of a plain man, on a ſubject which he regards as of the greateſt importance. He diſclaims all party-influence. He abhors the diſtinction that hath been made between the *King's friends* and the *friends of the People*, as if their intereſts were ſeparate. He rather wiſhes to be thought, what he hopes he himſelf is—the *friend of the Conſtitution.*

ART.

ART. II. *Letters from Portugal, Spain, Italy and Germany*, in the Years 1759, 1760, and 1761. By Chr. Hervey, Eſq; 3 Vols. 8vo. 18s. Boards. Faulder. 1785.

WE never permit an Author to pronounce judgment on his own work; but we allow him to plead *guilty*, and to turn *evidence* againſt himſelf, when cited at our bar. It ſaves the court much trouble; and beſides, the culprit will have no right to move an arreſt of judgment, when he is condemned on his own free and voluntary confeſſion.

We are always happy when our deciſions are approved by the Public; and our ſatisfaction is encreaſed when the offending party is obliged to acknowledge their juſtice.

Mr. Hervey cannot charge us with partiality, when we only record the ſentence which he hath paſſed on his own letters; and put on it the ſeal of our office.

DEAR SIR, *Falmouth, Dec.* 2[illegible]. 1759.

'You are to conſider this as my firſt and introductory letter to the ſtrict correſpondence you have deſired. The writing ſo much is no trouble, for as I ſhall do it *without conſidering what I write*, I do it likewiſe without difficulty.

'You know already that the papers I am to ſend you are to be upon any ſubject, as it is the liberty you allow in writing, that makes them no trouble. You are to conſider theſe productions as a *ſtrange mixture of incoherences*; among which, however, you may chance to find ſome little matter that ſuits your taſte. All I engage for, is to daub a ſheet of paper over with a black fluid called ink; reducing it into certain hieroglyphical characters, called letters; which letters ſhall be put together into little packets called words; and this is all I promiſe: reſerving to myſelf the full and abſolute power of writing in what language or ſtyle I pleaſe; *intelligible* or *not*; good, bad, or indifferent. In conſequence of this agreement, you may expect to hear from me next week, and ſo on, if I am well, till my return to England.'

To be ſerious. This letter may form a good apology for the *ſtrange mixture of incoherences* that appear through the whole ſeries, to the friend to whom they were originally addreſſed; but will this apology ſatisfy the Public? A man haſtily ſnatching up his pen, after the fatigues or amuſements of the day, to recount his adventures to ſome companion of his ſocial hours, in a familiar epiſtle, preſerving no more form than common and unreſtrained converſation, may juſtly *reſume to himſelf the full and abſolute power of writing in what language or ſtyle he pleaſes; intelligible or not; good, bad, or indifferent!* and if his friend is of ſo eaſy a diſpoſition as to accede to the terms of ſuch a ſtipulation, no perſon hath a right to complain of them. If the parties are agreed, who can be diſſatisfied with what wholly concerns themſelves?

But

But when a man draws forward into open view what could only bear the eye of partial friendſhip, and tells the Public that he will no more keep terms of ceremony with them, than with thoſe with whom he is better acquainted, what is this but rudely inſulting the Public? And what hath he to expect, but a recompence ſuited to his incivility?

There is indeed too '*little of what ſuits our taſte*' in theſe letters, to draw from us any warm teſtimonies of applauſe.

We will, however, ſelect one letter which poſſibly may afford ſome amuſement to our readers. It conſiſts of an account of the Author's journey to the top of Veſuvius. It is dated from Naples, March 24, 1761.

'We only ſtopt at Portici a moment or two to buy ſome bread, as it is reckoned to be very good. This we joined to two fowls and a tongue, which we had brought along with us, and which were to ſerve us after our deſcent from the mountain. Our chariot then carried us to Reſina, a village not much above a mile from Portici, where wheels can proceed no farther. In conſequence, each got upon a jack-aſs, of which animals the neighbouring inhabitants have always plenty to accomodate Veſuvian travellers. The whole village wanted to follow us; but tickets diſtributed by my antiquarian confined the number, and left the reſt ſcolding behind. Notwithſtanding the uneaſineſs of my ſeat upon a pack-ſaddle, I could not avoid entering into the mirth of the company, which conſiſted in ſeven or eight men, beſides my antiquarian and ſervitor di piazza. This latter is nick-named Papariello, and is the moſt like a monkey of any human creature I ever yet beheld. —

'At length we were obliged to quit our jack-aſſes, and truſt to our own feet, as the ſteepneſs of the mountain permitted none but rational creatures to proceed any farther. Before us not a blade of graſs grew. Every thing was blaſted and deſolate. And yet, if we may believe Martial, the ſides of this mountain were formerly very fruitful. But in the epigram in which he expreſſes this, he ſays, their beauty was deſtroyed by an eruption which happened in his time, I ſuppoſe that under Titus. It is the 105th of the ſecond book, and the words are as follow:

Hic eſt pampineis viridis Veſuvius umbris,
Preſſerat hic madidos nobilis uva lacus,
Hæc juga quam Niſæ colles plus Bacchus amavit,
Hoc nuper Satyri monte dedere choros.
Hæc Veneris ſedes, Lacedemone gratior illi,
Hic locus Herculeo nomine clarus erat.
Cuncta jacent flammis, et triſti merſa favilla,
Nec ſuperi vellent hoc licuiſſe ſibi.

'Martial's epigram too proves the ſubmerſion or ruin of Herculaneum, at leaſt, you ſee he ſays, that once there was a famous place here of that name,

Hic locus Herculeo nomine clarus erat.

'But the idea of Mount Veſuvius at preſent is certainly very different from what Martial would give us of it in his ſix firſt lines. Horror and deſolation reign every where. The ſoil nothing but lumps

lumps of lava and aſhes. The aſhes make it very difficult to get up to the top, as your feet ſlip back, and you gain very little ground. This was the diverſion which I was going to enjoy for an hour and a half.' Papariello remained at the bottom chattering with one of the men belonging to the beaſts, he to take care of our proviſions, and the man of his jack-aſſes. In the mean time I was labouring at the aſcent. I had three men to aſſiſt me, two of whom preceded with handkerchiefs about their waiſts, which I had hold of, and the third puſhed my ſhoulders behind. I ſoon, however, transferred my *tergal* aſſiſtant to the antiquarian, who ſeemed to ſtand in moſt need of him. After many ſtoppings to take breath, we at laſt arrived at what they call the *white ſtone*, about half a mile from the top of the mountain, where we ſat down to reſt and warm ourſelves, as the ground was hot, and counterbalanced the miſt and wind we had aſcended to. Meanwhile one of our men was ſent up to the mouth of Veſuvius, to ſee whether its horrid gape was viſible, for ſometimes there is ſo much ſmoke, you can ſee nothing. The mouth, as I have already told you, is about half a mile from this white ſtone, or rather black ſtone; for, if it was to be denominated from its colour, it ought rather to have the latter appellation. Two or three years ago it was thrown, they ſay, out of the mouth of Veſuvius. Surpriſing, if true, how weights of that ſort can be toſſed about in the air! This ſtone is almoſt as tall as a man, and roundiſh. It ought rather to be called a piece of a rock. But our man being now arrived to the mouth of Veſuvius, hallooed to us to come up, a ſign of its dreary opening being viſible. We ſet out accordingly, aſſiſted in the ſame manner as before, and at laſt arrived at the brink of the precipice. As I did not care to *follow the fate* of Empedocles, I was a little cautious at firſt in looking down, and when I looked, there was ſo much ſmoke, I could not ſee any thing at all. I thought the countryman we had ſent before had deceived us in making us come up. However, I found, that by fixing your eyes for ſome time upon the gulf, the wind at certain periods blew the ſmoke away juſt enough to have a peep. What I ſaw was horrid, but it was not a bottomleſs gulf, as I had imagined. I ſaw a great deſcent of rugged and torn rocks, but ſtill I could behold the bottom of them. My antiquarian explained this to me, by telling me, that the mouth had been open, and the circumference of the precipice twice as extenſive, till a late eruption, which had made it fall in, and jammed it up in the manner I then ſaw; that this was the cauſe, in the laſt eruption, of the mountain's having burſt an opening at the bottom, as not being able to throw out its matter at the uſual mouth, and finding the ſides weaker and more eaſy to force than the ſummit, it had vented itſelf that way. But in all probability it will in time open itſelf a freſh vent in the old place. However, you may imagine that the mouth is not ſo cloſed as not to leave a paſſage ſufficient for the ſmoke to iſſue from. Nay, ſtones and aſhes came out during the eruption below. But then the cavities wind about ſo among the ragged precipices of the *cratera*, that you cannot look down them. The cratera, or cup, is the term of art embracing the whole circumference and extenſion of the mouth of the mountain. The brink of this abyſs may be now about a mile

a mile in circumference, and formerly was above two miles, till the mouth fell in. Though we had taken care to get to the windward, yet ſtill from time to time the ſmoke troubled us. As it was impregnated with ſulphur and other *infernal* particles, it was not only diſagreeable to the ſmell, but, I believe, even dangerous to ſtay in long. You know the fumes of a match almoſt ſtifle you. Think then how ſtrong the effects of all this ſulphur together *ought* to be. However, the common men venture a little down the beginning of this precipice, as a fellow did to get a lady's hat, when ſhe went to the top of the mountain, and which blew off while ſhe was ſtanding upon the brink of the cratera, as I now was. I think the man hazarded his life for the ſake of a trifle ſhe promiſed. Not that there was any danger of his rolling down into thoſe cavities from whence the ſmoke iſſued, but from the noxious effluvia of the ſmoke itſelf. When the mouth throws out fire, you may imagine no perſon can go even where I was now ſtanding; however, that is only ſome few months in the year, but it almoſt always emits ſmoke. After having ſatisfied our eyes ſufficiently with this wonder of nature, we *ſat* out upon our return. The men and I ran as *hard* as we could, quite down to the white ſtone. Every ſtep I took was almoſt up to my knees in aſhes. The old antiquarian was puffing half way behind. I took the opportunity of this delay to pull off my ſhoes, and free them from the quantity of aſhes that had ſtuffed them in my precipitate deſcent. Upon our ſecond ſtarting, I arrived alſo at the bottom much ſooner than my companion. I here, in company with Papariello and our jack-aſſes, found a French friar, who was waiting our return. He calls himſelf the hermit of Veſuvius, at the bottom of which he has a little cell where he lives. When he ſees any ſtrangers going up to the top of the mountain, he prepares ſome biſcuits, wine, fruit, and other things, and meets them in humble tone upon their return to the bottom. But you muſt not think this is all done out of charitable hoſpitality. It goes, indeed, under that name; but the holy father expects double the price to be put into his alms-box for a recompence. Theſe proviſions being joined to our own, we ſat down upon the ground, and began to regale ourſelves after our fatigue. The place where we were making our ruſtic dinner was delightful. As we were upon a riſing ground, though at what is generally called the bottom of the hill, all Naples lay diſcovered to our view. A calm ſea beyond, interſperſed with the iſlands of Procida, Caprea, Niſida, and Iſchia, heightened the proſpect. This added to the pretty and variegated country below us, full of houſes and villages, completed the ſcene. What with this beautiful proſpect, eating our proviſions, and drinking the friar's good wine, which he called *Lacrymæ Chriſti*, though I believe it was not genuine, we all waxed very merry. The Friar too, notwithſtanding his long beard, penitential habit, and the crucifixes tied to his girdle of rope, was extremely facetious. In ſhort, we paſſed an hour very agreeably, till it was time to ſet off, and return to Naples.'

Theſe letters are in general very deficient in moſt of the requiſites of good writing. The language poſſeſſes little force or elegance: it is frequently ungrammatical, and ſtill more frequently

ly coarſe and unpoliſhed. The Author's recitals are tedious; his obſervations are ſuperficial; and his copious extracts from ſome foreign publications, will add little to the ſtores of uſeful information, while they rather ſerve to fatigue than amuſe the reader.

ART. III. *Eſſays on Scripture Metaphors*; Divine Juſtice; Divine Mercy and the Doctrine of Satisfaction. By W. Ludlam, B. D. Rector of Cockfield, in Suffolk; and formerly Fellow of St. John's College, Cambridge. 8vo. 2s. 6d. Davis. 1785.

NOTHING hath betrayed careleſs and precipitate readers into groſſer abſurdities, than a literal interpretation of certain paſſages of holy writ, that are clothed in ſtrong figurative language. Hence have ariſen ſome of the more flagrant errors of popery; and to the ſame cauſe our Author imputes the great miſtakes into which the Calviniſts have fallen, on the ſubject of redemption.

'Metaphors at beſt,' ſays he, 'are only reſemblances; and we muſt not expect to find the reſemblance hold in every circumſtance. The purpoſe of the metaphor is fully anſwered, if the reſemblance holds in ſome one capital point; in that point which is intended to be taught.'

Having explained his general idea reſpecting ſcripture metaphors, and figurative modes of ſpeech, he applies it to the ſeveral doctrines which are diſcuſſed in theſe eſſays, both by a train of abſtract reaſoning, and by poſitive evidence, and rational deductions from the ſcriptures.

The Author ſtrongly oppoſes the ſyſtem of Mr. Hervey, and the other calviniſtical divines, reſpecting *imputed ſin* and *imputed righteouſneſs*: and, through the whole, he appears to be a man of candour, and of conſiderable acuteneſs, both in theology and metaphyſics.

Having eſtabliſhed the doctrine of the atonement on what he deems the ſame ground of reaſon and ſcripture (the ground commonly taken by the *Arminians*), Mr. Ludlam ſays, in the concluſion, 'Men may glean up ſcraps of ſcripture to ſuit any purpoſe. Compare the tenor of what is ſaid by thoſe writers with the tenor of what the apoſtles ſay. We find nothing in their writings about Chriſt being juſtly or truly puniſhed: about imputation of ſin or a charge of guilt; about ſtanding in our law-place as a ſubſtitute, or obligation to puniſhment; about commutation of perſons and penal ſatisfaction; yet, all this is dignified by ſome with the title of *evangelical principles*.'

We cannot conclude this article without endeavouring to rectify a miſtake into which our Author appears to have fallen; and as the miſtake hath been unwarily adopted by other writers, we are glad of the opportunity that is now afforded us of placing

cing the matter in its juſt light, to prevent, as far as poſſible, the ſame miſconception for the future.

In the firſt eſſay, Mr. Ludlam gives his idea of myſteries: and by way of inference from his argument, he ſays, 'this may furniſh us with an anſwer to thoſe who contend that there can be no myſteries in religion.' In the margin, he quotes a well-known maxim, that hath been generally attributed to Dr. Foſter, viz. "*Where myſtery begins, religion ends.*"

This heretical aphoriſm hath been frequently made the ground of calumny; and many of Dr. Foſter's enemies drew from it concluſions by no means favourable to his piety, candour, or modeſty. Pamphlets and poems attacked him for the illiberality of the aſſertion; and had he made it, he would have deſerved reprehenſion.

But ſome perverted his words by a wilful mutilation of them; and ignorant perſons were made the dupes of the impoſition. Others haſtily caught at the ſound, and miſtook the worthy Doctor's meaning.

It will be ſeen what little *real* cauſe there was for cavil, by giving the paſſage in the Doctor's own words, and in its original connection. It occurs in the ſermon on *myſteries*, (Vol. I. Sermon vii. p. 171.) 'If you ſay that you cannot account for the *manner* of God's creating the world, or for the *manner* in which he exiſts every where, of the general reſurrection, and the like, I anſwer, that it is no part of your religion to *account* for it. Where *the* myſtery begins, religion ends.'

Every one muſt admire the good ſenſe, as well as piety and modeſty of this paſſage. And the concluding poſition, ſo far from being heretical, is perfectly conſiſtent with the ſevereſt orthodoxy. Even a Trinitarian might avail himſelf of it, and ſay, 'I pretend not to account for the *mode* in which the *trinity* of the deity conſiſts with a *trinity* of perſons, ſubſiſtencies or properties of exiſtence. *That* is THE SACRED THING which belongs to God. I have nothing to do but to admit it on the credit of a divine revelation. I am not bound to comprehend *in diſtinct parts* what, as a *general poſition*, I think it my duty to *acquieſce in*. The eternity of the deity I aſſent to as a general doctrine, though I have no diſtinct and adequate conception of the thing itſelf. In the ſame *general* and *indiſtinct* way, I admit alſo the doctrine of the divine omnipreſence; but *how* God exiſts and operates every where, is totally incomprehenſible to my underſtanding. But there is no obligation laid on me to believe any thing poſitively as to the *mode*, though I am obliged to admit the truth of the *thing itſelf*. *Where the myſtery*, or incomprehenſibility of it, *begins, there religion modeſtly reſts*. It obtrudes itſelf no farther, and is content to leave it in 'the *majeſty of darkneſs*,' which 'enriches *the throne* of God.'

A ſhrewd

A ſhrewd reaſoner might, on this ground, maintain his footing with ſome *decent appearances*, at leaſt, of truth, as well as of candour and modeſty, and repel the attack of a Socinian, by availing himſelf of the weapon which Dr. Foſter had prepared to his hand.

ART. IV. *Diſcourſes on various Subjects, Evangelical and Practical.* By the Rev. Hugh Worthington, M. A. of Leiceſter. 8vo. 5s. boards. Buckland. 1785.

THE practical ſpirit and tendency of theſe diſcourſes, entitle them to the eſteem of all who read ſermons, rather with a view to improve their hearts, than to amuſe their fancies. The worthy Author compoſed them with the beſt deſign—that of edifying his flock, and impreſſing their minds with a deep ſenſe of the nature and obligations of chriſtian piety, and the moral duties of human life. They appear to have been publiſhed with the ſame good intentions with which they were originally written; and we join our wiſhes with the Author's, that they may be extenſively uſeful to the better intereſts of mankind. He affects no novelties of ſentiment, no refinement of ſpeculation; nor is he ambitious to clothe the ſubject which he treats, with the ornaments of language. He is content to deliver plain truths, in a plain ſtyle; and conſulting utility, is careleſs of embelliſhment. But though his language is plain, it is not grovelling; and though there is not much in theſe ſermons to amuſe a curious taſte, or gratify a critical humour, yet there is nothing in them that can diſguſt or offend men of ſenſe or of piety.

The Author's religious ſyſtem is conducted (but not with any appearance of temporizing ſubtlety) between the extremes of ſocinianiſm and calviniſm; though we muſt acknowledge that it is pretty ſtrongly tinctured with what would have been called *hereſy* by diſſenters of a *former* period. But their principles have undergone ſo great a revolution (particularly ſince the commencement of the *Monthly Review*), that thoſe who would a few years ſince have been denominated deiſts, are now honoured with the title of rational chriſtians; and arminianiſm, which was once excommunicated by an Act of ASSEMBLY, is now admitted into the very temple of preſbyterian orthodoxy; while arianiſm itſelf ſits in the porch, and ſocinianiſm is, at leaſt, *proſelyte of the gate:* yea, and flatters itſelf, that it will, before long, behold its own prieſts in the chief ſeats of the ſynagogue.

We will give the General Contents of theſe Diſcourſes.

(1) A vindication of divine providence. Eccleſ. vii. 15. *There is a juſt man that periſheth*, &c. (2) The ſame ſubject continued. (3) Wiſdom of Jeſus as a public teacher. Matt. xiii. 54. *Whence hath this man this wiſdom*, &c. (4) Neceſſity

of ſerious attention in hearing the word. Luke xix. 48. *All the people were very attentive*, &c. (5) The goodneſs of God, an object of fear. Hoſ. iii. 5. *And ſhall fear the Lord*, &c. (6) On the ſtate of human nature. Rom. ii. 14. *When the Gentiles, who have not the law*, &c. (7) The ſame ſubject continued. (8) God's impartiality in his dealings with men. Ezek. xviii. 4. *All ſouls are mine*, &c. (9) On the new birth. 1 John, ii. 29. *If ye know*, &c. (10) The love of God. 1 John, iv. 10. *Herein is love*, &c. (11) Propitiation of Chriſt. *Same text.* (12) On our calling and election made ſure. 2 Pet. i. 10. *Wherefore the rather, brethren*, &c. (13) Same ſubject. (14) On juſtification by faith. Rom. iii. 28. *We conclude*, &c. (15) Nature and effects of good and bad habits. Jer. xiii. 23. *Can the Ethiopian*, &c. (16) Deceitful nature and hardening tendency of ſin. Heb. iii. 13. *Leſt any of you be hardened*, &c. (17) The evil of inſtability. Gen. xlix. 4. *Unſtable as water*, &c. (18) Autumnal reflections. Iſa. lxiv. 6. *We all do fade as a leaf.*

Our Author's ſentiments reſpecting a much diſputed doctrine, may be learned from the following extracts from the eleventh diſcourſe: to which we will ſubjoin a note that could not be ſo properly introduced into the body of a ſermon that was preached to a common audience.

'The TWO GREAT ENDS of a propitiation for ſin are theſe; to manifeſt God's abhorrence of ſin, and his readineſs to forgive ſinners. It is a token or ſymbol of GUILT in the offender, and of MERCY in the offended.

'I was pleaſed to find that a celebrated writer*, though noted for his freedom of ſentiment, allows, "that the maction or ſacrificing of a living creature, *expreſſing the deadly nature of ſin*, at the ſame time that it aſſured them to whom it was appointed, of eternal life, through a ſacrificed Redeemer, was ſuitable to a ſtate of guilt. This he ſaith concerning God's appointing ſacrifices after the fall of our firſt parents, as a ratification of his covenant of mercy with them.

'Under the law of Moſes, God appointed annual ſacrifices of atonement for the ritual offences of his people, in the uſe of which they were to afflict their ſouls, to exerciſe humiliation and repentance. (Leviticus, xvi. 29, 31.) Of theſe ſacrifices it is ſaid, *in them there is a remembrance made of ſins every year.* In this manner, theſe ſacrifices were to be memorials of their guilt, and aſſurances of their reconciliation with God.

'Theſe, being a ſhadow of good things to come, were plainly typical of the great ſacrifice of Chriſt; which excites remembrance of all ſin, or puts the ſinner in mind of his guilt and danger, calls him to deep repentance, and at the ſame time is a proof and pledge of God's forgiveneſs to the contrite in heart. It is ſaid, if the blood of bulls and of goats ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, or putting away ritual pollution, how much more ſhall the blood of Chriſt, who through the Holy Spirit offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God?

* Dr. Taylor's ſcheme of ſcripture divinity.

'In

'In this manner, the blood of Chriſt was intended to purify and eaſe the conſcience: firſt, to awaken a ſenſe of guilt therein, that all dead or wicked works might be put away; and then to heal and comfort the ſoul, by the hope of forgiveneſs FOR HIS NAME'S SAKE *.

'The end of executing juſtice on offenders can only be to guard the law from contempt, and prevent the future violation of it. Chriſt's propitiatory ſacrifice for ſin tends to do all this in a very awful manner.

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* Δια το ονομα αυτου.—This expreſſion of the Apoſtle John (1 Ep. ii. 12.) ought to be carefully attended to on the ſubject of redemption. The whole verſe is this; *I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake.* That by HIS the Apoſtle meant CHRIST, appears from the connection, for our Saviour is ſpoken of in the 6th and 8th verſes, from whence to the 12th no other perſon is introduced to which *his* can refer: accordingly, Grotius, Hammond, Benſon, &c. all refer it to *Chriſt*. Now, had the prepoſition δια been followed with a genitive caſe, it would have ſignified only *through* his name; but when it has an accuſative, as in this inſtance, its uſual and proper meaning is *for the ſake*, or *on account of*, as the grammarians have largely ſhewn, and as the following examples abundantly teſtify; Mat. xiv. 9. Mark, ii. 27. John, xii. 9. 1 Cor. ix. 23. Col. iii. 6. 1 Theſ. v. 13. 1 Tim. v. 23.—Conſequently, δια is in this caſe ſynonimous to ενεκα or εινεκεν; compare Mat. x. 22. with Mat. xix. 29. Dr. Benſon, indeed, thought that in the Old Teſtament, whenever the phraſe *for his name's ſake* is applied to God, the LXX rendered it by ενεκεν and not δια; and this is true in the examples he has collected; but if the reader will turn to 1 Sam. xii. 22. 2 Kings, xix. 34. 2 Chron. vi. 32. Iſaiah, xxxvii. 35. Ezek. xxxvi. 21, 22. he will find δια uſed, and not ενεκεν: and that the LXX conſidered theſe two words as exactly parallel, appears from Jer. xiv. 7. compared with *verſe* 21. This latter reference is of peculiar moment, for it proves, not only that δια with an accuſative and ενεκεν are ſynonimous, but alſo that *for* THY *ſake*, and *for* THY NAME'S *ſake*, are phraſes of juſt the ſame import: and thus in the New Teſtament, *for* MY *ſake*, and *for* MY NAME'S *ſake*, are uſed promiſcuouſly for each other, Mat. x. 22 and 39. (So Acts ii. 21. *the name of the Lord* is put for *the Lord.*) Hence it appears to be the obvious meaning of the words before us, that our ſins are forgiven us (among other conſiderations) *for Chriſt's ſake*. This, as Grotius obſerves, well agrees with our being commanded *to pray in his name*, which indeed has ſcarcely any meaning, if God hath not a particular reſpect to his Son in beſtowing favours upon us. Nor can ſuch a doctrine, rightly underſtood, in the leaſt infringe on the Father's goodneſs, for God may have reſpect to various perſons or circumſtances, in one and the ſame act of favour. Was God the leſs merciful, becauſe he ſaid, concerning Jeruſalem, "I will defend this city to ſave it, *for mine* OWN *ſake, and for my ſervant* DAVID'S *ſake?*" (Iſa. xxxvii. 35.) Would not ſuch a promiſe naturally excite the people to *imitate* David, whoſe piety was thus highly approved and rewarded?—I leave the reader to make the application.

Nor do I ever look on ſin with ſo much abhorrence, with ſo much dread, as when I view the Son of God ſuffering on the croſs, as a propitiation for our ſins. This is the moſt affecting condemnation of ſin. St. Paul ſaith to the Romans, (viii. 3.) what the law could not do, either by its authority or threatening, in that it was weak through the fleſh, God, ſending his Son in the likeneſs of ſinful fleſh, and *for ſin*, or to be a ſin-offering, *condemned* ſin in the fleſh.

'In this manner by dying for ſin, he anſwered the righteous purpoſes of a juſt and holy government in puniſhing offenders, ſo that God might properly forbear the execution of juſtice on the ſinner, and diſplay mercy to the penitent, without giving encouragement to ſin.

'In one word. The propitiation of the death of Jeſus anſwereth all the purpoſes of *juſtice* and *grace* united, to all that are broken and contrite in heart. He hath put away ſin by the ſacrifice of himſelf, and for ever perfected them that are ſanctified.'

Theſe diſcourſes are more practical than controverſial; and diſcover deeper traces of a pious and candid heart, than of a ſubtle genius, or a warm or vigorous fancy.

ART. V. *The Fall of Scepticiſm and Infidelity predicted:* An Epiſtle to Dr. Beattie, occaſioned by his Eſſay on the Nature and Immutability of Truth. To which are ſubjoined, by way of Notes, Diſſertations on ſeveral metaphyſical and religious Subjects. 8vo. 3s. ſewed. Cadell. 1785.

A Caviling and ſophiſtic genius, ſmit with the luſt of novelty, and hoping for diſtinction from ſingularity, is always more diſpoſed to infuſe doubts, than to afford conviction; and though the general pretence be the eſtabliſhment of the truth, yet its deſign is more to demoliſh than to build up.

The late attempts to unſettle, not only the principles of our common faith, but the very original laws of common ſenſe, and to render the foundation both of religion and morals equally precarious, have alarmed the fears of ſome, and awakened the indignation of others. Men of ſtronger minds, and more ſanguine hopes, have deſpiſed the attempts of the infidel and the ſophiſt; and, convinced that truth will maintain its own ground, have thought it beſt to ſuffer error to expend all its ſtores, till finding its attacks abortive, it quits the field of its own accord, overwhelmed with diſgrace and deſpair.

Our Author hath a firm confidence in the power of truth; and is perſuaded that its general and fundamental principles will always ſupport themſelves in the hearts and conſciences of mankind. What is founded in the common conſtitution of human nature, can never be overthrown by the ſubtleties of metaphyſics. Weak minds may be confounded by nice diſtinctions, and perplexed in the maze of doubtful ſpeculation; but general belief will always be influenced by general principles, which long-timed experience hath found to be true; and men

will ſooner truſt to the common feelings and perceptions of human nature, than to thoſe uncommon hypotheſes of ſome modern philoſophers and metaphyſicians, which contradict them; they will recur to the old ſtandard, when the bias of novelty hath loſt its influence.

This Epiſtle hath profeſſedly two objects in view—to caution the young adventurer in philoſophy againſt the dangerous impoſitions of metaphyſical ſubtlety—and to impreſs on his mind a favourable idea of our holy religion.

This poem opens in a ſtrain of warm and grateful applauſe, addreſſed to Dr. Beattie; and, with it, is intermixed an elegant compliment to his Majeſty for the liberal manner in which he rewarded the Doctor for his celebrated *Eſſay on the Immutability of Truth.* Under the impreſſion of thoſe great and important principles which that work was deſigned to vindicate; and full of admiration at the maſterly execution, the Poet ſays,

'Conſcious, with thee, how much the wrangler's rage
Of late hath injur'd Truth's momentous page:
And fond to trace—(what cannot Hope eſſay?)
Her better fortunes in ſome future day;
(So for a moment each ſad fear beguile
Which wakes for virtue and this giddy iſle)
A ſtranger Muſe attunes her humble lyre,
And aſks thy ear to what thy themes inſpire.'

In the progreſs of the poem, the Author expoſes the '*Tyro-ſceits*,' as he calls them, who are eaſily miſled by ſome metaphyſical phantom, and fondly impute to their ſagacity, what is only a proof of their unſteadineſs. 'Is there'—(ſays he, in a parody on the celebrated lines of Mr. Pope, ſomewhat improperly introduced into a ſerious poem, though well executed)

'Is there an Atheiſt much be-harm'd in head,
A quibbling infidel, a ſceptic dread,
A Clerk, foredoom'd the peſt of common ſenſe,
Who pants for wrangling more than pounds and pence?
Is there, who, anxious for no vulgar praiſe,
With deſperate quill muſt needs make vile ESSAYS?
All fly to METAPHYSICS! all *diſcloſe*
Its deepeſt ſubtleties, to aid their *cauſe**.'

Theſe ſceptic wranglers are compared to Indians, who are moſt ſkilled in the ſcience of ambuſcade, and diſcover craft more than courage. They fly to their mountains, their woods, or moraſſes, by day; and wait for the night to favour their attack:

'But do theſe facts impeach great Reaſon's voice?
Shall Truth deſpair, and ſceptic-wit rejoice?
If Sophiſts from each call of conſcience freed
Pervert a myſtic ſcience to miſlead;
If like the tinkling in an Ideot's ear,
What theory thinks ambiguous terms appear,

* Where the Author ſuffers a bad rhyme to eſcape, it ſeems to indicate an ear habituated to a northern pronunciation.

And, leſs inſpir'd with candour than with pride,
Some judge amiſs, can none the point decide?
Yes, howſoe'er theſe err, and others doubt,
Truth ſtill is truth, and man may find it out.
At leaſt what's uſeful:—hence the ſacred ray
Which ſhews life's goal, and lights us on the way.
As nature in the human frame ſupplies
A copious range of varying ſtrength and ſize,
Yet, if complete, the leaſt and weakeſt find
They're not debarr'd the functions of mankind:
Thus 'tis with reaſon: tho' its pow'rs we ſee,
From various cauſes, differ in degree;
Yet, ſound their faculties, however ſmall,
Truth's needful part is in the reach of all.
A little toil ſoon brings the gem to light
Where common ſenſe and honeſty unite.'

The Poet exhibits, in ſome bold and maſterly ſtrokes, the temerity of thoſe adventurers who ſeek for fame by the projection of novel ſchemes, and the avowal of extraordinary tenets; becauſe they are unable to attract public notice by more honeſt and liberal purſuits:

'Full oft ſome bold licentiate hails the crowd,
And fearleſs vents his blaſphemies aloud.
Fearleſs indeed! For what ſhould raiſe a fear
Where prepoſſeſſion lends a willing ear?
Where all that's new, and ſmart, and bold, and odd,
Howe'er injurious to themſelves or GOD,
Too frequent meets in plenitude of *praiſe*
The ſtateſman's ſanction, and the mob's *buzzas*.'

But the Poet's confidence in the power of truth leads him to anticipate its complete triumph on the downfal of ſcepticiſm and infidelity:

'Some facts illume the Muſe's Delphic eye,
Whoſe influence ſpeaks the happy proſpect nigh.'

Thoſe *facts*, however, are nothing more than *analogical* reaſonings, which the cold and rigid philoſopher will call fanciful rather than ſolid; and which, inſtead of conferring honour on truth, rather detracts from its excellence, and brings ſuſpicion on its evidence:

'As in life's morning, noon, and night we find
Three diff'rent tempers actuate the mind;
A *youth* of eaſy faith, and judgment weak,
That feels true wiſdom in another ſpeak;
A *manhood* vain, that ſcorns to think a thought,
By mobs believ'd, and bigot doctors taught;
An *age*, which owns thoſe truths have beſt pretence
To common uſe, that ſpring from common ſenſe:
So, when matur'd, our ſtudious nights peruſe
Some moral topic in its nicer views;
With like ſucceſs a three-fold race we run,
And find opinion end where it begun.

And

And ſo the world, where faith her light ſupplies,
Has been through different tempers growing wiſe;
And well obſerv'd its firſt and ſecond ſtage,
Analogy with eaſe predicts its AGE.'

The happy effects of religion, when freed from the doubts with which ſophiſtry hath inveſted her, are deſcribed in glowing colours by this ingenious poet; and the cloſe, in which the compliment to Dr. Beattie is carried to its utmoſt height, is very animated and beautiful:

'Thrice happy days! ('tis hope that whiſpers here)
To virtue, worth, religion hourly dear:
When from the prince to him who digs the mine,
The living laws of fair example ſhine,
And preachers, patriots, parents zealous ſtrive
To keep each ſalutary truth alive:
When, ſpite of wit's pretence, and pride's award,
The Chriſtian virtues gain the firſt regard;
All Reaſon's friends her genuine æra ſee,
Nor think on TRUTH, but ſtill remember THEE.'

The Notes are copious, and though not remarkable for depth or acuteneſs, and though much, very much may be juſtly conteſted, yet on the whole they are ſenſible and judicious, and ſhew the writer to be poſſeſſed of a very ſerious and candid mind.

In the ninth Note, he animadverts, with conſiderable freedom, on Dr. Prieſtley's treatment of the three celebrated advocates for the doctrines of common ſenſe—Reid, Oſwald, and Beattie; and conſiders it as, in every view, unworthy the character of the gentleman, the philoſopher, or the Chriſtian.

ART. VI. *A View of our bleſſed Saviour's Miniſtry*, and the Proofs of his divine Miſſion ariſing from thence. Together with a Charge, Diſſertations, Sermons, and theological Lectures. By the late Thomas Randolph, D. D. Archdeacon of Oxford, Preſident of C. C. C. and Margaret Profeſſor of Divinity in the Univerſity of Oxford. 8vo. 2 Vols. 14s. bound. Rivington. 1784.

DR. Randolph has long been known to the world as a zealous advocate for what is commonly called the orthodox ſyſtem of religious opinions; and we have had frequent occaſion to give our judgment concerning his merit as a writer; moſt of the pieces in theſe volumes, as well as ſeveral other theological productions of his pen, having at different times come under our notice. After remarking, that the new articles in this publication are written in the ſame ſpirit and manner with the Author's other works, we ſhall content ourſelves with a few general obſervations upon each.

The principal piece, 'A View of our bleſſed Saviour's Miniſtry, &c.' (which fills up nearly the whole of the firſt volume), repreſents, in a ſlight ſketch, the leading facts related by the

Evangeliſts, and gives a *curſory glance* at the chief difficulties which occur in the courſe of the narrative.

The leading deſign of this ſurvey is, to account for the reſervedneſs with which Chriſt generally declared his miſſion and delivered his doctrine. The reaſon which Dr. Randolph aſſigns for this is probably the true one, that our Lord found this conduct neceſſary on account of the falſe notions which the whole Jewiſh nation, and his own diſciples among the reſt, entertained concerning the Meſſiah, as a temporal prince; whence it muſt have come to paſs, that had he at firſt openly and publicly declared himſelf the Meſſiah, the populace would have been ready to riſe and take up arms in his favour, and the government would have been alarmed, and would have thought it neceſſary to ſuppreſs the inſurrection by cutting off the leader. But, though this is probably, as Dr. R. expreſſes it, the true key to let us into the whole myſtery of our Saviour's conduct, we muſt remark, that it is a key, which was long ago found, and has often been applied to the very uſe that is here made of it; as is well known to thoſe who are converſant with modern commentators, and other writers on the New Teſtament. Dr. Lardner, in particular, inſiſts upon the idea, with great perſpicuity and force, in a paſſage of his invaluable work, "The credibility of the Goſpel hiſtory," to which we muſt beg leave to refer our Readers. See Book ii. chap. 5. ſect. 5.

In the courſe of this popular ſurvey, we are ſurpriſed to find ſo little new light caſt upon the more difficult parts of the Goſpel hiſtory; and we obſerve with regret, that the Author's attachment to a ſyſtem has prevented him from adopting many ſatisfactory explanations of doubtful paſſages, that have been offered by modern critics, among which we will not ſcruple to mention Mr. Farmer's natural and eaſy explanation of our Saviour's temptation in the wilderneſs.

On the whole, whatever merit this performance may poſſeſs as a popular work, it will, in our judgment, be found of little uſe to thoſe who wiſh to purſue the ſtudy of the New Teſtament with critical exactneſs.

The only remaining *new pieces* in theſe volumes, are, two Diſſertations on Pſalms xxii. and xlii. and *Prælectiones Theologicæ*. The two former contain ſome ingenious conjectures. The lectures are intended to eſtabliſh the doctrine of the Divinity of Chriſt by a compariſon of ſeveral paſſages in the Old and New Teſtament; and, particularly, inſiſt at large upon the argument drawn from the frequent ſuppoſed appearances of the ſecond Perſon in the Trinity, under the Patriarchal and Moſaical diſpenſations: an argument, which, like moſt others upon this queſtion, has been ſo often ſtrenuouſly maintained, and as ſtrenuouſly controverted, that little new remains to be

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ſaid upon the ſubject. Indeed this is ſo much the caſe with reſpect to theological controverſies in general, that it is greatly to be wiſhed, both for the ſake of peace, and in order to leave a clear field for more ſatisfactory reſearches, that all parties would agree to withdraw from theſe unprofitable diſputes: or, if this be too much to be expected, that they would at leaſt retire, as our Author has done, within the incloſure of the Latin language; where the learned might carry on their ſkirmiſhes among themſelves, without making the common people, who, for want of the neceſſary armour, are not qualified for ſuch encounters, parties in the conteſt.

ART. VII. *A Reply to Mr. Gibbon's Vindication of ſome Paſſages in the Fifteenth and Sixteenth Chapters of the Hiſtory of the Decline and Fall of the Roman Empire.* Containing a Review of the Errors ſtill retained in theſe Chapters. By James Chelſum, D. D. Chaplain to the Honourable and Right Reverend the Lord Biſhop of Wincheſter; Rector of Droxford, Hants; and late Student of Chriſt Church, Oxford. Wincheſter printed, and ſold by T. Payne and Son, London. 8vo. 2s. ſewed. 1785.

THE ſarcaſtic and very contemptuous manner in which Dr. Chelſum (together with his learned co-adjutor *) had been treated by Mr. Gibbon, was ſufficient to rouſe the reſentment of any one, not wholly indifferent, either to reputation as a gentleman, or to credit as a ſcholar. This *Reply*, however, comes ſomewhat too late to repair the injury of which the learned Author complains, or to obliterate the ill impreſſions which had been made on the minds of the public, by the ſpirited and much admired *Vindication* of "the hiſtorian of the Roman Empire;" as he emphatically *named himſelf*.

Dr. Chelſum fairly acknowledges ſome inaccuracies into which he had been betrayed, and makes an ingenuous and candid apology for thoſe overſights and inadvertencies to which we are all ſubject: and none more than theological polemics.

Notwithſtanding any trifling and incidental miſtakes, he ſtill, however, challenges Mr. Gibbon on the old ground, whence he was ſuppoſed to have been driven by his formidable antagoniſt. He takes the field afreſh; and defends himſelf with additional ardour.

'On looking back now on my paſt labours, I ſhall not, with our Author, expreſs my mortification and regret at having dedicated ſo many hours to ſuch purſuits. In one reſpect only will I call the controverſy 'odious,' and grieve that my time has not been more profitably ſpent, when I reflect that the nature of Mr. Gibbon's Vindication has neceſſarily led to the introduction of ſome matter in my Reply which may ſeem to relate rather to ourſelves only,

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* Dr. Randolph,

than

than to the immediate ſubject of our diſquiſitions. In ſuch inſtances, however, I truſt that I have exerciſed only the natural rights of ſelf-defence, and have been influenced only by the common feelings of human nature. As to the reſt, I rejoice certainly in the thought of having endeavoured humbly to vindicate religion, and to reſtore to hiſtory its genuine colours, in inſtances in which our ingenious but deceitful artiſt has frequently miſapplied both his lights and ſhades, both the dark and the enlivening tints of his pencil. I am compelled to entertain the ſame ſentiments of my antagoniſt, as he has been pleaſed to declare that he his ſelf entertains of his own adverſaries *. He might certainly have deſerved 'eſteem,' had he candidly and ingenuouſly retracted thoſe miſrepreſentations which he has not been able to defend. But I cannot now conſider him either as 'an object of eſteem †,' or indeed 'of terror,' ſince he can boaſt no ſuperiority in reaſoning, but excels only in the keenneſs of his wit, the livelineſs of his irony, and the poignancy of his raillery. In theſe reſpects I willingly yield the palm. The exerciſe of theſe talents belongs not to ingenuous controverſy, nor to ſound and rational diſquiſition. And the conſciouſneſs of a good cauſe, and of having obeyed the call of very ſolemn obligations, might eaſily have taught me to deſpiſe invectives even more perſonal, and wit even more pointed. On the other hand, I do not derive any joy from the advantages I have gained over my adverſary; not certainly, becauſe it might not be eſteemed matter of great triumph to have overcome 'the hiſtorian of the Roman Empire ‡,' but becauſe I have never in reality in any moment ſought for victory, or triumph, but for truth only; and have but laboured to fulfil what I eſteemed a ſacred duty.'

Mr. Gibbon's *Vindication* was written in a fortunate moment; and in a ſtyle and manner admirably adapted to gain it credit and conſequence with the Public. *Nam Romæ quis non.*

Among ſuch judges, a writer poſſeſſed of the ſplendid abilities of the *hiſtorian of the Roman Empire*, will always have the advantage over plain truth, and its plain advocates.

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* Vindication, p. 145.

† 'A collection of a great part of the works of my late reſpectable Colleague, which has appeared in two vols. 8vo. ſince the firſt part of theſe ſheets was printed off, will not fail at leaſt to attract 'the eſteem' of others, if not of Mr. Gibbon.—The reader will find in theſe volumes much ſolid and valuable learning, joined to a very extenſive and accurate knowledge of the Scriptures. They are the fruits indeed of a long life uniformly ſpent in the ſtudy, in the defence, and in the practice of religion. A complete liſt of Dr. Randolph's works is prefixed.—Dr. Randolph cloſed his own publications but one year before his death, by a very uſeful compariſon of the prophecies and other texts cited in the New Teſtament, with the Hebrew original, and with the verſion of the Seventy.' We have inſerted this note from Dr. Chelſum, to manifeſt our impartiality.

‡ Vindication, p. 101.

ART.

ART. VIII. A Reply to the *Perſonal Invectives* and *Objections* contained in Two Anſwers, publiſhed by certain anonymous Perſons, to an Eſſay on the Treatment and Converſion of African Slaves, in the Britiſh Colonies. By James Ramſay, M. A. Vicar of Teſton. 8vo. 2s. ſewed. Phillips. 1785.

IN our Review for June 1784, we introduced to the notice and approbation of our readers, Mr. Ramſay's firſt tract on the ſubject of Negro ſlavery; and, as we apprehended, impartial juſtice was then rendered to his humane and well-intended performance. The author himſelf, however, diſſatisfied with one or two of our obſervations, did us the honour of a private remonſtrance; which drew from us, in juſtice to our own candour, as well as from reſpect to our correſpondent, ſuch an acknowledgment as we deemed not improper on the occaſion, and it was printed at the end of our Review for July, in the ſame year.—This conceſſion, together with what hath ſince been ſaid, in our number for June 1785, p. 437, we hoped would have ſufficed to make us good friends for the future; but, unluckily, we have, ſince, given freſh offence *, by allowing ſome degree of merit to a writer who hath appeared in oppoſition to Mr. R. See Review, October 1785. Due allowance, however, muſt be made for what may poſſibly ariſe from a natural jealouſy of temper, and from the acuteneſs of a man's feelings, in his own cauſe; and, therefore, we will not diſpute with Mr. R. on this ground, but let the matter reſt, as it lies, with the impartial Public.

In characterizing the *curſory remarks* on Mr. R.'s *eſſay on the treatment of African ſlaves*, in the Review for *October* laſt, we ſpoke of them as being ſenſibly and well written; but we expreſſed ourſelves cautiouſly, as to the dependence that ought to be placed on the *facts* advanced, and the *repreſentations* made, by an anonymous writer; wiſhing, at the ſame time, for the ſake of truth, and the removal of doubt, that the *remarker* had given to his work the ſanction of his *name*, as his antagoniſt, Mr. R. had fairly done. That objection hath, however, been ſince obviated; we have received, *a letter from the author of the remarks*, bearing the ſignature of his name, and reſidence; and requeſting that the ſame might be communicated to the Public, through this conveyance. Farther notice will be taken of this letter,

* This ſecond offence produced an expoſtulatory letter from Mr. R. in which he allowed himſelf to uſe the following expreſſion: 'It ſeems, by ſome means or other, they [meaning his antagoniſts] have been able to *liſt* you on their ſide.' Sir, your moſt humble ſervants! If this compliment to us be intended as a ſpecimen of your candour and liberality (to ſay nothing of your *politeneſs*), we ſhall, for the future, be better enabled to judge of your inſinuations, in regard to other people.

before

before we conclude the preſent article; but, now, let us return to Mr. R.'s performance, which is our more immediate object.

Our readers may, perhaps, remember, that in our account of the Curſory Remarks, we made ſome mention of other ſtrictures on Mr. R.'s *eſſay*, by ſome 'gentlemen of St. Chriſtopher,' printed at Baſſeterre. The greateſt part of our Author's *Reply* is employed in anſwering the arguments advanced, in oppoſition to the *eſſay*, and in vindicating himſelf from the perſonal charges advanced againſt him in that large pamphlet, which conſiſts of above an hundred pages. Here, in the preſent *Reply*, a great variety of controverſial matter is brought forward, by Mr. R. with much good reaſoning, and, what is leſs praiſe-worthy, not a little retaliation of *perſonal invective* and defamation. In truth, whatever may be the number, or abilities, of his antagoniſts of St. Chriſtopher, and with whatever weapon they engage, whether of argument or abuſe, our reverend gladiator is a match for them all. Some of the St. Kitt's gentlemen are ſingled out by him, and pointed at, with expreſſions of the moſt ſovereign contempt; in ſhort, they all come in for a due ſhare of that chaſtiſement, which he ſo well knows to inflict on thoſe who are *liſted* on the oppoſite ſide of a cauſe which he has eſpouſed. We have ſaid a *due* ſhare, becauſe, indeed, thoſe *gentlemen* were the aggreſſors in the uſe of the *blacking-bruſh*.

The publication of St. Chriſtopher, naturally, as Mr. R. obſerves, divides itſelf into two parts, though wrought up together, each for the ſupport of the other: I. 'The Author's infamous conduct as a man *. II. His inconcluſive reaſoning as a writer.' Under each of theſe general heads, our Eſſayiſt boldly, and, we believe, without reſerve, encounters the objections and arguments of the writers combined againſt him at St. Chriſtopher's: and, ſo far as we are able to judge †, who are only by-ſtanders, at too great a diſtance to ſee the objects diſtinctly, he is, ſingly, (himſelf an hoſt) more than a match for this Weſt-Indian *Phalanx*. We have neither room, leiſure, inclination, nor, indeed, *ſufficient information*, to enter into particulars, with ſuch effect as to ſatisfy even ourſelves; but, as we have preſumed to tranſcribe the words *infamous conduct*, &c. from Mr. R.'s own rehearſal of them, we muſt, in juſtice to that gentleman, briefly obſerve, that, to us, he appears to have completely vindicated his own character and conduct, againſt every article

* Mr. R.'s own words: we hope, he will not tell us that we have no right to *tranſcribe them*. See his 'Letter to the Reviewers.'

† We have ſeen the St. Kitt's pamphlet, by the favour of Mr. R. which is hereby acknowledged. As it hath not been publiſhed in this country, we do not propoſe to give any review of it.

of

of impeachment, of any material conſequence, that hath been urged in the debate; ſo that we ſee no remaining objection, unleſs we admit a charge of too much irritability of temper, too ready a promptitude to return railing for railing, "daſh for daſh, and ſplaſh for ſplaſh;" forgetting, we fear, his own remark, that 'if the reaſoning and facts adduced in any work ſhall continue to ſtand the teſt, it is of little conſequence who and what ſort of a man gave them to the Public;' and that 'it is a poor cauſe that cannot be defended, except by detraction.'

In the mean time, in whatever mode this diſpute be conducted, one good effect, with regard to the Public, ſeems to ariſe from all this effuſion of ill blood and recrimination,—we gain more and more light, by the help of theſe publications, into the truth of the Negro-caſe, and the grand queſtion reſpecting Weſt-Indian and American ſlavery; a queſtion in which humanity and benevolence are laudably *prejudiced*, perhaps, on the ſide which our Eſſayiſt hath, popularly, and, we believe, conſcientiouſly, taken. Among the many facts advanced, denied, and admitted, and the conceſſions made on both ſides, ſome very material ones are brought forward; and the world is, in truth, obliged both to Mr. R. and his opponents for the diſcoveries that are made in the courſe of this intereſting conteſt. And if the Eſſayiſt hath borne hard on the characters of the Weſt-India planters; if he hath charged them with luxury, profligacy, and cruelty to their poor ſlaves, he hath given the ſlave-owners an opportunity of vindicating themſelves, by appealing to the Public, and thereby procuring, from impartial judges, a fair hearing. But though we acknowledge that the opinion we have long entertained, from harſh reports, and perhaps exaggerated tales, or uncommon inſtances, of cruelties exerciſed by the Weſt-India planters over their ſlaves, begins to take rather a more favourable turn, yet we muſt obſerve, with regard to Mr. R.'s adverſaries at St. Chriſtopher's, that we ſhould have placed more confidence in their aſſertions, and paid more deference to their repreſentations, had they forborne their perſonal attacks on Mr. R.'s private character. Invective and acrimony afford no real ſupport to any cauſe, and always, in the event, do injury to a good one.

We come now to the latter part of our Author's '*reply*,' which relates to a performance that received ſome degree of our approbation, when we officially announced it to the Public. We then ſpoke of the 'Curſory Remarks' what we honeſtly thought, as we aroſe warm from the peruſal of it. The tract certainly is not ill written. It afforded us new information, ſo far as we could credit anonymous evidence; and humanity rejoiced in the thought, that the general condition of our ſable fellow-creatures in the weſtern world, was not altogether ſo very wretched as we had believed it to be.

In

In characterizing the Curſory Remarks, we obſerved that the unknown writer (for he was then, as he ſtill is, totally unknown to us, except that we are now poſſeſſed of his *name*) had retaliated, with ſeverity, on the reverend aggreſſor, for his harſh treatment of the planters. We praiſed him not for any aſperities and perſonalities that we obſerved in his language; nor do we ever approve of ſuch illiberal modes of conducting literary debates, as thoſe of which Mr. R. ſo feelingly complains, even while he is himſelf not free from the charge of being an offender in the ſame way.

Mr. R. doth not, we think, appear to have known, with certainty, who was the writer of the Curſory Remarks; but he offers various conjectures, and hints at circumſtances, which might ſerve to give us an unfavourable opinion of that writer's motives for engaging in this debate, were we not ever on our guard againſt that evil ſpirit, that demon of diſcord, who generally preſides over controverſy, and ſeldom fails to guide the pen and tongue of the diſputant. How far Mr. R. may have been right in his gueſſes, in order to identify his antagoniſt, we neither know nor regard. For, though we were, ſome weeks after the publication of this REPLY, made acquainted with the REMARKER'S *name*, his perſon, character, profeſſion, and rank in ſociety, are (ſuffer us to repeat it) totally unknown to us.—We received a copy of Mr. R.'s laſt publication about the middle of November laſt, and it was not till ſix weeks afterward, that a letter, dated at Briſtol, Dec. 21, and ſigned J. TOBIN, informed us, that he was the writer of the *Curſory Remarks* *.

The

* Mr. T.'s letter, which is of conſiderable length, came to us prefaced by a wiſh, that room might be ſpared in our Review, for its inſertion. Though a requeſt of this nature cannot be complied with, in its full extent, yet we ſhall not ſcruple to extract from it a paragraph or two, as they may ſerve, not only to oblige, in ſome degree, this correſpondent, but to gratify the curioſity of ſuch of our readers as may be deſirous of forming a more ſatisfactory idea reſpecting Mr. R.'s antagoniſt, than they can hope to obtain by conſulting only the preſent *Reply*.

Among other things, Mr. T. ſays 'Mr. Ramſay is pleaſed, in ſome parts of his Reply, to charge me with being a mean, half-informed, anonymous hireling, ſtimulated by bribes to furbiſh up the contradictory abſurdities of a Weſt-India production, too crude for the digeſtion of an Engliſh palate; and that although I *pretend* never to have ſeen the Weſt-India work, there is the ſtrongeſt evidence, that I muſt inevitably have had it before me the whole time I was writing my own. In other places, Mr. Ramſay will only allow me to be the *nominal* author of the little tract which has given him ſuch dreadful offence; and inſinuates that I ſubmitted to adopt that character from mercenary conſiderations.

The name of the Remarker being now before the Public, Mr. R.'s objections to him, as an anonymous adverſary, are done away; and readers will attend only to the facts advanced by Mr. Tobin: and for which, the character of that gentleman becomes anſwerable.

Mr. R. hath quoted and anſwered many paſſages from Mr. T.'s performance; and in the courſe of his replies and animadverſions, hath not failed to throw out inſinuations againſt his *(then)* anonymous opponent, particularly with reſpect to the rectitude and fairneſs of his views, in becoming the planters' advocate, and, as it may ſeem, in ſome meaſure, *the apologiſt*

'In anſwer to theſe illiberal and paltry imputations, I ſhall content myſelf with making the following ſolemn declarations: That I never had the leaſt connection with a ſingle one of the numerous hoſt of adverſaries, with whom, by his own accounts, Mr. Ramſay has had ſuch repeated and continued diſputes: That I never entertained the ſmalleſt perſonal pique againſt Mr. Ramſay, whom I barely know by ſight: That I have as little acquaintance with his reputed anſwerer of St. Kitt's: That in taking up my feeble pen in defence of the Britiſh Weſt-India planters, againſt his unprovoked attack, I was influenced by no other motives, than thoſe I have aſſigned in the introductory paragraph of my pamphlet: That whatever I have ventured to publiſh in that little performance, is chiefly the actual reſult of my own obſervation and experience, during a reſidence of ſeveral years in the Weſt-Indies.'—

'I have attentively reconſidered my own little performance, without being able to find any thing in it which can be fairly conſtrued into perſonality. I have, it is true, ventured to oppoſe Mr. Ramſay as a reaſoner, and to queſtion his candor and liberality as a writer; but as a man, I am not conſcious of having given him any cauſe of offence, further than perhaps glancing at the apparent uncharitableneſs of his diſpoſition. I am little uſed to perſonal altercation, and ſtill leſs, hacknied in the art of trumpeting forth my own praiſe; yet as I flatter myſelf, that my conduct in public has been as uſeful, and my behaviour in private life as unexceptionable, as that of my accuſer, I ſhall not ſcruple to adopt his own defiance, and "dare the moſt intimate of my friends, and the moſt malicious of my enemies, alike, to come forward and fix on me a ſentiment, or charge me with an action, which, taken with all its circumſtances, needs to make an honeſt man bluſh amongſt honeſt men, conſcious of the infirmities of human nature."—

'From the ſpecimens I have had of the acrimony of Mr. Ramſay's temper, as well as the readineſs of his pen, he ſeems likely to prove an antagoniſt deſirous of giving the laſt blow. He will therefore pleaſe to mark me well when I remind him, that he muſt no longer affect to be engaged with a mercenary ſcribbler, or a graceleſs profligate; but that he will find I have a character of ſome little conſequence to ſupport, not only with the world at large, and a valuable circle of friends and acquaintance, but alſo with a numerous and promiſing family.'

for

for Negro-ſlavery *; every idea of which will naturally tend to render his character unpopular:—the eſſayiſt even accuſes him of 'forgery of facts.' He ſtyles him a 'half-informed hireling;' and charges him with writing to curry favour with the planters, 'to procure their agencies,' and thence to 'become a great ſugar-factor.' With ſuggeſtions of this kind, whether juſt or groundleſs, we have nothing to do; and ſhall therefore paſs them, in order to inform our readers of what is of more conſequence to the Public,—that in agitating a great number of the facts and obſervations contained in the Curſory Remarks, more light is ſtill thrown on the circumſtances of the Negro-caſe; and that much fair argument ſeems to be here uſed, notwithſtanding that it is mingled with a great deal of ſarcaſtic retort (not the *retort courteous*), and many invective expreſſions, which the reſentful controverſialiſt might have ſpared, without the leaſt injury to his cauſe or his reputation.

We ſhall here take leave of the performance before us; a performance which may, perhaps, be conſidered (as the Author himſelf ſuggeſts) as Mr. R.'s *Apology for his own life and opinions*, ſo far, at leaſt, as reſpects this controverſy. Of his character as a man, and of his abilities as a writer, we have repeatedly expreſſed our good opinion; nor has this Reply, &c. leſſened him in our eſtimation; although we again declare, that we reliſh not ſo much of the *acid* as hath been mingled in the compoſitions both of the reverend writer and of his opponents. Should we any more hear from theſe gentlemen on this ſubject (which we ſhall be glad to do when they are in a better humour †), we hope they will remember the *ſugar* of our Weſt-India iſlands, as well as the *lemons* or *limes*.

*** Since the foregoing pages were written, we have been favoured with *ſecond* a copy of Mr. R.'s *reply*, to which was added, though not in our firſt copy, the *letter* that had been received by us from the reverend Author, and which we have curſorily noticed in the firſt page of this article. We ſuſpect that this irritable gentlemen, by printing his letter, which we had conſidered as *private*, indicates a wiſh to draw *us* into the controverſy in which *he* is ſo warmly engaged. But he will be ſo good as to excuſe us. We muſt attend to *other* duties and obligations. If the charge which he has brought againſt us of 'inconſiſtency,' &c.

* This charge, however, Mr. Tobin ſtrongly denies, in the moſt explicit terms.

† We ſhould, indeed, be ſorry, were the ſubject to be dropped. It is for the honour and intereſt of humanity that it ſhould be kept alive, attended to, and thoroughly inveſtigated, till the merits of the caſe be fully known:—till the lawfulneſs of one man's enſlaving another ſhall be on all ſides admitted, or the practice univerſally diſallowed.

be

be true, nothing that we could here urge to the contrary would make it appear otherwiſe in the eye of the diſcerning reader; but if we have acquitted ourſelves, as we truſt we have, with candour and fairneſs, in ſpeaking of the reſpective merits of the writers on both ſides of the queſtion in debate, we have done our duty; and we hope Mr. R. himſelf (though now a little angry) will think ſo, when the ferment of this *démêlé* between him and the Weſt-India planters ſhall have ſubſided.

ART. IX. THE FROGS; a Comedy. Tranſlated from the Greek of Ariſtophanes. By C. Dunſter, A. M. 4to. 3s. 6d. ſewed. Oxford printed; and ſold by Rivington, &c. in London.

CRITICS, both ancient and modern, have been divided about the merits of this diſtinguiſhed, and truly original, comic writer. In his ribaldry, ſome have loſt ſight of his excellencies; while others have been ſo charmed with his wit and elegance, as to forget his faults. The more ſober and impartial judges have mixed the admiration of the latter with the diſguſt of the former; and have not overlooked his beauties, becauſe they are blended with obſcenities; nor have excuſed his groſſneſs and abſurdities, becauſe they are accompanied with brilliant wit and poignant ſatire. The enthuſiaſtic admirers of Socrates are always diſpoſed to connect prophaneneſs, ſcurrility, and the blackeſt revenge, with the name of Ariſtophanes: but the lovers of jeſt and drollery will forgive the poet that ſtrips the philoſopher of his gravity, and brings him down to the level of common mortals.

There have been thoſe who have degraded this old comic genius to the rank of a mere buffoon. Ælian calls him a *trifling* and *ridiculous* writer. Plutarch reprobated his comedies on account of their obſcene tendency, and conſidered them as the offspring of a malignant, groſs, and unprincipled mind. Athenæus aſſerts that they were written in the moments of intoxication. The liberties he took with private characters, were, indeed, intolerable; and called loudly for the interference of the magiſtrate: but this licence was aſſumed by all the writers of what was called the *Old comedy*; by Eupolis and Cratinus; though, in its original ſtate, this branch of comic writing was not ſo offenſive and injurious as it afterwards became. It grew worſe and worſe, through the connivance of government, and in conſequence of the pleaſure which it was ſeen to give to the Athenians. But, at length, ſome reſtraint was judged neceſſary to check its licentious progreſs; for it aroſe to ſuch a height of enormity, that it ſpared no character, however venerable, or however diſtinguiſhed.

The prohibition to attack characters by name [ονομαστι κωμωδειν] produced what hath been denominated the *middle comedy*;

and ſome of the later plays of Ariſtophanes are written on this chaſtened plan.

The *Frogs*, however, is of the old ſchool, like the *Clouds*; and as the latter was written with a view to degrade the philoſophical character of Socrates, ſo the former was deſigned to degrade the poetical character of Euripides.

Euripides and Socrates were intimately connected in friendſhip; and the philoſopher always paid the poet the diſtinguiſhed compliment of attending at the theatre whenever any of his plays were exhibited; while he publicly decried the comic writers, and warned his diſciples and the citizens of Athens of their licentious and dangerous tendency. Ariſtophanes being more immediately included in this cenſure of the comic ſtage, took his revenge, both on Socrates and on his friend.

This account of the poet, though it doth not free him from the charge of ſpleen and envy, vindicates him, however, from that baſeneſs of character, which thoſe who charge him with having been bribed by Anitus and Melytus, the accuſers of Socrates, have attempted to fix on him. Even Ælian confeſſes, that the *Clouds* was written in conſequence of that mutual antipathy which ſubſiſted between the philoſophers and the comic authors: and if the *Melitus*, whoſe "Catches" are ridiculed in the *Frogs* by Ariſtophanes, be (as Suidas and the Scholiaſt aſſert) the ſame perſon that joined in the accuſation of Socrates, it is, as Mr. Dunſter juſtly remarks, very improbable that he ſhould have been ſo far connected with him as to have been his dupe, as ſome would repreſent the poet; or ſo deeply in his plot as others have conjectured.

There is a circumſtance hinted at by Brunck, in his prefatory remarks on the *Clouds*, which deſerves notice, as it tends to vindicate the poet from the obloquy that hath been caſt on his name, by thoſe who have charged him with a *deſign* of haſtening the deſtruction of Socrates; and that this play was penned with a view to irritate the people againſt the philoſopher, in order the more eaſily and more effectually to accompliſh this tragical purpoſe; he obſerves, that the *Frogs* was written long after the *Clouds*, and conſequently at a period much nearer the death of Socrates: in ſhort, it was written at the very time when Socrates and Ariſtophanes were united in the ſame political ſentiments, and were mutual friends of the Admirals whoſe ill treatment, in conſequence of the celebrated engagement near the Arginuſæ, drew forth the ſevereſt ſtrokes of ſatire from the poet in the preſent comedy. Xenophon, in his hiſtory of the affairs of Greece, having given an account of their trial, and the timidity of the judges, who were afraid to oppoſe the popular fury, and therefore reluctantly acquieſced in their unjuſt condemnation, remarks, expreſsly, that Socrates was the only exception

to this ſervile ſubmiſſion to the people; for "he declared (ſays the hiſtorian) that he would yield to nothing but what had the ſanction of the law."

The quarrel, therefore, between Socrates and Ariſtophanes was merely *profeſſional.* The philoſophers favoured the tragic poets; and both attacked, with much ſeverity, the comic writers. The latter retaliated on their enemies; and each party might have ſaid

Inque vicem prebemus crura ſagittis.

Whatever faults Ariſtophanes may be charged with, as a man and as a poet, he muſt certainly have poſſeſſed ſome great and diſtinguiſhed qualities in both reſpects, to have recommended him ſo highly to the eſteem and admiration of the citizens and government of Athens; for it is recorded, that he was crowned in the citadel with a wreath of the ſacred olive, by an expreſs public decree.

Plato did the works of Ariſtophanes peculiar honour, when he ſent them to Dionyſius of Syracuſe, as exact pictures of the men and manners of Athens.

Perſius, too, expreſſed his ſenſe of their excellence, when he wiſhed thoſe who had been deeply converſant with the writings of the Grecian comic bard, to read *his* Satires alſo; while he diſdained to ſubmit them to the judgment of thoſe who valued the poems of *Labeo*, and the *Elegies* of the ſilly nobles, then moſt in faſhion with the *Polydamaſes* of Rome.

It hath been often ſaid (and Mr. Dunſter repeats it after Scaliger), that the 'Works of Ariſtophanes were honoured with a place under the pillow of the great Chryſoſtom.' And ſome have aſſerted it with ſuch kind of aſſurance, as would have become none (ſays Tanaquil Faber) but thoſe who had ſeen the great Father of Chriſtian eloquence putting Ariſtophanes every night under his pillow. We doubt the fact, though time and frequent repetition ſeem to have put it beyond diſpute. We doubt the authority on which it is aſſerted; and moſt of thoſe who have been converſant with the writings of the venerable Father, will conſider the ſtory as an inſult upon his memory.

Nicod. Friſchlin * was the firſt who tranſlated any part of Ari-

* One curious blunder of this Latin tranſlator we cannot paſs over. V. 1430. of this play,

Σπερχειε πολαμε βυνομοι τ' επιτροφαι.

Friſchlin, turning to his lexicon for επιτροφη—finds it rendered *vortex.* The word ſuits his metre—and daſh—he has it!

Sperchie fluvie, paſcuique *vortices.*

The good Father Brumoy could not tell what to make of *paſcui*; but rolled very contentedly into the *vortices!*

"Thou river Sperchius, and ye *ſounding waters.*"

Heſychius explains επιτροφαι—διαλιβαι—διαιλαι.—And it means, literally, *places where oxen are turned in to feed.*

ſtophanes into Latin. He was followed by Q. Sept. Florens. Afterwards Kuſter preſented the Public with the *whole* * of the writings of the ancient Greek that have come down to modern times, with a Latin verſion. This curious edition was publiſhed in 1710, and dedicated to the Earl of Halifax.

Madame Dacier tranſlated the *Clouds*, and *Plutus*, into French; and Theobald into Engliſh, from the verſion of that celebrated lady.

Stanley, in his Lives of the Philoſophers, had before given a tranſlation of the *Clouds*. And James White (who kept an academy in Cecil-ſtreet, in the Strand) tranſlated the ſame comedy into Engliſh in the year 1759.

Harry Fielding tranſlated *Plutus*, in conjunction with Dr. Young; and their deſign was to have gone through the whole works of Ariſtophanes: but, though Plutus was given as a ſpecimen, the deſign was abandoned.

An Italian tranſlation of Ariſtophanes was publiſhed at Venice, in 1745, by *Roſtini:* and of late *M. Poinſinet de Sivry* hath given a French tranſlation of the ſame author. We have not ſeen the latter; but we hear that it is haſtily done, from the tranſlation of Brunck: the French, in general, troubling themſelves very little with Greek, when the Latin is at hand.

The preſent Tranſlator of the *Frogs* of Ariſtophanes is a warm, but rational admirer of the great comic writer. He ſees his faults; but is alive to his beauties.

'The deſign (ſays he) of Ariſtophanes in his writings was chiefly a moral one, though occaſionally ill-directed and diverted from its object to ſerve party-purpoſes, or gratify ſome perſonal pique or reſentment. His comedies are a very bold and general ſatire on the miſconduct of his countrymen. They hold forth vice and folly to ridicule in ſo lively and ingenious a manner, that it may be doubted whether they would not, even now, produce a more beneficial effect than any ſpecies of comedy ſince deviſed. Offenſive parts, it muſt be confeſſed, there are: but whoever is the leaſt converſant with the writings of Ariſtophanes will never conceive them to have been the reſult of a propenſity to ribaldry, much leſs of an incapacity to furniſh ſuperior entertainment. Nor can we imagine they were introduced merely in compliance with the then prevailing taſte of the Athenians. May we not therefore fairly ſuppoſe, that the groſſneſs of thoſe paſſages, for which he has been cenſured, was purpoſely adopted, to cover in ſome degree his ſatirical intention, and to

* Except the fragments of the loſt plays, which, however, had been collected, though far from completely or accurately, by *William Canter*; then by *Coddæus*; and again, very lately, by *Brunck*, who, though it muſt be confeſſed that he has done more than his predeceſſors, has ſtill left much to be ſupplied by the diligence of ſome future editor.

maſk

maſk the battery he was preparing to open, ſo as to give it greater effect!

'A tranſlation of the remains of the Old Greek Comedy is certainly a *deſideratum*. The two comedies, of which we have verſions, are ſcarcely calculated to give an adequate idea of it. The *Clouds* is throughout ſo directed to one object, the exhibiting Socrates in a ridiculous light, that the rich variety of ſatire, with which the other pieces of Ariſtophanes abound, is precluded; and the *Plutus*, having been written after the government had interfered to reſtrain the freedom of the ſtage, is rather to be conſidered as belonging to the *Middle* than the *Old* Comedy.

'The fulleſt conviction, that a tranſlation of the greater part of the works of the Old Comic Poet may very well be given, without exhibiting any thing offenſive, has encouraged an undertaking, which, if the ſpecimen now offered to the Public is approved, may probably be purſued.

'It does not appear, that the *Frogs* has ever before been tranſlated into any modern language. The Latin tranſlation of Bergler is too literal, ſufficiently to illuſtrate obſcure and doubtful paſſages. That of Friſchlin, which Kuſter has printed in his otherwiſe excellent edition, is full of blunders; moſt of which, it may be obſerved, are retailed by P. Brumoy in his analyſis of this piece.

'With reſpect to the preſent verſion, the Dialogue is rendered in unornamented blank verſe, as literally as could be conſiſtent with a wiſh to preſerve ſome air of originality; without which the moſt faithful tranſlation can never be read with pleaſure. The Choruſes and Lyric parts are given with more freedom, in ſuch meaſures as ſeemed moſt to reſemble the verſification of the original. The offenſive parts are either omitted, or qualified; and, it is hoped, without injuring the context.

'The notes, which are ſubjoined, appeared neceſſary to make this comedy thoroughly intelligible to the Engliſh reader, or to juſtify the ſenſe given of particular paſſages. It may be wiſhed they had been brought into a ſmaller compaſs; but that could not be done without defeating the purpoſes for which they were given.

'This comedy ſufficiently marks its date. It appears to have been exhibited in the third year of the ninety-third Olympiad, under the Archonſhip of Callias, the ſucceſſor of Antigenes. – The particular deſign of it was, to wean the people from their great partiality to the compoſitions of Euripides, who is ſuppoſed to have died the preceding year.'

It may amuſe our Readers to preſent them with an analyſis of this diſtinguiſhed ſpecimen of the *Old Comedy*; particularly as it was never tranſlated into Engliſh before it was undertaken (and very ſucceſsfully) by Mr. Dunſter.

Argument of the FROGS *of Ariſtophanes.*

Bacchus having conceived a ſtrong deſire of engaging ſome tragic poet of diſtinguiſhed fame to inſtruct the citizens of Athens, ſets out, with his ſlave Xanthias, to pay a viſit to Euripides, in the Elyſian ſhades. For this purpoſe, he aſſumes the

dreſs, and affects the attributes of Hercules. Xanthias enters the ſcene, in the firſt opening of the drama, riding on an aſs; and ſeveral low jokes paſs between him and his maſter. As they proceed (*punning* all the way) they at length arrive at the door of Hercules, who indulges himſelf in much merriment at the diſguiſe which Bacchus had aſſumed. After ſome ludicrous, or rather indecent converſation, Bacchus turns the jeſt on Hercules, and rallies him for his voracious appetite. He then reveals to him the intention of his viſit; and as Hercules had been in the regions below when he carried away Cerberus, Bacchus applies to him for directions to facilitate his journey thither. Several methods are deſcribed; and all are pronounced infallible. A man may ſoon arrive thither by the cord, by poiſon, or by precipitating himſelf from a lofty tower. But affecting a graver tone, he reveals the road which he himſelf purſued when he was accompanied by Theſeus. Following his directions, Bacchus and Xanthias arrive at the lake where old Charon plies his ferry-boat. He admits Bacchus; but will not ſuffer his ſlave to enter his boat, but obliges him to walk round by the Styx, becauſe he had not been in the naval engagement off the Arginuſian iſlands. As Bacchus is ferrying acroſs the lake, the FROGS join in a choral ſong to the honour of the God. This is the only ſcene in which they are introduced, though the play takes its name from them. When landed on the farther ſhore of the Styx, he meets Xanthias; and both expreſs much aſtoniſhment and dread at the ſight of the monſters, of which indeed they had been previouſly warned by Hercules. But recovering themſelves from their fright, they rally each other on their cowardice. At length they are entertained with the ſound of flutes as preparatory to the Chorus of the *Initiated*, who celebrate the orgies of Bacchus in a moſt beautiful interlude, which concludes the firſt Act.

The ſecond Act opens with Bacchus knocking at the door of Æacus; who, miſtaking him for Hercules, loads him with very opprobrious language, and threatens to puniſh him for having carried off Cerberus. Here Bacchus and Xanthias change dreſſes, and the ſlave flatters himſelf that he ſhall make a braver Hercules than the maſter. Miſtaken for the real character which he had aſſumed, in order to ſkreen his maſter from the rage of Æacus, he is invited by the maid-ſervant of Proſerpine to a luxurious entertainment. When danger was over, Bacchus pretends that he only exchanged dreſſes with Xanthias in a jeſt, and aſſuming his former authority, commands the ſlave inſtantly to ſtrip himſelf, and take his old ſtation. This circumſtance gives occaſion for a charming little ode on that dexterity with which crafty men avail themſelves of the ſhifting wind of fortune,

tune, and accommodate their conduct to all the occurrences of human life.

The next ſcene preſents Bacchus a ſecond time in terror from the threats of a landlady, who charges him with having devoured her meat, without making her any recompenſe for the injury ſhe had ſuſtained. In this dilemma, he once more ſues to Xanthias to exchange dreſſes. At firſt the ſlave refuſes; but is at laſt cajoled into it by the inſinuating art of his maſter. Here the Chorus recommend fortitude and reſolution; and Xanthias is determined to be brave. Juſt then Æacus enters, and ſeizing Xanthias, under the diſguiſe of Hercules, orders him to be puniſhed for the theft of Cerberus. Xanthias denies the charge; but, willing to play a miſchievous joke on Bacchus, adviſes Æacus to examine him by all the methods of torture by which ſlaves were wont to be queſtioned. Dreading the trial, Bacchus diſcovers his real name and character, and thinks to eſcape by this acknowledgment of his divinity. But Xanthias ſlily hinting, that if he was a God, he was fitter for the laſh becauſe he would not feel it, Bacchus retorts on him, by ſaying, that ſince he alſo called himſelf a God, he ought, for the ſame reaſon, to undergo the ſame diſcipline. Xanthias freely confeſſed that this was equitable, and propoſed to ſhare in a flagellation with Bacchus, on this condition, that he who cried out firſt, or ſhrunk from the blows, ſhould no longer be conſidered as a God. On the trial, the courage of both ſo far gives way, as to leave the matter very doubtful which of the two is a God. Æacus, therefore, ſends them to Pluto and Proſerpine, who, being Gods themſelves, could inſtantly reſolve the doubt.

The ſecond Act cloſes with the much-admired choral ſong, in which the poet gives ſome admirable inſtructions to the State of Athens, and alſo laſhes with much ſeverity certain obnoxious characters.

The third Act opens with a very ſprightly dialogue between Æacus and Xanthias, on the merits of their reſpective maſters, and the pleaſure which they enjoy in curſing them behind their backs, and in revealing the converſation they may chance to overhear. This ſubject is interrupted by an uproar in the Shades, occaſioned by a contention between Æſchylus and Euripides for ſuperiority in the tragic drama.

The remaining part of the comedy wholly relates to the contention of the rival poets; and Bacchus is introduced into the ſcene as the judge who is to decide the controverſy.

'*Bac.* Now let me hear what each of you would ſay:
But be your language poliſh'd: and be ſure
Keep clear of metaphors and plagiariſms.'

Each poet enumerates his own perfections, and attempts to leſſen the credit of the other. They attack each other's performances, on their characters, ſentiments, and language; and point out their different tendency and effect on individuals and ſocieties. They run parodies on the choruſſes of their ſeveral plays, in order to repreſent them in the moſt ridiculous light poſſible.

At firſt, Bacchus expreſſes an unwillingneſs to pronounce judgment on the claims of the two diſputants for the palm, as he was loth to give offence to either party; but, by the ſolicitation of Pluto, he at laſt gives his deciſion in favour of Æſchylus, to the great mortification of Euripides, who is provoked to call the God a raſcal, for having determined in favour of his rival.

The play concludes with the congratulations of Pluto to the favoured bard, and directions to the Chorus to attend him to the realms of day with their ſacred torches, and to ſing before him his own harmonious lays.

This is an imperfect ſketch of the *Frogs* of Ariſtophanes:—a play in which we meet with the juſteſt and moſt acute obſervations on men and manners; the principles and characters of the age in which it was written; wherein the poet hath ſhewn himſelf a nice and critical judge of works of genius and fancy, as well as a man of the ſprightlieſt wit and the moſt poignant ſatire; whoſe eye no abſurdity could eſcape, and whoſe keen laſh ſpared not the follies or faults of Gods or men.

Such is the work that Mr. Dunſter hath undertaken to tranſlate.—The taſk was hazardous and difficult on many accounts; but particularly ſo from the obſcurity of the alluſions which abound in it, and the quaintneſs and intricacy of many of the expreſſions. It required great ſkill to adapt them to an Engliſh form, and, at the ſame time, preſerve both the ſpirit and meaning of the original. This, however, hath been effected with great ſucceſs by the learned and ingenious Tranſlator of this ancient comedy. The tranſlation hath the firſt and moſt eſſential requiſite, *viz.* fidelity; and it is more than faithful to the ſenſe of the original. It poſſeſſes its vivacity, its energy, and its elegance.

As a ſpecimen of ſprightly dialogue, and alſo to give our Readers ſome idea of the nature of the conteſt between the two poets, with the opinion which Ariſtophanes entertained of their reſpective claims to tragic excellence, we will tranſcribe the firſt Scene of the third Act:

'*Æacus.* By Jove! thy maſter's quite the man of faſhion.
Xanthus. Why how ſhou'd he be otherwiſe?—I'm ſure
Whoring and drinking are his ſole purſuits.
Æac. How happen'd it he did not rate thee well,
And cudgel thee, when thou a ſlave dar'dſt paſs
Thyſelf for him?

Xanth.

Xanth. 'Twas well for him he did not.
Æac. Why now thou treat'ſt him as a ſervant ought,
And as I'd like to ſerve my maſter.
Xanth. Pray,——
Wou'dſt like it?
Æac. * 'Tis the height of happineſs
To me when I can curſe him ſecretly.
Xanth. What, when well thraſh'd thou goeſt out muttering?
Æac. Ev'n then it joys me.
Xanth. Or when thou art bid
Do twenty things at once?
Æac. Not I, by Jove!
Xanth. But, my illuſtrious brother;—when thou liſten'ſt
To overhear thy maſter's converſation?
Æac. The wond'rous pleaſure makes me almoſt mad.
Xanth. And when abroad thou tell'ſt it all again?
Æac. O Jupiter!—I can't contain myſelf.
Xanth. Give me thy hand, my little oracle!
Let us embrace, and tell me I conjure thee
By Jove our brother in iniquity——
† What means this hubbub that I hear within?
What's all this clamour and abuſive language?
Æac. Between Euripides and Æſchylus——
Xanth. Indeed!
Æac. For lately there has been much tumult,
And riot, ſtir'd up in the ſhades——
Xanth. From whence?
Æac. It is a law eſtabliſh'd here, that he,
Who in each noble and ingenious art
Above his fellows ſhines pre-eminent,
‡ Should at the Prytaneum be maintain'd,
And have his ſeat next Pluto's.——

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* ' *'Tis the height of happineſs.*] Ultima meta της μυησεως erat fieri ἐποπτην: quare ἐποπτευειν proverbii inſtar de fruitione ſummi boni dicitur. *Caſaub. in Athenæum*, l. 6. c. 15.'

† ' *What means this hubbub that I hear within?*] Xanthias is interrupted in this humorous examination of his brother ſlave, by the diſturbance between Æſchylus and Euripides, which he is ſuppoſed to hear within.'

‡ ' *Shou'd at the Prytaneum be maintain'd.*] Σιτησις ἐν Πρυτανειῳ was at firſt an entertainment given at Athens in the common hall to ſuch as deſerved well of the commonwealth. Afterwards ſome perſons were conſtantly maintained there. This was reputed one of the greateſt honors that could be conferred upon merit: whence Socrates, being aſked by the court what puniſhment he thought he deſerved, replied, "that they ſhould allow him a conſtant maintenance at the Prytaneum."

' This cuſtom our poet carries down into the ſhades, allotting the ſeat of honor at Pluto's table in the infernal Prytaneum to the chief in every art, and making this privilege the ſubject matter of the diſpute between Æſchylus and Euripides, which takes up the remaining part of this comedy.'

Xanth.

Xanth. I conceive it.
Æac. 'Till one more ſkilful than himſelf arrives;—
For then he muſt reſign it.
Xanth. But, I pray,
Say how can this have rous'd up Æſchylus?
Æac. He held poſſeſſion of the tragic chair
As in that art the chief——
Xanth. Who has it now?
Æac. Soon as Euripides came down amongſt us,
To thieves and cut-purſes, murd'rers, houſe-breakers,
With whom indeed Hell very much abounds,
He'd be performing; till they charm'd forſooth
With his replies, his ſtrains and choruſes,
Raving about him ſwore he was unequal'd.——
Elate with this, he ſtood forth candidate
For Æſchylus's chair.——
Xanth. Was he not pelted?
Æac. No!—But the mob roar'd out for public trial
Of their abilities.
Xanth. The raſcals roar'd?
Æac. To th' ſkies.
Xanth. Had Æſchylus no other ſeconds?
Æac. Good folks are ſcarce;—and ſo it is with us.
Xanth. What part takes Pluto?
Æac. He directs a conteſt;
A hearing and deciſion on their merits.
Xanth. And then how happen'd it that Sophocles
Did not put in his claim?
Æac. Not he, by Jove!——
When hither he came down, he inſtantly
Embrac'd Æſchylus, ſhook him by the hand,
And in his favour gave up all pretenſions.——
And now,—as by * Clidemides I'm told,
He will attend the trial as third man,
Content if Æſchylus victorious prove;
But otherwiſe has ſaid he'll try his ſkill
In conteſt with Euripides.
Xanth. Inform me——
How will the matter be conducted?
Æac. Here
Th' important bus'neſs ſtraightway will begin,
And in a balance poetry be weigh'd.
Xanth. † Weigh tragedy with ſcrupulous exactneſs?

Æac.

* '*Clidemides.*] One of the ſcholiaſts ſays this Clidemides was probably a ſon of Sophocles, which is not ſaid by Suidas, who mentions the names of his ſons: another ſcholiaſt ſuppoſes him to have been one of his actors.'

† '*Weigh tragedy with ſcrupulous exactneſs.*] The Greek expreſſion owed its origin to a circumſtance that happened at an Athenian feſtival when the youths were preſented to be regiſtered, upon which occaſion

Æac. They will produce the ſtated rules of verſe,
Its ſtandard meaſures,—form their ſquares correctly,—
Draw their diagonals, and interſect them
With oppoſite angles;—for Euripides
Declares their tragedies ſhall be examin'd
With tort'ring ſcrutiny thro' ev'ry line.
Xanth. I ween that Æſchylus brooks this but ill.
Æac. Like a ſtern bull, he hangs his frowning brow.
Xanth. Who's to decide?
Æac. There was the difficulty;——
They found a ſcarcity of men of taſte,
And Æſchylus approv'd not of Athenians.
Xanth. * Many perhaps he thought were houſe-breakers.
Æac. As to the reſt, he held them much too trifling
To judge of poetry.—To thy maſter
They therefore have intruſted the deciſion,
As in the art a connoiſſeur.—But enter;—
For when our maſters take it in their heads
To be in haſte, we're ſure to feel their cudgels.

† CHORUS.

How will the bard of furious ſoul
Swell with indignant rage,
His glaring eyes in frenzy roll,
To ſee his wily foe preparing to engage!——
Grand ſhall now the conteſt be
Of glitt'ring phraſeology;
While one ſhall ev'ry ſtrain'd conceit refine,
Paring each thought, and poliſhing each line;
The other ſcorning art's dull track to try
Shall pour his genuine thoughts in loftieſt poeſy.
His briſtly neck aloft he'll rear
And ſhake his ſhaggy mane,
A low'ring frown his brow ſhall wear,
Fierce emblem of diſdain,

---

caſion it was cuſtomary to ſacrifice a ſheep. The victim was to be of a certain ſize; but the ſtanders by, fancying it was too little, cried out Μειον, Μειον; in conſequence of which the victim was ever after called Μειον, and the perſon that offered it Μειαγωγος. It ſeems probable alſo that from that time they were very exact in the weight of the animal to be ſacrificed; and accordingly the verb μειαγωγεω ſignifies *to weigh any thing with great nicety.*'

* '*Many perhaps he thought were houſe-breakers.*] This refers to the deſcription already given by Æacus of the admirers of Euripides; and is meant to convey a reflection on the Athenians for their bad taſte, in ſhewing ſuch a partiality to the compoſitions of that poet.'

† '*Chorus.*] This chorus is deſigned to give a ſpecimen of the different manners of the two contending poets. Æſchylus's originality of thought, boldneſs of imagery, and elevation of language are ſet in oppoſition to the ſtudied correctneſs, and affected harmony of numbers, of Euripides.'

While

While he in furious mood along
Shall roll his complicated ſong,
As from the veſſel's ſide by ſtorms are torn
Its ſolid planks in well-wedg'd durance join'd,
Or as afar the dreadful ſounds are borne
When from earth's centre burſts th'impriſon'd wind.—
With powers of pliability
And tuneful tongue the other fraught,
Studious of ſmootheſt harmony,
Shall twiſt and torture ev'ry thought,
While, with ſuperior ſubtilty,
In many a nicely-labour'd phraſe,
Champing the bit of envy, he
Retorts upon his rival's ſounding lays.'

We would gladly tranſcribe other paſſages, equally ſtriking and beautiful, from the preſent performance, if our limits would permit.—But we have already extended this article to a length not uſual, and have barely room for a few remarks on ſome peculiarities, and miſtakes, in Mr. Dunſter's tranſlation.

We commend his delicacy in paſſing over ſome impure alluſions in the Old Comedy, and in giving a decent clothing to others which are groſs and offenſive in the original.

Η παιδα κινων ταργυριον υφειλέτο.

'Hath brib'd * a youth to yield to his *vile paſſion*,
And yet with-held the price of proſtitution.'

This expreſſes the feelings of the Tranſlator, but not of Ariſtophanes. He had not ſuch a ſenſe of the *turpitude* of the paſſion here referred to. It was the υφειλέτο more than the κινων of which the poet had ſuch an indignant reſentment, as to conſign the offender to the ſevereſt puniſhment of the infernal regions.

—— πανδοκευτριας, οπου
Κορεις ολιγιστοι.

—— 'Taverns of repute
For *neateſt landladies*.'

Literally—"*Inns, where there are the feweſt bugs.*"

When Charon, like a rude ferryman, calls Bacchus γαστρων, Mr. Dunſter tranſlates the epithet—'Sir Guts.' The Engliſh is worſe than the Greek; and yet we do not know that it would be much mended if it were changed to *Sir Paunch*.

Την πολιν κ' ταυτ' εχοντες κυμάτων εν αγκαλαις.

'When ſuch impending dangers threat the ſtate.'

This is undoubtedly the ſenſe of the poet; but the elegant and expreſſive image of the original is totally loſt in the tranſlation.

Προσπλεμεν, in ver. 741 of Ariſtophanes, hath nothing to anſwer to it in Dunſter.

* This word (*brib'd*) is ſomewhat improperly uſed for *enticed*. The bribe was the price of proſtitution; and that was with-held.

Καχμιαινομαι, in ver. 742, is very delicately rendered—'I can't contain myſelf.'

—— ὡσπερ πρινος εμπρησθεις; βοας.

'Roar'ſt like a faggot crackling on the fire.'

Faggot is too general a term for πρινος, which ſignifies an *helm-oak*. It is its *peculiar* quality to make a great noiſe when thrown on the fire.

—— ωφελες μεσος διαρραγηναι.

'Would to heaven thou hadſt broke thy neck!'

Will not μεσος in this line illuſtrate the application of it to the tragical end of Judas Iſcariot, in Acts, i. 18. ελακησε μεσος, about which there have been ſo many conjectures? Though it will not remove the difficulty in the words immediately following.

Χυτρα is tranſlated *crock*. This is its true meaning; but *crock* is both obſolete and vulgar.

Τεθναναι is rendered, 'Go to hell;' and Mr. Dunſter ingeniouſly pleads for this tranſlation of the word: but he might have found a better.

In one place Mr. Dunſter appears to have miſtaken the ſenſe of the poet. It is in the *Epirrhema* of the admirable Chorus of the *Initiated*, towards the concluſion of the firſt Act.

V. 370. Η τας μισθας των ποιητων ρητωρων, ειτ' αποτρωγει,
Κωμωδηθεις εν ταις παλαιοις τελεταις ταις τε Διονυσε.

Thus tranſlated by Mr. Dunſter.

'Or when retain'd the poet's advocate,
Gorges his fee, in fell revenge that once
At Bacchus' feaſt they on the ſtage expos'd him.'

The error of the Tranſlator ariſes from his ſuppoſing that the word μισθος means the fee of the ρητωρ, or advocate, in a trial at law. But ρητωρ ſignifies in this place, *the orator haranguing on public affairs*; and μισθος, *the expence allowed for the repreſentation of comedies*, which (as it appears from other paſſages in this play) had at that time begun to be curtailed. The true meaning of the paſſage juſt quoted is this—"*Or when haranguing on public matters he* CARPS [απολωγει] *at the allowance uſually granted to the Comic poets, in revenge of their having once laſhed him on the ſtage.*"

V. 465. Ου μη διαλριψεις, αλλα γευσαι της θυρας.

'Don't break it down, but lightly touch the door.'

Though there is fair humour in this paſſage, as tranſlated by Mr. Dunſter, yet the tranſlation doth not exactly expreſs the ſenſe of the original. Διαλριβειν ſignifies *to loſe time by delay*; and γευσαι της θυρας means *try the door*, i. e. "try if you can't find out how to knock." The word is frequently uſed in the ſenſe of *experience by way of trial*, in the New Teſtament.

V. 1305.

'V. 1305. Ευφαμειτε Μελισσονομοι.
'O ye induſtrious bees, &c. &c.'

Μελισσα, according to Heſychius, were prieſteſſes of Ceres. Μελισσονομοι were therefore *ſacerdotum præſides*. This is Brunck's remark. The word is not to be met with in this ſenſe in any common lexicon.

V. 1366. Ω νυκτος κελαινοφανης
Οφφνα κ. τ. λ.
'Wrapp'd in clouds of pitchy hue,
Ebon Night! what viſion dire
Call'ſt thou now before my view
From the murky ſhades below,
Tenfold horrors to inſpire? &c.'

The idea of the two odes to *Oblivion* and *Obſcurity*, in which Gray's *Bard* and *Progreſs of Poetry*, were ridiculed (as Dr. Johnſon ſays) with much contempt and much ingenuity, was probably borrowed from this part of the old comedy of the Frogs.

In this tranſlation we ſometimes meet with imperfect rhymes, and here and there with "*feeble expletives*" and harſh conſtructions; but take it *for all in all*, it is exact, harmonious, and ſpirited; and ſhews, throughout, the elegant ſcholar, and the ingenious poet.

ART. X. *Sir Ralph of Stannerton Green.* A Poem. By James Thomſon. 4to. 2s. Evans. 1785.

THE Author informs us, in a prefatory addreſs to the reader, that this 'poem is founded partly on truth and partly on fiction. About the firſt or ſecond year after the rebellion in 1715, a perſon came to the village of Stamfordham, alias Stannerton, in the county of Northumberland, and ſettled as an inhabitant. He claimed his deſcent from ſome of the firſt families in Scotland, and openly boaſted of his oppoſition to the Houſe of Brunſwick. His appearance and deportment were very odd and extraordinary. He wore a blue bonnet on his head, waiſtcoat of the ſame colour, without a coat, and every other appendage of the Highland dreſs, except a ſhirt, which he never allowed himſelf to wear. He lived ſeveral years in Stamfordham, and gained a ſubſiſtence by his induſtry. Being frequently intoxicated, he was accuſtomed to buckle a large broad ſword to his ſide, and ſwagger up and down the ſtreet, calling himſelf the *bold Sir Ralph of Stannerton Green*. He was ſeen one morning very early in one of theſe vagaries. He walked along the public road that leads from the village, and never was ſeen nor heard of more by any inhabitant of that neighbourhood, though the moſt diligent enquiry was made after him.

'The

'The many romantic ſtories he related of himſelf are altogether incredible: and thoſe incidents which compoſe almoſt the whole of the enſuing poem, though ſolely the conceptions of a youthful imagination, ſeemed to me more pathetic and intereſting than any of his own incoherent aſſertions: they are clothed in that ſtyle which I deemed the moſt natural for this ſpecies of compoſition.'

Like ſome paintings, that will not bear a cloſe and accurate examination, but appear pleaſing at a tranſient view, and when their blemiſhes are mellowed by diſtance; ſo this poem, as we accidentally turn over its pages, and glance here and there at particular paſſages, will amuſe the fancy, and even affect the heart; but on a nearer inſpection, and a critical compariſon of its ſeveral parts, our pleaſure will gradually diminiſh; and the admiration that was excited by a few beauties ſeparately viewed, will ſubſide when we more ſteadily contemplate them in their general connection. The ſtanzas are ſometimes obſcure in themſelves; and, in a few inſtances, they appear to have little relation to the ſubject.

The Author poſſeſſes ſome portion of poetical fancy; and many paſſages might be ſelected from this piece that are equally beautiful and harmonious: but the reader's attention is yet to languiſh by a uniformity of ſentiment and expreſſion; and where variety doth not compenſate for length, particular beauties will not atone for the defect.

The poem opens with a deſcription of the ſcene, where ſome of the incidents and adventures of the ſtory occur.

'Where Annan rolls his ſilver tide,
Along the windings of the vale,
And willows fringe his ruſſet ſide,
And bending weep to every gale;

An ancient caſtle frowning ſtood,
Stern low'ring o'er the lucid ſtream,
Embowered in a gloomy wood,
Where never play'd the ſolar beam.

Long had it brav'd the blaſts of time,
Unſhaken by tempeſtuous rains;
Here ſtorms and winds in horror chime,
Then howl along the darken'd plains.

The ancient Lords of this proud ſeat
Had often bled in freedom's cauſe;
Red ſlaughter ſmok'd in the defeat,
When dreary rag'd the feudal laws.

How oft, O Annan! has thy tide,
Thy chryſtal tide been purpled o'er,
Thy willows deep in crimſon dy'd,
With the warm ſtream of native gore!

How

How often has thy fruitful plain,
Re-echoed to the tender tale,
The ſtories of brave heroes ſlain,
Who bled and dy'd on Annandale!'

There is an inequality in this poem that muſt ſtrike every reader. Though ſome lines flow with peculiar eaſe and ſweetneſs, yet there are too many that are harſh and inharmonious: and ſometimes we meet with paſſages that are feeble, inſipid, and even abſurd and ridiculous; not to ſay that through the whole we were too often reminded of what the ſatirical poet contemptuouſly called "*the flux* of elegy."

'O happy parent! bliſsful ſtate!
O duteous daughter! ſhort-liv'd time!
O ruthleſs fortune! wayward fate!
To blaſt this floweret in its prime!'

Seven *interjections* in one ſhort ſtanza, is making elegy too elegiac!

But what becomes of the hero of the poem? Let the poet relate his fortune:

'He threw his garments in the ſtream,
And naked o'er the mountains fled;
Reſolv'd to hold the whole, a dream,
That James was beat, or Jeſſy dead.

"A ſhirt, my body ne'er ſhall cloak,
"From ſummer's heat, or winter's ſway;"
This odd reſolve he never broke,
E'en to his death, and dying day.

Clad in a robe of ruſſet ſtrong,
With bonnet blue, and jacket ſheen;
He wander'd Pont's ſweet banks along,
The bold Sir Ralph of Stannerton Green.

Reſtleſs he liv'd the rolling years,
By induſtry, and labour hard;
At peep of dawn, briſk he appears,
To till the glebe, or turn the ſward.

Oft would he view the glittering brand,
Oft buckle't by his doughty ſide;
Oft brandiſh't in his valiant hand,
Then ſigh, and weep, how Jeſſy dy'd.

Long thus he liv'd, to fame unknown,
To want, a prey, void of relief;
Would to each liſtener make his moan,
Yet ſcoff'd by all who heard his grief.

One morn I ſaw him on the green,
At the mild peep of dawning grey;
But never more, Sir Ralph was ſeen,
From that, e'en to his dying day.'

Did ever a *bold* knight quit the field in ſo ſneaking and pitiful a manner!

ART.

ART. XI. *Muſical and Poetical Relics of the Welſh Bards:* Preſerved by Tradition, and authentic Manuſcripts, from remote Antiquity; never before publiſhed. To the Tunes are added, Variations for the Harp, Harpſichord, Violin, or Flute. With a choice Collection of the Pennillion, Epigrammatic Stanzas, or, native Paſtoral Sonnets of Wales, with Engliſh Tranſlations. Likewiſe a Hiſtory of the Bards, from the earlieſt Period to the preſent Time; and an Account of their Muſic, Poetry, and Muſical Inſtruments, with a Delineation of the latter. By Edward Jones, of Henblas, Llandderfel, Merionethſhire. Folio. 1l. 1s. Author, No. 9, Prince's Street, Hanover Square.

THE veneration which every ſubdued country has for its antiquities, and for the moſt minute memorials of its ancient independence and ſplendor, ſeems proportioned to its deſenſion. The Scots, the Iriſh, and the Welſh, are more tenacious of their priſtine manners, cuſtoms, arts, and proweſs, than the Engliſh; who, being in poſſeſſion of ſupreme dominion, look back to remote periods with leſs complaiſance than the inhabitants of thoſe kingdoms and provinces which have been loſers in the ſcuffle. Nor is this reverence for remote antiquity confined to the Britiſh iſlands: for not only the modern Greeks and Romans, whoſe anceſtors civilized and conquered the reſt of the world, are more inflated in ſpeaking of their paſt than preſent grandeur, but almoſt every province and ancient city of Europe delights in the diſplay of the relics of former independence or importance.

Small praiſe, however, is due to any country for the early cultivation of arts and arms, if it did not teach the inhabitants how to repel invaders, more barbarous than themſelves.

When Keating tells us, that arts and ſciences were ſo ſucceſſfully cultivated in Ireland about the year of the world 3082, *i. e.* 927 years before Chriſt, 300 years before the foundation of Rome; that people came thither from the remoteſt parts of the earth for education; and that, during thoſe early ages, poetry, muſic, and the harp, were brought to the higheſt perfection in that country,—what can we do but croſs ourſelves, and wonder! But this is a green, unfledged antiquity, with which no Cambro-Briton will be contented. 'The Welſh hiſtorians, ever deſirous to trace their ſubject to the utmoſt point of remote antiquity, have derived the name and profeſſion of the *bards* from *Bardus*, fifth King of Britain, who began his reign in the year of the world 2082!! Nay, *Blegored*, King of Britain, who died 2069, was called, for *his* extraordinary ſkill in vocal and inſtrumental muſic, *the God of harmony!!!*' p. 1.

In the firſt period of the '*hiſtorical account of the Welſh bards, and their muſic and poetry*,' prefixed to theſe *relics*, we are told, that 'there is no living nation that can produce works of

ſo remote antiquity, and at the ſame time of ſuch *unimpeached* authority, as the Welſh.' Indeed, if ſuch venerable authority as Jeffrey of Monmouth, Gildas, Beroſius, Tyſſilio, and the faithful followers of their legends, are not ſufficient, what hope can there be that any light a modern writer can throw on the ſubject will flaſh conviction on the minds of unbelievers!

'Though the uſe of letters was familiar to the Druidical bards,' ſays the Author of this account, 'they never committed their verſes to writing, for the ſake of ſtrengthening the faculties of their diſciples, and keeping their myſterious knowledge from the contemplation of the vulgar.' But, perhaps, ſome infidels will aſk, how it is ſo *certainly* known that letters were familiar to the bards? And others will probably make no ſcruple to imagine, that letters were utterly *un*known to theſe prieſts and ſinging-men, as well as to the barbarians over whom they preſided. Not a ſingle proof can perhaps be produced of the ancient Britons having any written language or alphabet before the arrival of the Romans among them. The letters of the moſt ancient Britiſh MSS. now ſubſiſting being, as we have always underſtood, Roman. We know that there are many curious and illegible Cambro-Britiſh manuſcripts ſubſiſting, which are highly prized by the inhabitants of Wales, as precious relics of their almoſt antediluvian grandeur and civilization; a catalogue of which, with ſpecimens, when deciphered, authenticated by dates, and other criteria neceſſary to cruſh infidelity, would be an invaluable publication *.

We have almoſt wholly relinquiſhed the Pagan mythology, even in our poetry, at preſent; and muſt we ſtill retain fables that are much leſs pleaſant?

The Author tells us, that 'the Druids, expelled from Britain by the Roman legions, took refuge in Ireland, and the Iſle of Man; and that the theory of Britiſh muſic moved with them, and ſettled in Ireland, which *from that period* was for many ages the ſeat of learning and philoſophy.' But we fear this antiquity, high as it is, will not content the Iriſh antiquaries, who not only aſſert that the Welſh had both their muſic and their harp from them, but pretend that their iſland was peopled by *Syrians*, who went thither from the plains of *Shinar* at the diſperſion of Babel! and deduce their language from the *Punic*, telling us, that it is the ſame that was ſpoken by Hamilcar, Hanno, and Hannibal †!

Though tradition is boundleſs, yet our author confeſſes, that if any compoſitions were produced while Britain was a Roman

* Mr. Evans, *Append.* No. I. to his *Specimens of Welſh Poetry*, has well pointed out the want of ſuch a work, and the means of performing it.

† Vallancy's Gram. of the Iberno-Celtic or Iriſh language. Dubl. 1773.

province,

province, they were deſtroyed; and ſeems to fix on the ſixth century as 'the golden age of Welſh poetry, when the bards reſumed the harp with unuſual boldneſs, to animate their country's laſt ſucceſsful ſtruggle with the Saxons.' This is more than 400 years earlier than we are able to produce ſpecimens of the language of their Saxon conquerors *.

How the *Gododin* of *Aneurin Gwawdrydd* was deciphered, we are unable to gueſs, as it was originally compoſed in a northern dialect, of which the Cambro-Britiſh antiquaries know not even the name; but, ſays our Author, it was 'poſſibly Pictiſh; at preſent, it is in many places extremely difficult and obſcure.' And it was *poſſibly* NOT *Pictiſh*—and yet it is obſcure.

Evans, in the Preface to his *Specimens of the Poetry of the ancient Welſh Bards*, 1764, ſays, 'As to their genuineneſs, I think there can be no doubt; but though we may vie with the Scottiſh nation in this particular, yet there is another point, in which we muſt yield to them undoubtedly. The language of their oldeſt poets, it ſeems, is ſtill *perfectly intelligible*, which is by no means our caſe.' This was giving full credence to the Poems of Oſſian having been preſerved in a written Erſe MS. which was then but little doubted; but ſince the *ſceptic* Dr. Johnſon has thrown doubts on the exiſtence of any ſuch MS. the Welſh may triumph in the ſuperior antiquity of their poetical remains, which are ſtill preſerved in manuſcripts, and *acceſſible*. Unluckily, Mr. Evans confeſſes that not only the language of their moſt ancient manuſcripts can 'hardly be underſtood by the beſt critics and antiquarians in Wales, but that even thoſe of the bards who wrote a long while after, from the time of William the Conqueror to the death of Prince Llewelyn, are not eaſy to be underſtood.'

This encourages Pyrrhoniſm, as to the fidelity of tranſlations, and authenticity of facts, from an *unintelligible* language. However, as to the high antiquity of their poetry, till Mr. Macpherſon condeſcends to prove the contrary, the Welſh ſeem to have much more to *ſhew for it* than the Scots.

Gray and Whitehead, with ingenious amplification and paraphraſe, have made two of theſe ancient reliques by Aneurin and Talieſin ſpeak very good Engliſh. And as Mr. Whitehead's verſion ſeems to have been the laſt lyric words of the late worthy laureat, and has not appeared elſewhere, to our knowledge, we ſhall preſent it to our readers, with the editor's prefatory account of it.

'The poem which I have choſen for a ſpecimen of *Talieſin*'s manner, is his deſcription of the battle of *Argoed Llwyfain*, fought about

* King Alfred's tranſlation of Boethius and Bede are the moſt ancient literary monuments we can produce. Alfred died in A. D. 900.

the year 548, by *Goddeu*, a king of North Britain, and *Urien Reged*, king of Cumbria, againſt *Fflamddwyn*, a Saxon general, ſuppoſed to be *Ida*, king of Northumberland. I am indebted to the obliging diſpoſition and undiminiſhed powers of Mr. Whitehead, for the following faithful and animated verſification of this valuable antique——

The Battle of Argoed Llwyfain *.

Morning roſe: the iſſuing ſun
Saw the dreadful fight begun:
And that ſun's deſcending ray
Clos'd the battle, clos'd the day.

Fflamddwyn pour'd his rapid bands,
Legions four, o'er *Reged*'s lands.
The numerous hoſt from ſide to ſide
Spread deſtruction wild and wide,
From *Argoed*'s ſummits, foreſt-crown'd,
To ſteep *Arfynydd*'s utmoſt bound.
Short their triumph, ſhort their ſway,
Born and ended with the day!

Fluſh'd with conqueſt *Fflamddwyn* ſaid,
Boaſtful at his army's head,
"Strive not to oppoſe the ſtream,
Redeem your lands, your lives redeem."
Give me pledges, *Fflamddwyn* cried;
Never, *Urien*'s ſon replied
Owen of the mighty ſtroke:
Kindling, as the hero ſpoke,
Cenau, *Coel*'s blooming heir
Caught the flame, and graſp'd the ſpear.
Shall *Coel*'s iſſue pledges give
To the inſulting foe, and live?
Never ſuch be Briton's ſhame,
Never, till this mangled frame
Like ſome vanquiſh'd lion lie
Drench'd in blood, and bleeding die.

---

* *Gwaith Argoed Llwyfain.*

CANU URIEN.

Y borau ddyw ſadwrn, câd fawr a fu,
O'r pan ddwyre haul, hyd pan gynnnu.

Dygryſwys Fflamddwyn *yn bedwarllu.*
Goddeu, *a* Reged, *i ymddyllu.*
Dyfwy o Argoed, *hyd* Arfynydd.
Ni cheffynt einioes hyd yr undydd!

Atorelwis Fflamddwyn, *fawr drybeſtawd,*
A ddodynt gyngwyſtlon, a ynt parawd?
Yr attebwys Ywain, *ddwyrain ffoſſawd,*
Ni ddodynt iddynt, nid ynt parawd;
A Chenau, *mab* Coel, *byddai gymwyawg lew,*
Cyn a talai o wyſtl nebawd!

Day

Day advanc'd: and ere the ſun
Reach'd the radiant point of noon,
Urien came with freſh ſupplies.
" Riſe, ye ſons of *Cambria*, riſe,
Spread your banners to the foe,
Spread them on the mountain's brow,
Lift your lances high in air,
Friends and brothers of the war,
Ruſh like torrents down the ſteep,
Thro' the vales in myriads ſweep,
Fflamddwyn never can ſuſtain
The force of our united train."

Havoc, havoc rag'd around,
Many a carcaſe ſtrew'd the ground:
Ravens drank the purple flood,
Raven plumes were dyed in blood;
Frighted crowds from place to place
Eager, hurrying, breathleſs, pale
Spread the news of their diſgrace,
Trembling as they told the tale.

Theſe are *Taliesin*'s rhimes,
Theſe ſhall live to diſtant times,
And the *Bard*'s prophetic rage
Animate a future age.
Child of ſorrow, child of pain,
Never may I ſmile again,
If till all-ſubduing death
Cloſe theſe eyes, and ſtop this breath,
Ever I forget to raiſe
My grateful ſongs to *Urien*'s praiſe!'

Atorelwis Urien, *ydd yr echwydd,*
O bydd ynghyfarfod am garennydd.
Dyrchafwn eidoed oddiuch mynydd,
Ac ymborthwn wyneb oddiuch emyl,
A dyrchafwn baleidr oddiuch ben gwyr,
A chyrchwn Fflamddwyn *yn ei lwydd;*
A lladdwn ag ef, a'i gwaeikhydd!

A rhag gwaith Argoed Llwyfain,
Bu llawer celain:
Rhuddei frain,
Rhag rhyfel gwyr!
A gwerin a fryſſwys gan ei newydd.
Arinaf y blwyddyn nad wyf cynnydd,

Ac yn 'i fallwyf hên,
Yn dygn angau angen;
Ni byddif ymdyrwên,
Na molwyf Urien!

We have inſerted the above, in the original, to ſhew how ſlender are the materials on which paraphraſtic verſions are often conſtructed.

We have proſe tranſlations from *Llywarch Hén*, and *Myyddin ab Morfryn*, two other poetical luminaries of the ſixth century, ſeemingly characteriſtic of the times.

We hope the gentlemen of Wales are perfectly acquainted with the meaning of the paſſage (p. 10.) from *Dr. Rhys's grammatical inſtitutes of the Welſh language*, which tells us that 'a bard, who played on the harp at a *congreſs of the bards*, in a key called *Is gywair ar y Bragod Dannau*, was cenſured for the inharmonious effect he produced, and commanded to adopt that of *Mwynen Gwynedd*, the pleaſing key of North Wales, which not only for its conformity to ſinging and ſuperiority over *Is Gywair*, was preferred, but for its reſemblance to the tone of the pipes of *Morfydd*. The following ſongs or tunes, we hope likewiſe have a meaning: *Caniad Ceffyliwr*, *Caniad O Fawrwyrthiau*, *Caniad Jeuan ab y Góf*, *Caniad Anhreg Dewi*, *Caniad Cydwgi*, *Caniad Einion Delyniwr*, *Caniad Crych ar y Carſi*; and many others.' Had we had the honour of being born in Wales, we ſhould perhaps have been content with the ſweet ſound of theſe words, whether we underſtood them or not; but being *Saxons*, who inhabit the leſs ſublime parts of the iſland, we were ſo vulgar, and, perhaps, unreaſonable, as to wiſh for ſome explanation of theſe ancient keys and tunes from ſo expert a bard as Mr. Jones, who doubtleſs cannot only illuſtrate them on his harp, but convince us of their true grace, elegance, "and ſuperiority of compoſition."

It is a curious circumſtance that theſe high-ſounding titles of ſongs have been given verbatim from Dr. Rhys's *Grammatical Inſtitutes*, in almoſt all the numerous writings on Welſh bards and Welſh muſic that have appeared ſince its publication in 1592, without the leaſt attempt at tranſlating them. Perhaps on the ſame principle as a Welſhman declines telling a bewildered Engliſhman the road through his country; for regarding him ſtill as an enemy, he cries out, *Dym ſaeſnig*, *Dym ſaeſnig!* "I can ſpeak no Saxon."

The Welſh have indeed a reverence for their moſt unintelligible antiquities; a certain *intenſity* of patriotiſm, which ſurpaſſes that of moſt other people.

With reſpect to bards and miſſeltoe, they expect all other nations to go to ſchool to them, as Julius Cæſar tells us, was the cuſtom in his time; for, ſays he, ſpeaking of the learning of the Druids, *et nunc qui diligentius eam rem cognoſcere volunt, plerumque illo diſcendi cauſâ proficiuntur.*

We have an account of the famous *Eiſteddfods, or congreſs of the* bards, and of the high rank the chief bard held in the houſehold of the Welſh princes; his fees, and privileges; ſubjects on which Mr. Pennant and other writers have lately, from the *Leges Walliæ*,

Wallicæ, publiſhed by Dr. Wotton, dwelt with true patriotic complacency.

We have likewiſe extracts from an ancient MS. of Welſh muſic, of which Dr. Burney has given ſome account in the ſecond volume of his Hiſtory of Muſic. From this book Mr. Jones has furniſhed us with the Welſh poetical and muſical *Technica*, which are now become ſo obſcure and unintelligible, that he ventures to tranſlate but few of them.

It is but juſtice to the author of this *hiſtorical account of the Welſh bards, muſic, and muſicians*, to ſay, that great diligence of enquiry has been uſed to render it as ample and ſatisfactory as the ſubject will admit; and though it ſeemed nearly exhauſted by late writers, much additional matter has been collected and interwoven in the texture of the narrative: and if we have ſpoken with ſomewhat leſs reverence of Welſh antiquities than will ſatisfy this worthy Cambro-Britiſh patriot, he will do well to aſcribe it to Saxonic envy. Shenſtone ſays, that 'none deſpiſe high-birth, but thoſe who want it;' and Saxon invaders and their deſcendants, are mere upſtarts in this country, compared with the *Aborigines*, whoſe heraldic bards could trace back the deſcents of their princes and nobles, not only to *Roderic*, but to *Beli*, *Sylvius*, *Æneas*, and even to *Adam* himſelf.' p. 13.

And yet the Britiſh bards thought ſo differently from the Greeks and Romans about heroic poetry, that fable and invention were never ſuffered to make a part of it. So that 'what in one country is called an heroic poem, and the grandeſt performance of human art, is deſpiſed in another as a fabulous empty ſong, calculated to pleaſe a vain and boaſtful people, who have no actions of their own virtue and courage to be recorded, but are obliged to have recourſe to fictitious gods, fictitious heroes, fictitious battles, and ſuch anachroniſms as a grave Britiſh bard would have bluſhed to own.' p. 19. et ſeq. A Welſh poet therefore may ſafely 'ſwear to the *truth* of a ſong;' his effuſions are *all goſpel*; and the *want* of invention and fiction, which Ariſtotle and all the critics ſince his time have erroneouſly made the eſſence of poetry, is an excellence ſo peculiar to Welſh bards, that their greateſt and moſt envious foes have never yet been able to accuſe them of writing like the Greeks or Romans, or of producing poems upon plans ſimilar to the Iliad or Æneid! No! no! it muſt, in juſtice, be allowed, that they have moſt religiouſly and ſucceſsfully abſtained from all ſuch abſurdities.

Great ſtreſs, in ſpeaking of the muſic of the ancient inhabitants of Wales, page 17 and 18, is laid on the authority of Giraldus Cambrenſis, as to their ſinging and playing *in parts*, long before the reſt of Europe. Upon this fact, it ſeems, Dr.

Burney has thrown ſome doubt in his Hiſtory of Muſic, and we ſhall leave this matter in his hands; only obſerving, that the doctor is not ſingular in doubting of the veracity and exactitude of Giral. Cambr.*

'If that the Bards underſtood counterpoint, (ſays Mr. Jones p. 18.) requires farther proof, it is to be found in the *four and twenty ancient games of the Welſh.*' Our Author has given a copy, and what he calls an *accurate* tranſlation, of theſe celebrated games, conſiſting of *twenty-four kinds of exerciſes, uſed by the ancient Britons*, from Dr. Davis's Welſh and Latin Dictionary. Among theſe, as a confirmation of early Welſh counterpoint, the following title is given: *Canu cywydd pedwar, ac accenu.* But what do theſe words imply more than the *ſinging an ode* or ſong *of four* ſtrophes, ſtanzas, or ſtrains, *with* the true *accent* or *expreſſion?* At leaſt ſtrophes, ſtrains, or movements, may as well be implied and underſtood, as *parts in counterpoint*; for in no Welſh lexicon does *pedwar* mean any-thing, more than the numerical word *four. Pedwar ran*, or *rhannau*, would be four parts. The Welſh may, in general, ſafely ſcreen themſelves behind the ignorance of the Engliſh in their tongue; but unluckily, this is a tranſparent ſcreen.

The chief periods of Welſh poetry and muſic, according to the principal writers on the ſubject, cited by our Author, were the ſixth century, when *Aneurin* and *Taliesin* flouriſhed, when the Druids were driven to Ireland, and the Bards were in the higheſt favour with the prince and the people.

Late in the ſeventh century, when king Cadwaladre preſided at the *Eiſteddfod*, as ſupreme head of the minſtrelſy, and giving laws to harmony. *Counterpoint*, no doubt.

In the middle of the tenth century, a period illuminated by the laws of King Howel *(Leges Wallicæ)*, ſo honourable to the chief Bard, that he was accounted the eighth officer in rank of that prince's houſehold.

About 1070, prince *Bleddyn ap Cynfyn*, author of another code of the Welſh laws, eſtabliſhed new regulations concerning the muſical bards.

Towards the cloſe of the eleventh century, the great prince *Gruffudd ap Cynan* invited to Wales ſome of the beſt muſicians of Ireland. This prince having received his education in that kingdom, is ſuppoſed to have brought over with him muſic, muſicians, and inſtruments, in order to ſuperſede thoſe of the Welſh: this fact has been aſſerted by Giraldus Cambrenſis, and given birth to much controverſy on the ſubject between the two nations. The *twenty-four metres in poetry*; the *twenty-four meaſures of muſic*; and the *twenty-four exerciſes or games*, about

* See Biogr. Brit. art. Barry.

which

which ſo much is written, and ſo little underſtood by the Welſh at preſent, are all deduced from this period.

At this time, they tell us, the bards were diſtributed into three claſſes: *poets*, *heralds*, and *muſicians*. The muſical bards were likewiſe ſeparated into three claſſes: performers on the *harp*, performers on the *crwth*, and *fingers*.

The *Eiſteddfod* was a triennal aſſembly of the bards, uſually held at *Aberfraw*, the royal ſeat of the princes of North Wales, in Angleſey; at *Dinefawr*, the royal caſtle of the prince of South Wales, in Carmarthenſhire; and at *Mathrafel*, the royal palace of the princes of Powys, in Montgomeryſhire; of this inſtitution Mr. Jones has given a very ample account.

The Welſh had likewiſe, occaſionally, poetical and muſical games. And the golden-age of Welſh poetry and muſic, ſays our Author, was the period between the reign of *Gruffudd ap Cynan*, and of the laſt prince *Lewelyn*.

Early in the twelfth century, we are told, "*harmony* and verſe had approached their utmoſt degree of perfection in Wales." We muſt obſerve on this paſſage, that Mr. Jones ſpeaks more like a patriotic antiquary, who has no diſtinct idea of the difference between *harmony* and *melody*, or of what *either* of them *muſically* mean, than a profeſſor of the art.

The muſical examinations and trials of ſkill, at the *Eiſteddfods*, and other public meetings of the bards, not only kept the arts of poetry and muſic from corruption and decay, but excited new ardor, and gave birth to new compoſitions and refinements.

As to the *degree* of perfection to which the art of muſic arrived in theſe early times, we are unable to form any preciſe idea; as no other models of their ancient muſic are come down to us than traditional ſhort airs and ſong-tunes, which are equally wild and artleſs with thoſe of other countries, who boaſt not of ſuch early and curious cultivation of the art. We are, however, ſure of this, that the zeal and love of the Welſh for their muſic and poetry, whatever they were, amounted to a degree of enthuſiaſm, equal to that of the Greeks during the moſt illuſtrious periods of their hiſtory. The maſſacre of the bards by Edward I. and the endeavours to exterminate them after the inſurrection headed by Glendwr, in the reign of Henry IV. are proofs how popular and powerful their ſongs were ſuppoſed to be among the people; who were perpetually excited to reſiſtance, and attempts at the recovery of their ancient independence, by the political ſongs of theſe bards. Muſic here, as on other occaſions, ſeems but the vehicle of patriotic ſentiments: and the poetry, which probably was always the principal agent in the marvellous effects aſcribed to muſic by the

the ancient Greeks and Romans, now probably ſtimulated the Cambro-Britons to action.

At the acceſſion of a *Tudor*, in Henry VII. the Welſh muſes began to revive; and the *Eiſteddfods*, which had been long diſcontinued, were re-eſtabliſhed.

Mr. Jones has inſerted a ſummons of the profeſſors of poetry and muſic to an *Eiſteddfod* at *Caerwys* in Flintſhire, on the 2d of July 1523, and fifteenth year of Henry VIII. and tells us, that "after a long interval of anarchy among the bards, commiſſioners were appointed by Queen Elizabeth to aſſemble another *Eiſteddfod* at *Caerwys* in 1568. They were inſtructed to advance the ingenious and ſkilful to the accuſtomed degrees, and reſtore to the graduates their ancient excluſive privilege of exerciſing their profeſſion.

After the reign of Queen Elizabeth, we hear of no more aſſemblies of this kind; nor does Mr. Jones mention any diſtinguiſhed Cambrian bard or harper, till the reign of George II. when Powel diſplayed his abilities in ſome of the oratorios of Handel, and his inſtrument was found to have a very good effect, and to deſerve a diſtinguiſhed place in *concert*.

Though Mr. Jones and his countrymen are very willing to believe and propagate every circumſtance that can impreſs a favourable idea of the Welſh muſic; and from their early and aſſiduous cultivation of both vocal and inſtrumental muſic, joined to the *knowledge of Counterpoint* ſo long before the reſt of Europe, would make us believe that no excellence at which the art has arrived in modern times, can equal that to which the bards had brought it between the time of *Gruffudd ap Cynan* and prince *Lewelyn*, in the time of Edward I. yet (p. 28.) he tells us, that 'though the ſupernatural power and effects, fabuloufly aſcribed to the muſic of antiquity, are now held in juſt deriſion; it is not difficult to conceive, that (notwithſtanding its known ſimplicity) by its aſſociation with poetry, which it rendered more articulate and expreſſive, it might operate with much greater ſucceſs on the mind and affections, than the artificial melody, and complicated harmony of modern times. The muſic, as well as the poetry, of Wales, was tinctured with its peculiar and original character by the genius of the country: they ſprung out of the ſame ſoil, deriving from its delightful vallies their ſoft and tender meaſures, and from its wild mountainous ſcenes, their bolder and more animated tones.' Fine declamation! and ſo every mountainous country, particularly if between the mountains there are beautiful vallies, *muſt* infallibly have an exquiſite muſic! It is then no longer a *liberal art*, a *fine art*, one of the ſeven *ſciences*, and dependent on genius and cultivation, but an affair of geography and climate! Indeed this laſt period of our Author ſeems at length to reduce

duce the Welſh muſic, in ſpite of its high cultivation, to a level with other wild national ſtrains, of which the chief excellence and effects ariſe from *ſimplicity*, and *local partiality*.

Of the Welſh Pennillion.

Theſe, we are told, are 'epigrammatic ſtanzas and paſtorals, that have been tranſmitted by oral tradition from time immemorial, and are ſtill the domeſtic and colloquial poetry of the natives of Wales.' In Cæſar's time, 'the memorial verſes of the Druids were Pennillion, and conveyed in that moſt ancient metre called *Englyn Milwr* *.' In the next period, we are told that 'the metres which the bards rejected were left for the dreſs of the ruſtic muſe, the *Awen* of the multitude.' Then, towards the reign of Queen Elizabeth, the conſtitutional ſyſtem of the bards becoming extinct in Wales, 'the only poetry that ſurvived, was poured forth in *unpremeditated Pennillion*, round the hearths of huſbandmen, and in the cots of ſhepherds.'

Here we are to underſtand that every Welſh ſhepherd and plowman is an *improviſatore*. And Mr. Pennant ſays: 'Even at this day ſome vein of ancient minſtrelſy ſurvives among the mountains. Numbers of perſons of both ſexes aſſemble and ſit round the harp, ſinging alternately *Pennillion*, or ſtanzas of ancient or modern compoſitions. The young people uſually begin the night with dancing, and when they are tired, aſſume this ſpecies of relaxation. Often, like the *improviſatori* of Italy, they ſing extempore verſes; and a perſon converſant in this art, readily produces a *Pennill* oppoſite to the laſt that was ſung. Many have their memories ſtored with hundreds, perhaps thouſands, of *pennillion*, ſome of which they have always ready for anſwers to every ſubject that can be propoſed; or if their recollection ſhould ever fail, they have invention to compoſe ſomething pertinent and proper for the occaſion. Pariſhes are often oppoſed to pariſhes; even counties contend with counties; and every hill is vocal with the chorus †.'

As to the extempore part, that fact ſeems to have been never clearly aſcertained, and thoſe who have memories ſtored with hundreds and thouſands of theſe compoſitions, need not rack their brains for *new pennillion:* and the whole of this high coloured account ſeems to amount to no more than this, that *pennillion* are in Wales what ballads are in England. A ſocial and jovial company never ſeparate without putting the ſong as well as bottle about. And if we were to try, we ſhould find that what has been ſaid of *pennillion*, would do as well for our popular ſongs and ballads.

* For theſe aſſertions, we hope the reader will require no authority.

† Journey to Snowden.

But

But Mr. Jones tells us, that 'the ſweet and ſoothing airs of their muſical compoſitions are moſtly in the *Lydian meaſure*;' and Mr. J. is doubtleſs *well acquainted* with the *Lydian meaſure*; but being wholly ignorant of it ourſelves, all we can ſay is, that our old ſongs, and hiſtorical ballads, are preſerved in our cottages and villages, traditionally, by perſons who know not a ſingle letter of the alphabet. And that there are innumerable collections of Engliſh and Scots ſongs, which ſeem very ſuperior in wit and poetical merit to the *pennillion*; and yet theſe 'are retained and admired,' he ſays, 'on account of the tender beauties contained in them.' (30.) We will, however, ſuppoſe, that the beauties of the *Pennillian*, which are not tranſlated, are *ineffable* in any language but *Cymraeg*.

Mr. Jones has given us a very picturesque view of the muſical inſtruments of his country. We uſed to regard the TRIPLE WELSH HARP as a noble inſtrument, of great and varied powers, ſuperior in fulneſs and majeſty of tone to any other harp in Europe. We hope it will not loſe in force what it gains in convenience, by the application of pedals. It will however loſe its *local* merit, and be no longer the *Welſh harp*, but the *pedal harp*, common to every other country.

Of the excellence of the CRWTH we are unable to ſpeak; it has an awkward appearance, and it is natural to ſuppoſe, that if it had been poſſeſſed of any uncommon powers of ſweetneſs, expreſſion, or effects, it would long ſince have been honoured with a place in our concerts.

How a three-ſtringed *Crwth* could be a Baſs-viol, we are unable to comprehend; we rather ſuppoſe it to have been the *Rebeck*, or three-ſtringed fiddle: the *Crewd* of *Crowdero*.

Of the *Pibgorn*, and *Corn Buelin*, the one is a ruſtic, and the other a field inſtrument.

* * * * *

'Of our ancient melodies,' ſays Mr. Jones, 'I have recovered ſome genuine remains, and their effects are not wholly loſt or forgotten.'——And now let the muſic ſpeak for itſelf.

After ſo much has been ſaid of the cultivation, excellence, and effects of Cambro-Britiſh muſic, the ſpecimens given by Mr. Jones, though well ſelected, will not perhaps ſtrike the eyes or ears of any but the *initiated*, with ideas of greater beauty or originality than the common muſic of other countries.

National tunes being long traditional, in a ſeries of years undergo ſuch variation, that like a tale carried from place to place, they ſeldom eſcape change and interpolation. The Scots tunes, even in Scotland, are ſeldom ſung in the ſame manner by any two people; and a *good ſet*, as they expreſs it, or a correct copy, is hard to find. Indeed, of tunes ſo ancient, it never *can* be found; and of theſe *Welſh melodies*, the wild, original, and cha-

characteristic notes are so polished down, that very few of them seem to retain any genuine marks of very high antiquity.

We have compared several of these airs with other editions of them, particularly *Parry*'s of 1742, and find them not only transposed into different keys, and accompanied with different basses, but corrupted by different readings in the melody. There is nothing so injurious to ancient national tunes as the rage of *variation*, and what the performers are pleased to call *graces* and *embellishments*;—as if every reader of Milton or Pope was at liberty to alter the *original text* at his pleasure!

In the variations of great and original composers, to *their own melodies*, we are sure not only of *change*, but *improvement*; but in the mere multiplication of notes, in which ordinary variations consist, the original air immediately vanishes, and something much worse supplies its place.

After these general reflexions on ancient and national melodies, we shall bestow a few remarks on some particular airs in this collection, with which we should not have meddled, had not unusual notice been called upon them, by the dissertation with which they have been ushered to the Public.

The air, *Consêt Gruffudd ap Cynan* (p. 46.) is one of the best and most characteristic in the collection. Yet, by the regularity of the modulation and closes, like the rest, it must have been modernized.

Mynidiad Cadpen Morgan (47.) is of the usual military cast, but seems as modern as the *Belleisle* march *.

Erddigan tro'r tant (48.) is spirited, and the repetitions of the passages give an energy and determined character to this air which have a peculiar effect †.

Ffarwel Ednyfed Fychan, (57.) notwithstanding its *British title* to such high descent, reminds us of nothing but very modern and very common dancing minuets, except the fifth, sixth, and seventh bars of the second part, which occur, *mutatis mutandis*, in almost every Welsh tune with which we are acquainted ‡.

Dafydd

* Errors in counterpoint, p. 45. First movement, line 2, bar 3 and 4, *two eighths*, p. 46, 2d and 3d bars, *two eighths ascending*, and bars 4 and 5, *two descending*. Ib. line 5, bar 7, the C in the bass should be G.

† In *y Galon Drom*, (54.) line 2d, bars 9 and 10, there are *two octaves*; D in the bass should be F. And p. 56 and 57, in the 3d bar of every strain, the chord of Eb immediately preceeding F is barbarous modulation to modern ears; but *perhaps* this is a relic of the ancient natural Welsh counterpoint mentioned by Giraldus Cambrensis.

‡ *Tribas*, (58.) line 2, bar 6 and 7, and line 4, bar 6 and 7, if tried by rules of modern counterpoint, we should say was very bad;

Dafydd y Garreg-wen (59.) is much too modern for the tradition, and almoſt for the time of the *Saxons*, *Humphrey* and *Purcell*. If it *is* ancient, this air muſt have been frequently and violently modernized *.

We ſuſpect that the airs, p. 63, are *too good* for very remote antiquity.

Nôs Galan (64.) and its variations are very modern and common.

Tros y Garreg, at the bottom of p. 65, is very Saxon, i. e. Engliſh.

Anhawdd ymadael (66.) is plaintive, in a pleaſing modern ſtrain of pathetic, which the variations totally deſtroy.

Ymdaith Mwnge (67.) has a wildneſs that is both characteriſtic and ancient.

Torriad y Dydd (68.) reminds us of *Shenkin*, as does the next air, in which we have no doubt but that the *five* full common chords *deſcending diatonically*, in ſpite of modern rules, are exactly 'conformable to the laws of harmony, as they were ſettled in a congreſs of many doctors ſkilful in the ſcience, Welſh and Iriſh, in the reign of *Gruffydd ap Cynan*, and written in books by order of both parties princely and principally,' &c †.

Hela'r yſgyfarnog (69.) gives us no idea but of a very modern country-dance.

Mentra Gwen (71.) has a *Scots* cloſe; and the next air ſeems to have been brought from *Ireland*; perhaps by *Gruffydd ap Cynan*.

If *Pen Rhaw* (72.) is as ancient as ſuppoſed, the compoſer muſt have plunged deep into futurity; but the ancient Welſh bards, like the Grecian, being poets as well as muſicians, had doubtleſs a prophetic power.

The two firſt airs of p. 74. are *modern* in *melody*, and *ancient* in *harmony*.

We were glad (75.) to meet with our old acquaintance honeſt Maſter *Shenkin*, having been ſo long accuſtomed to regard *yr* as a true *Hên Caniad*, a genuine *Shentilman* of *Walce*. Indeed this

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bad; but if an ancient *Pencerdd*, or Britiſh *Doctor* of muſic made this baſs, we are ſtruck dumb with reverence. In the two next airs of the ſame page, the counterpoint is either very *ancient* or very *incorrect*.

* In *Cûr y Fwyalch*, the laſt air of this page, there is a great want of a Bb in the baſs, inſtead of the crotchet reſt, line 1, bar 11, to take off the effect of *two fifths*; and page 62, line the laſt, bar the 5 and 6, the ſame effect would be removed, if the A in the 6th bar were changed to C.

† See the *hiſtorical account*, page 12. In the air at the bottom of page 68, the editor has doubtleſs the ſame high authority for the chord of C natural, inſtantly ſucceeding that of D with a ſharp 3d.

air

air is ſo much the archetype of almoſt all the Cambro-Britiſh tunes, that three or four bars of it recur, either in common or triple time, in ſeven or eight of the melodies of this collection ‡.

If the ground, *Cyngham ſail Cumry*, (76.) ſpeaks *true Cymraeg Hên, ancient Welſh*, 'it has been ſlave to thouſands,' as well as Purcell's: for the *ground* we tread on is not more common.

However, upon the whole, this is the beſt collection of Welſh tunes which has come to our knowledge. The muſic is well engraved; the letter-preſs well printed; and, beſides the *hiſtorical account of the bards and their muſic and poetry*, with the numerous ſpecimens of both, we have two admirable prints; the one *a frontiſpiece*, from a deſign of Loutherbourg, repreſenting an ancient Welſh bard in the attitude deſcribed by Mr. Gray; and the other a trophy of Cambro-Britiſh inſtruments, deſigned by the editor.

‡ See *Muck Megan, Blendieer Grieg, Morfa Rhuddlan, Y Galon Drom, Hen Sibel, Codiad yr Hedydd, Megen a Gottoth ei Gardas*, &c.

MONTHLY CATALOGUE,

For JANUARY, 1786.

POLICE.

Art. 12. *The Reports of the Commiſſioners appointed to examine, take, and ſtate, the public Accounts of the Kingdom*, preſented to his Majeſty, and both Houſes of Parliament; with the Appendixes complete. By John Lane, Secretary to the Commiſſioners. Vol. II.* 4to. 11. 6s. boards. Cadell. 1785.

WE have of late had many very diſcouraging repreſentations of our national circumſtances from thoſe whoſe conveniency it ſerved, to perſuade us that we were ruined beyond all redemption, unleſs *certain perſons* were permitted to take the management of them; and this is a doctrine that weak minds are ſufficiently ready to adopt. With regard to individuals, it has ever juſtly been deemed an unfavourable indication of a man's circumſtances, when he appears unwilling to examine into the ſtate of his own affairs; may we not therefore derive ſome conſolation from the ſteady proſecution of the commiſſion inſtituted to examine into the public accounts of the kingdom? To find great miſmanagement, and not a few abuſes, is no more than might be expected, and the expoſure of them is one-half of the cure. The Public have every reaſon to be ſatisfied with the execution of this important truſt; and the motives that led to the undertaking, will, we hope, from the ſerious progreſs made,

* For the firſt volume, ſee Rev. Vol. LXXII. p. 226. Mr. Molleſon's name accompanies it.

ſecure

ſecure to us all the advantages to be expected from ſuch an inveſtigation *.

LAW.

Art. 13. *The Trial of Iſaac Preſcott*, Eſq; late Commander of his Majeſty's Ship the *Seaford*, for wanton, tyrannical, unprovoked, and ſavage Cruelty toward Jane Preſcott, his Wife. Setting forth the whole of the Evidence on that remarkable Trial, in the Conſiſtory Court at the Doctors Commons. 8vo. 2s. 6d. Liſter. 1785.

In this publication we have copies of the depoſitions on the part of Mrs. Preſcott, and we doubt not of their authenticity. The caſe appears to have been a very extraordinary one. We never heard of more brutal, nay worſe than brutal treatment, than that which this unhappy and innocent young gentlewoman endured, on many repeated occaſions, till ſelf-preſervation forced her, at length, to fly for her life. True manhood recoils at the recital. Glad were we to find, by the concluding paragraph, that the poor ſufferer was effectually redreſſed by a divorce.

Mrs. P. is the daughter of the Rev. Mr. Richard Walter, chaplain of the Dock-yard at Portſmouth; who generouſly gave with her a fortune of 2000l. without any ſettlement. Mr. Walter, we apprehend, is the gentleman who went round the world (as the phraſe is) with Commodore Anſon, as chaplain of the *Centurion*; and in whoſe name the celebrated account of that voyage was printed.

EDUCATION.

Art. 14. *The Elements of Engliſh Grammar methodically arranged*, for the Uſe of thoſe who ſtudy Engliſh grammatically, without a previous Knowledge of the learned Languages: illuſtrated by Rules and Leſſons of Parſing, adapted to the Capacities of young Beginners. Deſigned particularly for the Uſe of Ladies Boarding-ſchools. 12mo. 1s. 6d. Evans. 1785.

We obſerve, in this Engliſh Grammar, many proofs of the Author's ſound judgment, and correct acquaintance with his ſubject. He has very ſucceſsfully taken a middle path between the refined and philoſophical grammar, which is too abſtruſe for children, and the mere accidence, which is too general to be of uſe; and has produced a book which will, we think, be found well adapted to anſwer the purpoſe of teaching the Engliſh language.

Art. 15. *A Natural Method of teaching the French Language*: By Mr. Maubach, Member and Correſpondent (in England) of ſeveral Literary and Philoſophical Societies at Paris. 8vo. 3s. Hookham, &c.

This author profeſſes to point out a method of teaching the French language more ſcientific and rational than any hitherto adopted. He has not, he ſays, 'paid much attention, nor even taken any pains, to *deſcend* to the capacity of children.' His ambition is to enable

* The hope expreſſed above, is, we muſt acknowledge, ſomewhat checked by the faint recollection of certain inquiries into abuſes, eagerly commenced ſomewhere upon ſome occaſions, which, though unaccountably dropped, are not quite forgotten, except by the public-ſpirited advocates for the reformation of them!

teachers to rise above the common method, by making their instructions 'a kind of introduction to each science or profession in particular, and to all sciences or professions in general.'

We do not question Mr. M.'s ability to perform all that he undertakes, but we doubt whether his manner will not be deemed abstruse and difficult, by those students who wish to acquire learning with all possible facility.

WEST INDIAN HUSBANDRY.

Art. 16. *Letters to a young Planter*; or, Observations on the Management of a Sugar Plantation. To which is added, *the Planter's Kalendar*. Written on the Island of Grenada by an old Planter. 8vo. 1s. 6d. Strachan, in the Strand. 1785.

A treatise on West-Indian husbandry may be peculiarly useful in that part of the world, and will, no doubt, be deemed a curiosity in this country. The press hath, as yet, produced few compositions on the subject of the present performance. Dr. Grainger's poem, entitled *the sugar-cane**, contained many practical hints and precepts, but was rather, on the whole, to be regarded as a work of poetic imagination and embellishment. The present writer mentions an *Essay on plantership*, by a Mr. Martin, which, he says, was published many years ago; and is now out of print. He likewise takes notice of a French book 'entitled *Essai sur la manière de culturer la canne à sucre*; in which the Author proposes what he calls a new system; but which is rather adapted to the study of the philosopher than the planter.'

In the letters to a young planter, now before us, the subject is treated practically, and the work is evidently the production of a person whose experience seems to have well qualified him for the office of an instructor to overseers, &c. He does not offer his work to the Public as an elaborate treatise; his design being merely to convey, very briefly, some observations †, which, he flatters himself, may be useful to young planters; and we observe, with pleasure, that he particularly inculcates a mild, humane, and careful treatment of the slaves, not forgetting even the poor cattle. We are much pleased with this proof of his benevolent disposition; on which account, as well as for his other useful directions concerning this peculiar species of husbandry, we heartily recommend his letters to those for whose information and benefit they are made public.

MATHEMATICS.

Art. 17. *The Arenarius of Archimedes*, translated from the Greek, with Notes and Illustrations. To which is added, the Dissertation of *Christopher Clavius* on the same Subject, from the Latin. 8vo. 2s. 6d. sewed. Johnson.

The preface to this translation is signed G. Anderson, Wadham College, Oxford, 1784: and it is made from a comparison of the different editions and Latin translations, with that of Dr. Wallis in the third volume of his works. The notes and illustrations added by Mr. A. are curious and pertinent.

* For an account of which, see Review, Vol. XXXI. p. 105.

† His instructions are not confined to the subject of the sugar plant. He extends them also to the general culture of *provisions*, viz. India and Guinea corn, yams, potatoes, plantains, cassada, &c.

The deſign of the Arenarius being to ſhew, that it was within the power of numbers to expreſs the grains of ſand that would fill the ſphere of the fixed ſtars, has given occaſion to the admired Author to ſtrike out a method of denoting large numbers, which is very ſimilar to that in common uſe at this day: and not only ſo, but the doctrine of continual proportionals, and the ſeeds, as it were, of the method of logarithms, are to be met with in it. He tells us, that according to the hypotheſis of *Ariſtarchus* the Samian, neither the fixed ſtars nor the ſun are ſubject to any motion, but the earth annually revolves round the ſun in the periphery of a circle, in whoſe centre the ſun remains fixed; and the ſphere of the fixed ſtars, which he ſuppoſes concentric with the ſun, is of ſuch immenſe magnitude, that the circle, in whoſe periphery the earth is ſuppoſed to revolve round the ſun, bears no greater proportion to the diſtance of the fixed ſtars, than the centre of a ſphere does to its ſuperficies; *i. e.* it is wholly inconſiderable. The book is, in other reſpects, a moſt curious ſpecimen of ancient ſcience.

Art. 18. *De Motibus Planetarum*, &c. i. e. A Diſſertation on the Motions of the Planets in eccentric Orbits, according to the Newtonian Theory. By W. Hales, B. D. Fellow of Trinity College, Dublin. 8vo. 1s. 6d. ſewed. Dublin printed, and ſold by Faulder in London.

In this ſhort *tract* we have an ingenious explication of the ſixteenth propoſition of the firſt book of Sir I. Newton's Principia, and its corollaries; by adding to the text of the illuſtrious Author a few explanatory words, incloſed in brackets, together with ſome appoſite notes, which will be very uſeful to beginners, for whom it is chiefly deſigned. Some curious particulars concerning comets are alſo added, and the manner of their acceſs to, and receſs from the ſun: occaſioned by the ſuperficial obſervations in *Brydone's Tour, Vol.* II. *Lett.* 26. Next follows the inveſtigation of the orbits that would be deſcribed by the planets, according to different laws of centripetal force, and in what caſes the apſides are ſtationary, direct, or retrograde in their motion. But he has not proceeded ſo far as to take into conſideration the effect of particular perturbating forces. The tract, however, is a very judicious and perſpicuous performance.

MISCELLANEOUS.

Art. 19. *Univerſal Stenography*; or, a New Complete Syſtem of Short Writing: rendered perfectly eaſy to read and write; freed from all Prolixity and Obſcurity; adapted to every Purpoſe in which Short Writing is uſeful or ornamental, and attainable in a few Hours by the moſt common Capacity; being an Improvement on the moſt celebrated Syſtems that have been exhibited to the Public for above a Century paſt, and ſuperior to all in Eaſe, Elegance, and Expedition. Deſigned for the Uſe of Schools and Private Gentlemen. Second Edition *. By the Reverend W. F. Mavor, Maſter of the Academy at Woodſtock. 8vo. 10s. 6d. Harriſon and Co. 1785.

It is needleſs to repeat the general obſervations we have frequently found occaſion to make on the ſubject of new plans of ſhort-hand;

* The firſt edition eſcaped our notice.

eſpecially

eſpecially as they have ſeldom proved ſatisfactory to, or been cordially received by the profeſſors. We have no objections to make to Mr. Mavor's alphabet, or to his rules for abbreviation; nor do we believe the preference of one ſet of characters to another can be eaſily or generally determined: they are all arbitrary, and poſſibly no two ſcholars under the ſame maſter will afterward adhere cloſely to the leſſons received, without making deviations which peculiar occaſions or fancy may dictate. Whatever alphabet a perſon adopts, if he acquires a free uſe of it, will prove the beſt alphabet for him; and what one may deem an improvement of it, will be rejected by another. The ſyſtem here propoſed is, probably, as ingenious, as good, and as uſeful, as any of thoſe which have preceded it; and we cannot ſay that it is not, in ſome reſpects, ſuperior; as the Author's title page affirms.

Art. 20. *Proviſions for the more equal Maintenance of the Clergy*, without Alteration of the preſent Syſtem, or affecting the Property of Individuals. Small 8vo. 6d. Wilkie. 1784.

The enormity of the ſtated labourer in the parochial vineyard, pining through life, upon a ſcanty, hard-earned pittance, while his principal, who is too often an utter ſtranger to his flock, draws away all the gains, even to ſurplice fees and Eaſter offerings, to ſpend in a diſtant place, is the more groſs, when we reflect on the profeſſional character and obligations of the party. But character is diſregarded, and official obligations are transferred to humble curates, and left to be filled up by methodiſts, and other ſectaries, who conſcientiouſly adhere to the profeſſion they aſſume. The polite world will not allow its votaries to miſapply their time in thoſe ſolemn avocations that may relax the ſtudy of pleaſure, and retard the ſteps to preferment.

This is a plain well-meant propoſal for a tax upon benefices and eccleſiaſtical preferments; which the Author has calculated to produce 10,000l. annually. This ſum he would lodge in the hands of the bench of biſhops as truſtees; to be applied, like Queen Anne's bounty, in making landed additions to ſmall livings, in ſupporting worthy clergymen who have large families and ſmall incomes, and in rendering ſmall curacies more comfortable. He would regulate the ſtipends of curates at fifteen *per cent.* upon the income of the living; which is certainly too low by ten *per cent.* Whatever may be the emoluments of a benefice, they are beſtowed as a compenſation for the diſcharge of religious duties to the inhabitants. The man, therefore, who wiſhing to ſeparate the labour from the hire of it, transfers theſe duties to a ſubſtitute, would have an exceeding good bargain in graſping three-fourths of this income for—*nothing!*

Art. 21. *A Trip to Holland*; containing Sketches of Characters: together with Curſory Obſervations on the Manners and Cuſtoms of the Dutch. Small 8vo. 2s. 6d. Becket. 1786.

Another of Shandy's bye-blows, of whom we have ſeen a numerous race;—and really this is not unlike its Sire: obſerve, Reader, this feature, viz.

THE REPULSE.—HAGUE.

'I have ſomewhere met with a writer, who ſays, that he conſiders cleanlineſs as one of the *half-virtues* (as Ariſtotle very properly calls

them, when ſpeaking of ſome of our leſſer perfections); a Dutch woman certainly conſiders it as *a whole one.*

'No perſon can be a greater admirer of cleanlineſs than I am: in this country, however, it is undoubtedly carried to exceſs; and the *ſimplex munditiis* of Horace is ſcarcely ever to be ſeen. All, in ſhort, is artful and laboured in the extreme.

'Returning one morning from the parade, a ſhower of rain came on when I was about a quarter of a mile from home. I ran immediately towards a houſe, the door of which was ſtanding invitingly open; but I had ſcarcely ſtept on the threſhold, when a number of women and children beſet me, and inſiſted on inſtantly turning me out. In vain did I repreſent to them that I had a terrible cold, and that I ſhould certainly be wet to the ſkin. It was no matter, they ſaid; the houſe had juſt been cleaned, and was I to think of dirtying it?—*Non, non, ſortez d'ici—ſortez d'ici*, cried they.

'*Ma belle! m'amie!* cried I to a frightful old woman.—*Ma petite mignonne!* ſaid I to a young one.—But it was all to no effect; they armed themſelves with brooms, &c. and actually thruſt me into the ſtreet.

'Was ever any thing ſo ridiculous? ſaid I, as I went dripping into the hotel.'

Several other characteriſtic *traits* of the Hollanders are given in this little ſketch of a *ſentimental journey*, which ſeem to be well hit off. In a word, to reſume the alluſion with which we began this little article,—we do not think Shandy himſelf would have been aſhamed to acknowledge *this* brat.

Art. 22. *A conciſe Hiſtory of Knighthood*; containing the Religious and Military Orders which have been inſtituted in Europe. With Deſcriptions of their Mantles, Caps, Collars, Stars, Ribbons, and Mottoes. Alſo Accounts of the Inſtallations of the Garter, Bath, Thiſtle, and St. Patrick; and correct Liſts of the Knights of each. To which is added, the antient Ceremonies uſed at Duels, Combats, Jouſts, and Tournaments. The whole embelliſhed with eighty-two Copper-plates, comprifing eleven * Orders, accurately drawn, and neatly engraved. Being the completeſt Collection ever publiſhed in Great Britain. Collected from the beſt and moſt approved Prints and Manuſcripts. With a correct Index to the whole. By Hugh Clark, Heraldic Engraver. 8vo. 2 Vols. 10s. 6d. Boards. Cadell, &c. 1784.

We entertain no doubt of this work proving an acceptable compilation to ſtudents in heraldry, however dry and unintereſting it may be deemed by thoſe who have no concern with, or ſet no value upon, diſtinctions conferred by the ribbons, badges, and pageantry here ſo circumſtantially recorded. The particulars deſcribed are ſufficiently ſpecified in the title-page, and we have reaſon to believe the Author has faithfully executed a taſk, that he declares will be a great advantage to many artiſts, *viz.* hiſtorical, portrait, and heraldic painters, ſtatuaries, modellers, engravers, chaſers, enamellers, jewellers, embroiderers, &c. So far, therefore, as its utility extends, he cannot be accuſed of miſapplying his labours.

* This number is evidently a miſtake.

Art.

Art. 23. *Rational Amuſement*; being a Collection of Original Miſcellanies in Proſe and Verſe, now firſt collected. 8vo. 1s. 6d. Printed for Earle, in Oxford Street. 1785.

This *Collection* now *collected* conſiſts of two pages of proſe and ſeventy of verſe. We will give a ſpecimen of each.

PROSE. '*An attempt to prove that Engliſh is the moſt ancient of all languages.* E. G. Atlas was a great wencher, ſo that no woman was free from his importunities, which made the wags ſay, there goes Mr. *At-laſs.*'

Now this is *rational amuſement!*

VERSE. 'Thus the muſe in order due,
Has review'd the ſeaſons thro':
Gentle ſpring and ſummer mild,
Glowing autumn, winter wild,
And each month that form the ſame,
With the days conſign'd to fame.
'All the muſe has made appear,
And explain'd the cauſes clear;
Nothing then I think remains
But to cloſe our *monthly ſtrains.*'

And we ſhould cloſe *ours* alſo, if we could not afford our readers more *rational amuſement.*

Art. 24. *The Surveyor's Appointment and Guide*; with an Arrangement of his Duty, and an Abſtract by way of Charge of the material Parts of the Act of the 13th George III. chap. 78, for the Amendment and Preſervation of the Highways. 4to. 6d. T. Payne.

The duty of a ſurveyor of the highways is here briefly tranſlated out of ſtatute language, the moſt offenſive and diſgraceful, often to grammar, and always to common ſenſe, of all the ſtyles uſed in this country. Any clauſe, of almoſt any act*, would juſtify this ſtigma, had we not too much reverence, and too little leiſure, to divert our readers at the expence of legiſlative authors.

POETRY.

Art. 25. *Poems and Plays.* By William Hayley, Eſq. Crown 8vo. 6 Vols. 1l. 1s. bound. Cadell. 1785.

Our high opinion of Mr. Hayley's poetic abilities being well known to the readers of the Review, we need only to obſerve, with reſpect to this edition of his works, that it is neatly printed in a pocket ſize; and that, beſide a conciſe preface, nothing *new* appears in theſe volumes, except an ode to the Counteſs *de Genlis*; in which ſhe is handſomely and juſtly complimented on her writings, ſo happily calculated for the inſtruction and entertainment of the riſing generation.

Art. 26. *Lubin*, a Poem, founded on a true Story. 4to. 1s. Debrett. 1785.

Affectation, under the notion of the *callida junctura*, hath intro-

* Particularly road, poor, and paving acts, with acts for erecting courts of conſcience. Allowing for ſome peculiar law terms, the Scots lawyers are generally better draughtſmen than their brethren in the ſouth.

duced into our elegies and paſtorals, a vicious aſſociation of words, that were never deſigned to be united. Like every other poetical licence, it ſhould be uſed with caution, or it will deform what it was meant to embelliſh. This little poem is overcharged with this falſe ornament. It occurs in almoſt every ſtanza; and diſguſts almoſt wherever it occurs. *Graſs-tufted, beauty-blooming, ſtranger-heart, love-ſmit, love-born, grief-drench'd, old-cuſtom'd, groſs-indented, rib-band-ſtrung, damaſk-ſcented, halcyon-blowing*, &c. &c. are the figures of rhetoric that chiefly diſtinguiſh this diſmal *ſing-ſong*.—'The ſhadow of the throne ſhall cover thee, like wings of a hen, ſweet chicken of the back-ſtair brood!'

This is tolerable burleſque; but there is no truth in it. The pleaſant Author, perhaps, will laugh at this grave remark: for what hath a man of wit to do with punctilios of this ſort? His end is to divert the reader; and if that end be anſwered, we muſt be foes to our own amuſement if we queſtion him too ſcrupulouſly about the means.

——Pictoribus atque poetis
Quidlibet audendi ſemper fuit æqua poteſtas.

Art. 27. *The Prize of Venus*, or Killarney Lake. A Poem. Written by Mr. Robinſon. 4to. 1s. 6d. Debrett.

In poems merely deſcriptive, it requires no common command of language, as well as ſtrength of fancy, to ſupport the ſimple majeſty of blank verſe, as many unſucceſsful attempts have ſufficiently proved. This poem, after all the labour which the writer appears to have beſtowed upon it, is too defective, both in imagery and diction, to be ranked among the few productions in this claſs, which bear the ſtamp of immortality.

Art. 28. *Jeſſy*, or the forced Vow. A Poem. Written by Mr. Robinſon. 4to. 1s. 6d. Debrett.

The pathetic, which is eſſential to the *elegiac tale*, is not here ſufficiently ſupported; and we have in vain attempted to ſelect a paſſage, which, in our apprehenſion, would greatly intereſt the reader's feelings. Serious poems, which neither captivate the fancy, nor melt the ſoul, can never be ranked among the moſt diſtinguiſhed productions of the pen.

Art. 29. *Moral Fables*. 12mo. 3s. bound. Edinburgh printed, and ſold by Robinſon in London. 1784.

Though the Author hath choſen *ridiculum acri* * for his motto, yet, if *acri* means poignant ſatire, and *ridiculum* ſignifies the happy talent of raiſing a laugh at the expence of vice and folly, we cannot compliment him ſo far as to ſay, that theſe fables are a proof of his abilities in either reſpect. *Circum præcordia ludere*, requires a more lively fancy, and more acute penetration into the nicer ſprings of the human mind, than this Author appears to have been bleſſed with. But if he poſſeſſed the imagination of Gay himſelf, and had obſerved mankind with an eye equally curious and critical, yet unleſs he alſo poſſeſſed ſomething of the eaſe and elegance of that admired

* As theſe two words are given by themſelves without any reference to their original connection, we ſuppoſe the Author meant to convey, by his motto, an idea of *ridicule* mingled *with ſevere cenſure*.

Fabuliſt, it would be preſumption in him to flatter himſelf with the hope of being well received in the world.

'Painting,' ſays the Author in his preface, 'as well as poetry, being free from obſcurity, ought to ſtrike immediately; for as the mind, in the pleaſure which it reaps from theſe arts, is, or ought to be wholly paſſive, if its exertion, to diſcover what is meant in them, become neceſſary; their powers on the mind will be weakened in proportion as that exertion, or the neceſſity for it, is greater. We meet, however, with ſome pieces ſo happily imagined, that one, moderately acquainted with compoſition, and deſign, will immediately diſcover the allegory.' Among ſuch 'pieces,' however, we cannot rank theſe *fables*. In our view they are deſtitute of almoſt every quality which compoſitions of this ſort ought to poſſeſs. They undoubtedly contain ſome good maxims for the conduct of human life; and ſome juſt reflections on the follies and vices of mankind. The Author appears to be well acquainted with ancient hiſtory, and poſſeſſes ſome ſcientific knowledge; and, what is more to his praiſe, he appears to be a friend to virtue and liberty. The preſent performance, however, will not gain him credit as a poet. The fable is generally related in a dull and ſpiritleſs ſtyle; and the application is formal, tireſome, and obſcure. The language is totally deficient in eaſe and harmony; and the philoſophical and hiſtorical alluſions frequently require that '*exertion*' to diſcover their meaning or the propriety of their introduction, which the Author himſelf juſtly remarks, '*weakens their power on the mind.*'

Inſtances of harſh conſtruction, and imperfect rhyme, are numberleſs. We will ſelect a few.

In different with the human *race,*
Tho' boaſting powers of reaſon *is.*

That is—*It is* different, &c. &c.

Hail, Temperance, thou unſhaken *Friend*
To body equally and *mind.*

* * *

Of evils which mankind haraſs,
Ingratitude none to ſurpaſs,
Are found.

* * *

Our dog had by the ſhoulder *caught*
A deer, of ample ſize and *fat.*

* * *

His thirſt at leiſure quench'd, he *now*
Took of his priſon a *review.*

* * *

At length the mountain's throws *produce,*
And labour hard, a wretched *mouſe.*

If the Author had written, *wretched muſe,* he would have been ſomewhat nearer in rhyme; and nearer ſtill to his merit and qualifications as a writer of *fables.*

Art. 30. *Tranſlation of Huntingford's firſt Collection of Monoſtrophics,* 8vo. 1s. 6d. Dilly. 1785.

We expected more pleaſure from the peruſal of theſe Odes, in an Engliſh dreſs, than we have received from the work before us. The

verſion is more defective in poetical expreſſion, than in fidelity. The Tranſlator ſeems to be a better ſcholar, than poet. The verſion is preceded by a Dedication, addreſſed to Mr. Huntingford.

DRAMATIC.

Art. 31. *A Lecture on Heads*, written by George Alexander Stevens, with Additions, by Mr. Pilon; as delivered by Mr. Charles Lee Lewes, at the Theatre Royal in Covent Garden, and in various Parts of the Kingdom. To which is added, an Eſſay on Satire. 8vo. 2s. Kearſley. 1785.

The Public are ſufficiently acquainted with the nature, the wit, the humour, of Stevens's celebrated lecture; at which every body attended, and from which every body went laughing away. But, 'was it wit that would *read* well?' Was it humour that would not vaniſh with the ſpeaker? 'Would it bear the teſt of the cloſet?' Theſe were queſtions frequently aſked; and which every reader may now enable himſelf to anſwer, by peruſing this edition. Several piratical impreſſions have appeared, at different times; but this, printed by Mr. Kearſley, is authenticated, in a prefatory addreſs to the Public, ſigned 'CHARLES LEE LEWES.'

NOVELS.

Art. 32. *The Nabob.* In a Series of Letters. 2 Vols. 12mo. 5s. ſewed. Lane. 1785.

In this performance we ſometimes meet with inelegant expreſſions, and the writer frequently approaches the borders of vulgarity. This is the more inexcuſable, becauſe the characters which he deſcribes required more delicate language. But, overlooking theſe defects, the *Nabob* is entitled to attention; and the juſtneſs and vivacity of his obſervations, place him in a rank ſuperior to that of his brother novel-writers.

Art. 33. *Le Triomphe de la Raiſon:* ou Lettres de deux jeunes Dames de Qualité; dedié, par Permiſſion, à Madame la Ducheſſe de Devonſhire: Par Mademoiſelle Cacouault de la Mimardiere. i. e. *The Triumph of Reaſon*; or the Correſpondence of two young Ladies of Quality. Dedicated by Permiſſion to her Grace the Dutcheſs of Devonſhire. By Miſs C. de la Mimardiere. 12mo. 3s. Boards. Dilly. 1785.

An entertaining love-tale, very proper to be introduced into all female boarding-ſchools, by way of encouragement to young ladies in learning the French language.

MEDICAL.

Art. 34. *Medical Sketches.* Part the Firſt. By Richard Pew, Member of the Royal Medical Society, Edinburgh. 8vo. 2s. 6d. ſewed. Bew. 1785.

The firſt part of theſe Sketches treats of Epilepſy, which the Author refers, 1ſt, to ſome inequality of the bones, occaſioning a diſproportion between the cranium and its contents.

2dly, To præternatural tuberoſities or exoſtoſes on the inſide of the cranium.

3dly, To inflammation, tumefaction, ſeparation, or induration or oſſification of the membranes covering the brain, or of the brain itſelf.

4thly, To hydatids formed within the cranium.

5thly, To an acrimonious ſtate of the humours in general, or within the cranium in particular.

6thly, To inanition or collapſe.

7thly, To fear, and eſpecially a ſudden fright. Caſes are ſubjoined to illuſtrate and confirm the theory of the cauſes enumerated above. The ſecond ſketch is on the ſubject of fever. In this chapter the Author makes ſome ingenious remarks on the contradictory opinions delivered by Dr. Cullen, relative to the proximate cauſe of fever. In the next chapter, he gives us his own opinion of the proximate cauſe of fever, which, according to him, conſiſts in an increaſed determination of blood to the head. The third ſketch treats of Apoplexy; the *prediſponent* cauſes of which are ſaid to be a plethoric ſtate of the ſyſtem, an anaſarcous habit, and a peculiar conformation of the body, viz. a large head, ſhort neck, and great corpulency. The *exciting* cauſes here enumerated are, violent exerciſe, immoderate paſſions, intoxication, or any cauſe which may increaſe the determination of blood to the head, or interrupt its return thence to the heart.

The proximate cauſe is ſaid to conſiſt in a ſurcharge of blood in the veſſels of the head.

In the poſtſcript, certain tenets of Dr. Brown, as ſtated by Dr. Jones, and other pupils of his, are conſidered.

This is evidently the performance of a practitioner, who has not yet got rid of that diſpoſition to medical ſpeculations and theories which the ſchool of Edinburgh ſeems peculiarly inclined to give to its ſcholars. We will, however, do the Author the juſtice to ſay, that he diſcovers a conſiderable degree of acuteneſs in his reaſonings, and we doubt not, but that when further experience ſhall have taught him the futility of the beſt medical theories, his good ſenſe will exert itſelf ſucceſsfully to improve the art, by the only mode of advancing its real intereſts, obſervation. The caſes related by the Author would have been read with more pleaſure, if they had not been adduced to ſupport a pre-conceived opinion.

Art. 35. *Fragmenta Chirurgica et Medica, Auctore Gul. Fordyce, M. D. Eq. Aurat.* 8vo. 3s. ſewed. Cadell. 1784.

This book abounds with more ſingular than important remarks. The caſes which are related in it ſeem to have been extracted from Sir William Fordyce's common-place book, and are a part of a larger work, which he would have laid before the Public if time would have permitted him to finiſh it. His commendations of the *pulvis cornachini*, in his chapter on intermittent fevers, and his praiſes of bleeding and nitre, with ſal ammoniac, and the *ſpecies è contrayerva*, are very extraordinary. Theſe latter medicines never failed in his hands to cure intermittents, in the low countries. The merit of the receipt he aſcribes to an old pupil of Boerhaave's, who ſolemnly aſſured him, that the lancet and nitre, in the intermittents of marſhy countries, did every thing that could be deſired from medicines. For the cure of the fluor albus, he recommends many different medicines, but none ſo ſtrongly as London porter, and Cheſhire cheeſe taken for breakfaſt. From this circumſtance, and from the preference of bleeding and nitre to the bark, in the cure of agues, we believe the reader will be apt to ſuſpect our Author of an affectation

affectation of ſingularity in making aſſertions ſo repugnant to general experience, and in deviating ſo conſiderably from eſtabliſhed opinions.

THEOLOGY *and* CONTROVERSY.

Art. 36. *The Apology of Benjamin Ben Mordecai*, to his Friends, for embracing Chriſtianity, in ſeven Letters to Eliſha Levi, Merchant, of Amſterdam: together with an eighth Letter on the Generation of Jeſus Chriſt, with Notes and Illuſtrations. The Second Edition, with Alterations and Additions, and a Copious Index. By Henry Taylor, A. M. Rector of Crawley, and Vicar of Portſmouth, Hants. 8vo. 2 Vols. 15s. bound. Dilly. 1784.

We have already given ſo particular an account of this ingenious, learned, and valuable performance, that there is little left for us now to add, further than to refer our readers to the former volumes of the Review in which it has appeared, viz. Vol. XLVII. p. 293. —L. p. 86.—LI. p. 213. The chief addition now made, beſide the new *preface*, is the *eighth* letter; which is deſigned to confute what has been termed the *Homöouſian* doctrine, or doctrine of *Conſubſtantiality*. It gives the hiſtory of this perplexing and pernicious diſpute, and, in the concluſion, properly obſerves, 'while the Chriſtians were contented with the words of ſcripture, that Chriſt was *of God* or from God, ἐκ Θεοῦ, there was no diviſion on the queſtion; but when they added to this, by way of explanation, and required it to be believed, that he was ἐκ τῆς οὐσίας τοῦ Θεοῦ, *of* or *from the ſubſtance of God*, they divided into ſects, and murdered one another. When they attempted to explain what they meaned by the words, *out of the ſubſtance of God*, they ſubdivided. And this muſt naturally be the caſe, on the impoſition of human comments on diſputed texts. Whereas if the words of the ſcripture, and what plainly and undeniably follows from them, will not unite men in the ſame ſentiments on any text, we may be well aſſured, that there can be no neceſſity for union of ſentiment on that text, much leſs any neceſſity for murdering one another, for diſagreeing about the explanation of it. When Chriſt preached to the common people, he did not expect them to have clear conceptions on metaphyſical ſubjects; but only on plain practical truths.'

We ſhall diſmiſs theſe volumes by only adding a paragraph from the preface; 'The firſt edition of theſe letters, ſays the Author, has been publiſhed about twelve years, and I have ſeen no anſwer that appears to me of any importance. I know what precious work may be made by truſting to the authority of commentators, in explaining every text agreeably to their particular theories and ſects, (for he muſt be very dull indeed who is not able to make the text ſpeak whatever he pleaſes, if he conſiders it as detached and unconfined by the context, and the general ſcope and deſign of the whole revelation.) Till all theſe agree, the ſenſe of every text will be precarious and uncertain; and when they all agree, they will ſupport one another: and this is the only evidence I depend on for the truth of the following pages.' For farther particulars, we refer the Reader to the volumes themſelves, and to the accounts we have formerly given of the firſt *ſeven* letters, at the ſeveral times of their firſt publication.

N. B.

N. B. The name of the learned Author *(lately deceaſed)* did not appear with the firſt edition of this work.

Art. 37. *Sermons on various Subjects*: with an Account of the Principles of Proteſtant Diſſenters, their Mode of Worſhip, and Forms of public Prayer, Baptiſm, and the Lord's Supper. By H. Kirkpatrick. 8vo. 5s. boards. Johnſon. 1785.

This work, which is publiſhed under the protection of a reſpectable ſubſcription, conſiſts of three diſtinct parts. The firſt is a ſpirited apology for the proteſtant diſſenters of the preſbyterian perſuaſion, in which the Author has introduced ſeveral keen ſtrictures upon the eſtabliſhment. He would not have charged every clergyman, who purchaſes a living, with perjury, had he made himſelf acquainted with the nature of ſimoniacal contracts: ſee *Paley* on this ſubject, in his excellent treatiſe on morals *.

The ſecond part conſiſts of eight ſermons, in which are many traces of good ſenſe and liberality; but they are written with a degree of eaſe which approaches to negligence.

The third part, forms of prayer, baptiſm, and Lord's ſupper, are rather given as ſpecimens of the manner in which theſe offices are conducted among diſſenters, than as finiſhed compoſitions: they may, however, be uſeful to young divines of the preſbyterian perſuaſion.

Art. 38. *Commentaries and Eſſays:* publiſhed by the Society for promoting the Knowledge of the Scriptures. Number III †. 8vo. 1s. 6d. Johnſon, &c. 1785.

This Number conſiſts almoſt entirely of a new tranſlation of Iſaiah, from Ch. i. to xii. with notes, ſupplementary to thoſe of Biſhop Lowth, and containing remarks on ſome parts of his tranſlation and notes. The remarks may deſerve attention, but a *new* tranſlation was ſurely unneceſſary. A brief and unimportant criticiſm on Gen. iv. 26. is ſubjoined.

In our account of the firſt Number of this occaſional publication, we juſt hinted its general deſign; and to what we then obſerved, we ſhall now add, for the farther information of our readers, that the ſociety conſiſts of clergymen, both of the eſtabliſhed church, and of diſſenting miniſters, as well as laymen. The end they have in view, is laudable, viz. as their title imports, to *promote the knowledge of the ſcriptures*. They meet at the Rev. Mr. Lindſey's, in Eſſex Street, London.

Art. 39. *Five Diſſertations on the Scripture Account of the* FALL, and its Conſequences. By Charles Chauncy, D. D. Miniſter of the Firſt Church in Boſton, New-England. 8vo. 4s. Boards. Dilly. 1785.

The diſſertations are as follows: I. On the one man, Adam, in his innocent ſtate. II. On the one man, Adam, in his lapſed ſtate; with the temptation that brought him into it. III. Of the poſterity of the one man, Adam, as deriving exiſtence from him, not in his

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* See Review for Auguſt 1785. Alſo the firſt article in December.

† For our account of N° I. ſee Rev. July 1784, p. 29.—For N° II. Rev. Aug. 1785, p. 159.

innocent

innocent but *lapſed* ſtate. IV. On the difference between the one man, Adam, in his innocent ſtate, and his poſterity deſcending from him in his lapſed ſtate. To all which is added, a ſupplemental diſſertation on Romans, chap. v. from the 12th to the 20th verſe, more eſpecially thoſe words, *for that all have ſinned*, and, *by one man's diſobedience, many were made ſinners*.

It appears to us that Dr. Chauncy is gradually emancipating himſelf from the fetters of ſyſtematical divinity. A firm believer in revelation, and once (poſſibly) warmly attached to certain human explications, he now ſeems to acknowledge alone the authority of ſcripture, which he diligently inveſtigates, and endeavours to demonſtrate the conſiſtency of its accounts of the original and preſent ſtate of man with the perfection, and particularly with the *benevolence*, of the deity. He juſtly remarks, that difficulties on the ſubject do equally, *at leaſt*, (or rather to a greater degree) attend what is termed *natural* religion, eſpecially as *revealed* religion affords ſome ſuperior helps for weakening, if not removing them. He cannot concur with the calviniſtical doctrine of *original ſin*, or the imputation of Adam's offence to his poſterity; he can hardly write on this part of the ſubject without a kind of indignation, it appears to him ſo oppoſite to all ideas of truth and juſtice; at the ſame time that he acknowledges numerous evils which have been conſequential to the human race from the firſt defection. The ſentence *then* denounced, he conſiders as a *doom* to a ſcene of *vanity*, *ſuffering*, and *death*.

To the objection 'of the temptation's being managed by an evil ſpirit,' he ſays, 'why not by an evil ſpirit, as well as by an evil man, or by a world ſo conſtituted as to be capable of being a temptation, by its ſmiles or frowns?' Much labour and learning has been ſometimes employed to deſtroy the ſuppoſition of this inviſible agency on mankind, yet, after all, the grand queſtion remains unaffected, the *fact* continues exactly the ſame, that they are tempted and expoſed to ſuffer from it, whatever is the cauſe.

We diſmiſs this article, by obſerving, that the ſtyle, though not very faulty, is not the moſt correct and agreeable. The repetition of, *the anſwer is obvious*, or, *the truth is plainly this*, or ſuch kind of phraſes, ſhould have been more ſparingly uſed.

Art. 40. *The Benevolence of the Deity fairly and impartially conſidered:* in Three Parts. By Charles Chauncy, D. D. ſenior Paſtor of the Firſt Church in Boſton. 8vo. 4s. Boards. Boſton printed. 1784.

The *firſt* part of this work, explains the ſenſe in which we are to underſtand BENEVOLENCE as applicable to God. The *ſecond* aſſerts, and proves, that this perfection, in the ſenſe explained, is one of his eſſential attributes. The *third* endeavours to anſwer objections.

In what difficulties have inquiſitive and ſtudious men found themſelves involved by ſuch enquiries as this volume renews! Notwithſtanding *all* that has been attempted, or ſuppoſed to have been effected, the ſubject of diſcuſſion continues. We have read many tracts relative to it. Every Writer hopes or perſuades himſelf that he can accompliſh more than has been already attained. But there ſeems to be a *ne plus ultra*, to which, if he advances, he can reach no farther, for we do not find that different writers, though they may vary

vary in their ſchemes and ſentiments, adminiſter greater certainty and ſatisfaction, one than another; we mean ſuch who are qualified to treat on the topic with the accuracy and preciſion which it requires. They ſtop much at the ſame point, and leave us uncertain in our concluſions. Dr. Chauncy inveſtigates it with conſiderable attention and exactneſs; yet we do not perceive that he advances beyond others of his fellow-labourers in the ſame field. He may perhaps place the ſubject in ſome different points of view; as moſt writers of any ability have *ſomewhat* peculiar to themſelves. The *freedom* of the human will, forms an eſſential part of his plan, in oppoſition to *neceſſity*, from *any* extraneous cauſe whatever. He aims to prove, that *all the good* ſuitable for *ſuch a ſyſtem as this*, is apparently the *tendency of nature* and the *divine adminiſtration*; and, that it *actually* prevails, ſo far as this *tendency* is not *perverted* by the creatures themſelves. But the introduction of *moral evil*, its prevalence, its effects; this is that *knot*, which our author *would looſe*; he ſays what is pertinent and ſuitable to the purpoſe; yet, after all that he or others ſuggeſt, it ſeems that ſhort ſighted mortals muſt recur to the ſentiment of the poet,

"Though man's a fool, yet *God* is wiſe."

The book is, however, worthy of an attentive peruſal. The ſtyle is plain and fitted to argumentative enquiry: now and then we may obſerve a negligence of expreſſion, as when ſpeaking of *man*, he is called the *top-creature* in the ſyſtem, &c. In page 181, either we do not underſtand the laſt ſentence, or there is ſome great miſtake and omiſſion which ought to have been noticed by an *erratum*. Dr. Chauncy, we now find, was the Author of a volume publiſhed ſome time ſince, entitled '*The Myſtery hid from ages and generations, made manifeſt by the Goſpel Revelation*;' ſee Review, Vol. LXXI. p. 204.

Art. 41. *Sermons on various Subjects*, and preached on ſeveral Occaſions; by the late Rev. Thomas Francklin, D. D. Chaplain in Ordinary to his Majeſty, and Rector of Braſted in Kent, 8vo. 2 Volumes. 14s. Boards*. Cadell. 1785.

There is a kind of looſe declamation, which, with the help of a good elocution, may gain a preacher ſome ſhare of fame, but which nevertheleſs can have no claim to public attention from the preſs. Of this ſort, are, probably, the greater part of thoſe diſcourſes which are prepared for the ordinary uſes of the pulpit. To bring ſuch diſcourſes into public view, is an act of injuſtice to an author's reputation, which nothing but the plea of neceſſity can juſtify. As this plea may perhaps be urged in the preſent caſe, we ſhall ſay nothing farther concerning theſe diſcourſes, than that they are not equal in merit to thoſe on *relative duties*, which the Author publiſhed during his life.

Art. 42. *Strictures on Eccleſiaſtical Abuſes*, addreſſed to the Biſhops, Clergy, and People of Great Britain. 8vo. 1s. Dilly. 1785.

The trite remark, that it is much more eaſy to find fault with than to mend, could never be more properly applied than to eccleſiaſtical

* They are publiſhed for the benefit of Dr. Francklin's widow.

eſtabliſh-

eſtabliſhments. The abuſes which have crept into them have long been complained of by the laity, and lamented by the more judicious among the clergy themſelves: yet, after all, they remain unredreſſed. As the greater part of theſe evils, however, are manifeſtly ſuch as admit of a cure, lamentations and complaints ought to be repeated, till ſome effectual remedy is applied. Of the deſign and ſpirit with which this piece is written, we muſt therefore expreſs our approbation; though we cannot think that the Author's manner of writing, entitles him to any high degree of literary reputation. The heads of complaint on which he inſiſts, are, *ordination*; *non-reſidence*; the *mode of preſenting to livings*; *bonds of reſignation*; the *neglect of parſonage-houſes*; *eccleſiaſtical ſinecures*, and the *indolence of clergymen*.

Art. 43. *An humble Attempt to inveſtigate and defend the Scripture Doctrine concerning the Father, the Son, and the Holy Spirit:* To which is now added, Obſervations concerning the Mediation of Jeſus Chriſt, in the various Diſpenſations of God the Father, and the final Iſſue of his Adminiſtration. The ſecond Edition, reviſed and greatly enlarged. By James Purves. 12mo. 3s. Edinburgh printed, for Johnſon in London. 1784.

This piece, in its original form, was little more than a repetition of the authorities and arguments uſually brought in ſupport of the opinions, that Chriſt is inferior to the Father, and that the Holy Ghoſt has no proper perſonality. In this *improved* edition, the Author takes great pains to ſupport, on ſcriptural authorities, the doctrine of the final reſtoration of all things, and the entire abolition of ſin and miſery. He alſo maintains, 'that the diſciples of Chriſt ought to acknowledge no other head than him, either in matters *civil* or religious;'—that 'the government which God hath revealed, and is adminiſtering by Jeſus Chriſt, not only ſecures the right of election to the people, and deprives the rulers, or judges, of all dominion or lordſhip over them, but alſo gives the people a right to prevent any unjuſt ſentence being paſſed againſt any perſon who might come before the judge or judges:'—'that,'—but enough of opinions, the bare mention of which is ſufficient to expoſe their weakneſs and extravagance.

RELIGIOUS.

Art. 44. *A new Concordance to the Holy Scriptures of the Old and New Teſtament:* alſo the different Significations of many important Words, by which their Meaning is opened; and often ſeeming Contradictions reconciled. Likewiſe, a ſhort Account of ſeveral Jewiſh Cuſtoms and Ceremonies, by which many Parts of Scripture are illuſtrated. To which is added, an Explication of the moſt material Names, eſpecially of Perſons, in the Old and New Teſtament; as alſo the Titles and Appellations given to Chriſt and his Church. By Thomas Taylor. Small 4to. 4s. 6d. Dilly.

From the recommendation of Mr. John Weſley, given in the page fronting the title, this work may be credited with being as ſatisfactory as any pocket volume of ſuch a nature can be. In turning it over, we ſee no cauſe to diſtruſt Mr. Weſley's ſanction; a better acquaintance from uſe, will be neceſſary for a more deciſive opinion.

SERMONS.

SERMONS.

I. *Infant Baptiſm ſtated and defended*; delivered in the Meeting-houſe on the Pavement, Moorfields, November 17, 1785; at the Baptiſm of the Rev. William Bennet's Child, with a practical Addreſs on the Occaſion, by John Horſey of Northampton. 8vo. 6d. Buckland. 1786.

A ſenſible, ſerious, pathetic appeal to reaſon and conſcience. The Author underſtands his ſubject, and treats it with a truly Chriſtian candor and benevolence. Thoſe who approve of infant baptiſm, will deem it a maſterly performance. All that we think it neceſſary to add, ſhall be in the Author's own words: 'Should any caſt an eye over it (the diſcourſe), whoſe ſentiments differ from thoſe of the Author, he hopes that the ſtyle and ſpirit of it will afford no juſt ground of offence.' We muſt do him the juſtice to ſay, that his modeſt hopes ſeem to be well founded.

II. *Iſrael's Teſtament*: preached at Haberdaſhers-hall, on the much lamented Death of the Rev. Thomas Gibbons, D. D. By B. Davies, D. D. 8vo. 6d. Buckland. 1785.

A juſt tribute of reſpect to the memory of a worthy man. In a plain and ſerious manner, the preacher comforts ſurvivors, and exhorts them to improve theſe inſtances of our mortality. The text is Gen. xlviii. 21.

III. *The Believers Safety and Satisfaction*: on the Death of Mrs. Mary Sturgis, preached in Grafton-Street, Soho. Oct. 31, 1784. By John Martin. 8vo. 6d. Buckland. 1785.

We are ſomewhat ſtruck by the manner in which Mr. Martin, after he has given an account of the deceaſed, addreſſes the ſurvivors:—You Mrs. Palmer—Mr. Sturgis—Maſter Chevalier—ſounds rather oddly from the pulpit. But he offers ſome good advice, which we hope they and others will endeavour to follow. The text is, *Philip.* iii 9. lat. part.

IV. Preached at St. Andrew's, Plymouth, at the Viſitation of the Right Reverend the Biſhop of the Dioceſe, Auguſt 5, 1785. By Robert Hawker, Vicar of Charles, Plymouth. 4to. 1s. Law.

The text is 2 Cor. vi. 4. *In all things approving ourſelves as the miniſters of God.* The diſcourſe is not of the pompous, or the merely declamatory or ſuperficial kind, neither does it only amuſe by ingenious reaſoning: But, in a plain and ſerious manner, it repreſents the miniſterial office and duty, and urges, by ſuitable motives, a diligent and upright attention to the diſcharge of it.

V. Preached on Occaſion of the Death of the Rev. Mr. John Fletcher, Vicar of Madely, Shropſhire. By John Weſley, M. A. 8vo. 6d. Printed at the Foundry.

Mr. Fletcher was one of the moſt conſiderable among the methodiſt miniſters, of the Weſleyan diviſion. We have long been acquainted with his good character; and we firmly believe that the high encomiums here paſſed on him, were juſtly merited, in their fulleſt extent.

CORRE-

CORRESPONDENCE.

The following, which was occaſioned by a miſtake of *ours*, at p. 422 of the Review for December laſt, we have been favoured with from Mr. Gale; and it is with pleaſure that we lay it before the Public, to give him an opportunity of defending and explaining himſelf.

'The *defect* which you ſuppoſe to have pointed out, reſpecting the demonſtration or ſymbolic proceſs, beginning in the 16th page of my *ſecond eſſay* on the nature and principles of public credit, will, if you will re-examine it, be found to be no defect of mine, but a miſtake of yours, owing to your not having diſtinguiſhed between the Roman capital R, which repreſents the *ratio* of *redemption* of the ſtock, and the Italic capital *R*, which repreſents the *ratio*, or *rate of intereſt* that the ſtock bears. The Roman R and the Italic *R* are not equal to each other, although the tender to be made for the redemption be equal to the intereſt or annuity. In a five per cent. ſtock, for inſtance, the Roman R will evidently repreſent the ratio in which the ſtock is redeemed by the tender from 100l. to 95l. *viz.* the ratio $\frac{100}{95}$; whereas the *Italic R* will repreſent the ratio in which the intereſt proceeds, whereby 100l. becomes increaſed to 105l. *viz.* the ratio $\frac{105}{100}$; R is therefore equal to $\frac{1}{2-R}$, as I have mentioned, or if $R = \frac{100}{95}$, $R = \frac{105}{100} = 1.05$, $\frac{1}{2-R} = \frac{1}{2-1.05} = \frac{100}{95}$: and the other ſteps, of courſe, follow.'

*** A correſpondent remarks, that 'the paſſage in the note of the laſt Review, p. 455, (ſeemingly given to the prince abbot of St. Blaſius) which, from the aſſertion of *John de Muris*, aſcribes to *Franco* the invention of the muſical time-table, and not arrogating to himſelf that invention which has been preſented to him, unjuſtly, by all the late writers on the art, was firſt publiſhed by Dr. Burney, in the ſecond volume of his Hiſtory of Muſic, p. 175, from a MS. tract written by John de Muris himſelf, and preſerved in the Vatican Library at Rome.'

†††† We are ſorry that the hurry of buſineſs in which we are perpetually engaged, to ſupply the unremitting demands of a monthly publication, will not permit us to dilate on the topic recommended by the Author of 'a Political Inquiry into the Conſequences of encloſing Waſte Lands*, &c.' Our want of room, and *our* enormous public debt, will alſo plead our excuſe, to this worthy writer; who is requeſted to accept our ſincere thanks for his obliging letter, on a ſubject of the greateſt national importance; and which, in his valuable publication, he has treated in a manner that claims the attentive regard of every well-wiſher to the proſperity of this country.

* Vid. Review for the laſt month, p. 460.

THE MONTHLY REVIEW,

For FEBRUARY, 1786.

ART. I. *Medical Tranſactions*, publiſhed by the College of Phyſicians in London. Vol. III. 8vo. 6s. Boards. Dodſley, &c. 1785.

IT affords us pleaſure to ſee that the College has reſumed its long intermitted labours, and we have great ſatisfaction in ſitting down to give * the Public an account of a third volume of the Medical Tranſactions.

The book begins with a letter to Dr. Heberden, on the *angina pectoris*; and it contains two other papers on the ſame ſubject,—one by the late Dr. Wall, of Worceſter, and another by Dr. Haygarth, of Cheſter; and as they treat of the ſame ſubject, we ſhall give an account of theſe papers together, though they do not follow immediately in the order of inſertion.

The letter to Dr. Heberden is written by a perſon who gives a ſtriking picture of the diſeaſe, deſcribing it from his own unhappy feelings. It is extraordinary, that in leſs than three weeks from the date of the letter, the writer died, ſuddenly, of the diſeaſe; and, by his will, directed notice to be given to Dr. Heberden of his deceaſe, with leave to open his body.

Though Mr. Hunter examined this ſubject with his uſual accuracy, he could not diſcover any manifeſt cauſe of death. Dr. Wall, on opening a perſon who died ſuddenly, in the ſame manner, found, upon diſſection, the ſemilunar valves, placed at the origin of the *aorta*, perfectly oſſified; and he inclined to think that a preternatural induration of the parts neceſſary to the circulation through the heart, may be the prediſponent, if not the efficient, cauſe of this diſorder. A perſon who died ſuddenly, with ſymptoms ſimilar to thoſe which are ſaid to attend the *angina*, viz. a pain in the middle of the *ſternum*, ceaſing and returning ſuddenly, and of which *walking* would always occaſion a return, was opened by Dr. Haygarth; who found a fluid of a purulent appearance in the cellular ſubſtance interpoſed between

* For our account of the two preceding volumes, ſee Review, Vols. XXXIX. and XLVII.

the membranes which form the *mediaſtinum*. 'If future diſſections,' ſays he, 'ſhould diſcover, that ſimilar ſymptoms are always occaſioned by a fluid collected in the *mediaſtinum*, would not a perforation of the *ſternum*, and a diſcharge of this fluid, appear to be a ſafe, and probably a very efficacious cure?'

The third paper, containing caſes and remarks relative to diſeaſes of the bones, by Mr. Walker, ſurgeon in Virginia, is a very curious one, and deſerves an attentive peruſal.

In No. 4, we have an account of the conſequences of a crown piece being ſwallowed by an epileptic man, related by Dr. Coyte, of Yarmouth. It lay in the ſtomach from the 12th of March 1771, to the 26th of November 1772, and was then brought up by vomiting. From that time, to July 6, 1773, the man continued in perfect health, without any return of his epileptic fits.

No. 5, by Dr. Heberden, relates the method of preparing the Ginſeng-root in China.

In No. 7, Mr. Power, Surgeon in Poleſworth, very judiciouſly commends the uſe of fermenting cataplaſms in mortifications.

The above-mentioned papers were read at the College in 1773. From this period there ſeems to be a chaſm in the Tranſactions, to the year 1783; during which interval, the College does not appear to have collected any materials for publication. The *influenza*, in 1782, firſt rouſed their attention; and the renewal of their labours appears in an account of that epidemic: a very juſt and accurate hiſtory of it is here given, compiled from obſervations communicated, in various letters, to the College. It is ſtated to have been of an inflammatory nature. Its effects were not ſevere. The old, the aſthmatic, perſons of tender lungs, and thoſe of full and loaded habits, were the greateſt ſufferers. Almoſt all who died, came under the foregoing deſcription. A lenient purgative was of uſe in the beginning. Emetics relieved the head and breaſt. Bliſters were deemed proper when the headach and cough were violent. All methods of forcing a ſweat were prejudicial: but ſmall doſes of antimonials were of ſervice. Bleeding was *ſometimes* neceſſary, and *always* beneficial. A ſimilar diſeaſe is recorded to have viſited Europe at ſeveral periods, viz. in 1510, in 1557, in 1580, in 1587, in 1591, in 1675, in 1709, in the latter end of 1732, and in the beginning of 1733, in 1743, in 1762, in 1767, and in 1775.

Though it has been obſerved above, that this diſeaſe was not in itſelf fatal, and that few could be ſaid to have died of it, but thoſe who were old, aſthmatic, or who had been debilitated by ſome previous indiſpoſition, the College has very judiciouſly thought proper to record the numbers of deaths, taken from the bills of mortality, for a few weeks preceding the firſt appearance

of

of this diſeaſe in London (which, as was ſtated above, is nearly fixed to have been between the 12th and the 18th of May), the number of deaths during the time of its prevailing ſo generally, and after that it had nearly ceaſed. The bill of mortality is publiſhed every Tueſday; and the total of the burials for the following weeks ſtand thus:

Tueſday, *May* the 7th,	—	299
14th,	—	307
21ſt,	—	336
28th,	—	390
June 4th,	—	385
11th,	—	560
18th,	—	473
25th,	—	434
July 2d,	—	296

'The great increaſe in the burials after the diſeaſe had appeared about three weeks, which is nearly the time when its effects would moſt generally be felt, is very ſtriking. At the period when the effects of an acute diſeaſe would probably be over, it may be obſerved that the numbers are again reduced to what they were, previous to the appearance of the diſeaſe.'

Art. 9 relates the fatal effects of pickles impregnated with copper; with obſervations on that mineral poiſon, by Dr. Percival, of Mancheſter. The young lady, whoſe caſe is here given, had eaten a large quantity of pickled ſamphire, and drank, afterward, a 5th part of a pint of vinegar. The internal coat of the ſtomach was found, upon diſſection, to be *inflamed*, and gangrenous, particularly about the *cardia* and *pylorus*. The Doctor was firſt inclined to ſuppoſe, that the injury done might ariſe, principally, from the quantity of ſamphire, as a ſolid acid, and the conſequent degree of irritation on the coats of the ſtomach; but though this probably contributed to its deleterious effects, he found, afterward, by the uſual chemical teſts, that the pickle was ſtrongly impregnated with copper; and he therefore aſcribes the fatal cataſtrophe chiefly to this cauſe. Where a ſuſpicion ariſes of metallic ſalts having been ſwallowed, this ingenious phyſician recommends calcined magneſia, as it will not only decompoſe them, but, at the ſame time, gently contribute to carry downwards the offending matter.

No. 10, by Dr. Spence, of Guildford, merits attention. It relates the cure of two caſes of a conſtipated belly, by the external application of cold water. Every other method of exciting the action of the bowels by purgatives, clyſters, fumes of tobacco, &c. had been judiciouſly tried before this remedy was uſed.

In article 11, an account is given of a ſingular diſeaſe, which prevailed among ſome poor children maintained by the pariſh of

St. James's, in Weſtminſter, by Sir George Baker, Bart.—This is an extremely curious paper. It deſcribes, minutely, very ſingular effects, and refers them to very probable cauſes. On the 24th day of September 1782, 46 girls and 27 boys were removed from Wimbleton to a large houſe, hired by the pariſh for their reception, in King-ſtreet, Golden-ſquare. On the 8th of October following, a girl of the age of 13 years was ſuddenly ſeized with an excruciating pain in the region of the ſtomach and in the back, which was ſoon followed by violent headach, delirium, and convulſions. Nine of theſe poor girls, and a female ſervant, were ſeized, in a few days after, nearly in a ſimilar manner. Five were in the agonies of extreme pain; three were moſt cruelly convulſed; and the other two were raving, in a fit of delirium. As our limits will not allow us to follow, circumſtantially, the detail of this paper, we muſt content ourſelves with referring to the book itſelf. It appears that eighteen girls, and a ſervant, had ſlept in one room; that, in order to render the apartment warmer, they had ſhut up the chimney, and taken every method to exclude the freſh and cold air; and that, from ſuch a number being crowded together, the air became vitiated, and probably occaſioned the dreadful malady which attacked them. The proof of the air having been ſo vitiated, is derived from the glimmering, and frequently almoſt extinguiſhed, light, given by three candles and a lamp, which had been uſed during the night, from the commencement of the illneſs. The mode in which this vitiated air is ſuppoſed to have acted, in occaſioning the ſymptoms which have been mentioned, is explained on the theory of Dr. Prieſtley; who has ſhewn, that one great and indiſpenſable uſe of reſpiration, is to carry off, or leſſen, a certain quality in the blood which is known by the name of phlogiſton: the air being ſoon loaded with it from the breathing of ſo many people in a ſmall ſpace, became unfit for reſpiration, and the phlogiſton not being carried off, but accumulating in the lungs and blood, is conceived to have produced the above mentioned ſtate of diſtreſs. Sir George obſerves, very juſtly, that though corrupted air has always been known to be pernicious, yet the particular effects which it was capable of producing on the human frame, have not been minutely deſcribed.

Art. 12, written by Sir George Baker, contains obſervations on the late intermittent fevers; to which is added, a ſhort hiſtory of the Peruvian bark.—During the years 1780, 1781, 1782, intermittent fevers were extremely frequent, both in town and in the country. In the caſes which fell under Sir George's obſervation, the intermiſſions were remarkably periodical and complete, and the returns of the paroxyſms nearly at the ſame point of time; the horror, the heat, and the perſpiration, keeping their reſpective

reſpective ſtages, with uncommon exactneſs. But the diſtinguiſhing characteriſtic of this fever was, its obſtinate reſiſtance to the Peruvian bark; which, in the common mode of exhibiting it, and in the ordinary doſes, generally failed of ſucceſs. The diſeaſe eluded every attempt to ſubdue it. Dr. Reynolds is ſaid to have made the ſame obſervation in St. Thomas's Hoſſpital; where, though it ſtopped the progreſs of gangrenes, it had not ſufficient power to cure intermittents.

As it is confeſſed that theſe fevers had nothing particular in their appearances, or ſymptoms, but that, on the contrary, they went through their periods with ſingular regularity, we are inclined to attribute the failure of the bark to the adulteration, or bad quality, of the drug, rather than to a ſuppoſed peculiarity in the diſeaſe, not to be diſcovered by any external ſign whatever; and if we look no farther than this paper, we think that it would afford ſufficient arguments to countenance our opinion. Sir G. B. indeed, gives his teſtimony to the good qualities of the bark then in uſe; but he acknowledges that a perſon *very converſant* with all ſubjects of the *materia medica*, gave him authority to ſay, that in one hundred pounds of the bark, there were not, ordinarily, found more than twenty pounds of ſuch bark as a curious man would chuſe to make uſe of. It is, therefore, probable, that when Sir George imagined his patients had taken a proper doſe of the *cinchona*, they had not had, according to the obſervation of his friend, above a fifth part of it. Hence it was neceſſary to take *enormous* doſes of it; but, taken in ſuch quantities, it rarely, as Sir George confeſſes, failed of ſucceſs. Hence, too, in gangrenes, in which caſes it is commonly exhibited with a liberal hand, it rendered ſervice. Had there been originally any peculiarity in the nature of the fever, which ſhould make the bark fail of its effect, it would never have been cured by it. When the doſes taken were apparently large, there is every reaſon to believe that only an ordinary quantity of *real* bark had been ſwallowed.

The latter part of this paper is employed in giving a hiſtory of the Peruvian bark. It appears, that it was brought to Spain in the year 1632; but it owed it firſt fame, and introduction into general uſe, to the Jeſuits, and particularly to Cardinal de Lugo; who, in 1643, being promoted to the dignity of Cardinal, contrived to intereſt Pope Innocent X. in its fortune. His phyſician having examined it, and reported it to be both innocent and ſalutary, all medical oppoſition to it ceaſed; and that an unſucceſsful trial of it having been made, in the caſe of Leopold Archduke of Auſtria, in 1652, many enemies to it aroſe. In the year following Chifletius wrote a book againſt it, and from this period, it experienced, for ſome years, great viciſſitudes in its character. If it was praiſed and recommended by

ſome phyſicians, it was vilified and deſpiſed by others. Growing ſcarce, however, it bore ſo high a price, that twenty doſes of it at Bruſſels were ſold for ſixty florins. Sturmius, who had written a defence of the bark in 1661, complains of its ſcarcity, and that he was extremely ſtraitened in his practice for want of it. The ſcarcity appears to have been ſtill greater at Copenhagen than in Holland; and there is no reaſon for ſuppoſing that the bark was brought to England in greater abundance than to Bruſſels and Amſterdam. Sir G. B. obſerves, that in 1658, it was a *rarity* with which the apothecaries ſhops were not ſupplied: for that it was advertiſed in our periodical papers to be ſold genuine by a merchant of Antwerp, at his lodgings in the Old Bailey, &c.—It is ſaid that it began to be in vogue here in 1655; but that it declined in its reputation, partly becauſe it was ſuppoſed to give no ſecurity againſt a relapſe, and partly becauſe, when adminiſtered immediately before the fit, it had, in ſome inſtances, proved fatal, and particularly in the caſes of Underwood and Potter, which are ſaid to have made an early impreſſion on the mind of Sydenham, and to have given him an opinion for a long time *adverſe* to the bark. It is ſaid, indeed, that his prejudices againſt it diminiſhed as he advanced in life; but that he never could get rid of them entirely: for that, ſo late as 1685, though Sydenham had frequently expreſſed a perfect conviction of the innocence of this medicine, he repeats his ſerious apprehenſions of danger to the life of the patient from the premature uſe of it,—that is, before the diſeaſe had been, in ſome meaſure, its own remedy. "*Neque enim id ſolum metuendum, &c. ſed etiam ne de ægri vitâ agatur, ſi ſanguini omni fermentationis niſu ſe deſpumanti derepentè injiciamus remoram.*" Hitherto, according to our Author, Sydenham's opinion would ſeem to convey only a negative kind of praiſe. It amounts only to a perfect conviction of its innocence. Sir George, however, at laſt, found one poſitive commendation of the Peruvian drug, and he mentions it in a note. In the *Diſſertat. epiſtol.* to Dr. Cole, Sydenham aſſerts that "neither mercury is more efficacious in the venereal diſeaſe, nor the bark in agues, than the exerciſe of riding in conſumptions." But this ſentence, Sir G. B. obſerves, is not to be found in the firſt edition.

We muſt own, that we have read theſe ſtrictures, ſo diſparaging to the credit of Sydenham, with ſome degree of ſurpriſe, having ever conſidered him as an able ſupporter of the reputation of the bark, at a time when the generality of phyſicians were endeavouring to ſink it. Had he been adverſe to it, he would not have laboured to contrive a better method of adminiſtering it than ſome of thoſe which were practiſed. Had he been prejudiced againſt it, he would have given himſelf no trouble to reſcue it from the ill fame which, by ſome accidents, it had acquired.

So

So far, however, is this from being the caſe, that wherever the bark fails of ſucceſs, Sydenham appears deſirous to excuſe it. Even in his account of the diſeaſes of 1661, 1662, 1663, 1664, when, from the rarity of the bark, it could not reaſonably be expected that Sydenham ſhould be very converſant in the uſe of it, he endeavours to defend its character; and attributes its want of efficacy, in the cure of the quartans of thoſe times, not to any defect of power in the medicine, but to its injudicious adminiſtration—to its being given at too early a period in the courſe of the diſeaſe, or improperly, juſt before the approach of the paroxyſm. To avoid the firſt inconvenience, he adviſes us to wait, and not to preſcribe it *ante ſcil. quam morbus ſuo ſe marte aliquantiſper protriverit*; and that the blood might be ſufficiently impregnated with the qualities of the bark, to fortify the patient againſt a return of the fever, which a ſingle doſe juſt before the attack of it was unable to do, he recommends it to be taken immediately after the fit, and to be repeated twice a day during its abſence. At a ſubſequent period, he preſcribes two ſcruples to be taken every four hours. The rule which forbids the giving the bark too ſoon is to be obſerved, unleſs the declining ſtrength of the patient requires an earlier exhibition of it. *Niſi collabeſcantes et jam fractæ ægri vires eundem temporius eſſe ſumendum dictaverint.*

We do not mean to enter into a defence of Sydenham's practice, or into any diſcuſſion of its merits, or demerits; which would ſwell this article into a larger ſpace than is deſigned for it. The ſucceſs with which he gave the bark in intermittents, was, we believe, greater than that experienced from our methods of exhibiting it in theſe times. We will not ſtay to enquire whether the fortunate uſe of it was owing to the ſuperior quality of the bark which he poſſeſſed. All that we ſhall obſerve is, that he appears to us not only to be exempt from prejudices againſt it himſelf, but to be always ready to combat the ill-grounded objections of others. Notwithſtanding the prejudices of the vulgar, and of ſome who ſhould know better *(per paucorum è doctis)*, he ſays, he took it himſelf, and gave it to his wife, and to his children. He acquits it of every ſuſpicion of doing harm, excepting that, when perſevered in for a long time, it had now and then, though rarely, occaſioned a ſlight ſcorbutic rheumatiſm, eaſily cured. In general, he eſteems it not only a ſafe, but a very ſalutary and a very efficacious medicine. He ſeems to ſpeak of it at times with a degree of enthuſiaſm, as a thing which did wonders *(quaſi miracula præſtat)*; and he clearly and deciſively ſpeaks of it as the only ſpecific which the medical art could boaſt. The paſſages of Sydenham, which ſeem to juſtify theſe aſſertions, we have thrown into the notes be-

low *. They had, poſſibly, eſcaped the notice of Sir G. B.; or, inſtead of the cenſures thrown upon Sydenham, he would probably

* " Quartanarum quod attinet curationem, nemo eſt, opinor, in hâc arte vel mediocriter verſatus, qui neſciat, quam parum votis reſpondeant methodi iſtæ omnes, quæ huic medicorum opprobrio eluendo hactenus delineantur, ſi *corticem Peruvianum excipiamus*; qui tamen inducias ſæpius impetrat morbo, quam eundem debellat; cum poſtquam ad ſeptimanas duas vel tres delituerit, magno cum ægri *emolumento*, qui ab illo male multatus paululum interim reſpirat, mox de novo recrudeſcens, haud ſegnius quam prius laceſſit; atque ut plurimum, quotieſcunque demum repetatur illud medicamentum, non niſi longo temporis tractu expugnatur. Referam tamen quicquid de methodo ejuſdem exhibendi habeo compertum. Curandum eſt ante omnia, ne præmaturè nimis hic cortex ingeratur, ante ſcilicet quam morbus ſuo ſe marte aliquantiſper protriverit (niſi collabeſcentes et jam fractæ ægri vires eundem temporiùs ſumendum eſſe dictaverint:) neque enim illud ſolum eſt metuendum, ne a præpropero ejus uſu *inefficax* iſte *reddatur*, et ſpem ægri fallat, ſed etiam ne de ægri vita agatur, ſanguini, omni fermentationis niſu ſe deſpumanti, eam derepente injiciamus remoram. Proximo loco, neque catharſi, multo minus venæ-ſectione, ſubducenda eſt materiæ febrilis pars aliqua, quò liberiùs cortex ſuo fungatur munere: cum enim ab utraque labefactetur quadantenus œconomia corporis, eò promptius certiuſque, recrudeſcent paroxyſmi, evaneſcente ſemel pulveris vi. Mihi etiam magis è re fore videtur, ut ſanguinem dicto *medicamine* ſenſim, longioreque à paroxyſmis intervallo, leviter inficiamus, quam ut uno omnino ictu paroxyſmum jam inſtantem tentemus confodere: hoc enim pacto, et plus temporis remedio conceditur, quo ſuum opus *pleniùs abſolvat*, et evitatur quicquid id eſt periculi, quod ægro poterit oriri ex ſubito iſto, atque intempeſtivo nimis, ſufflamine, quo paroxyſmum jam invaleſcentem, atque omni ſe ope exerentem, conamur opprimere. Poſtremò, brevibus iſtis temporis intervallis, repetendus eſt pulvis, ut non protinùs evaneſcat prioris doſis virtus, antequam altera exhibeatur: crebra enim repetitione iſta ἐνέξια tandem *recuperabitur, profligato in* ſolidum morbo."——

" Neque forte cum minori fructu uſurpari poterit cortex hic in tertianis, qua vernis, qua autumnalibus, quàm in quartanis adhibetur."—SYDENHAM. Febr. Intermittent. Annor. 1661, 62, 63, 64.

" Hujus itaque methodi inefficaciam, et aliarum evacuationum, venæ-ſectionis, *v. gr.* et catharſeos incommoda (quarum utræque relaxando tonum ſanguinis morbum protrahunt) dum mecum perpenderem, *Peruvianus cortex* certiſſimam mihi ſpem fecit; de quo vere adfirmare poſſim, non *obſtante* tam vulgi, quam per paucorum e doctis præjudicio, me, nihil mali *ægris accidiſſe* ab ejus uſu, *vidiſſe unquam*, vel cum ratione ſuſpicari *potuiſſe*; niſi quod illi, qui longum et repetitum corticis Peruviani uſum experti ſunt (ut in capite de rheumatiſmo præmonſtraverim), in ſpeciem quandam rheumatiſmi ſcorbutici nonnunquam incidunt. Hoc autem malum per quam raro ex hâc occaſione naſcitur, et quando accidit, facillimè remediis ibi-

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probably have ſtated them with his uſual accuracy. The error committed, we thought it a duty that we owed to the revered memory

dem deſcriptis cedit —Et profecto ſi tam effectorum durationem, quam corticis hujus innocentiam exploratam haberem, *principem* illi *locum* inter *omnia*, quot-quot ſunt, remedia deferre nullus dubitarem; cum non tantum in hoc morbo inſignium eſſe virium deprehendatur, ſed et in uteri et ventriculi etiam affectibus: tantum abeſt, ut de ejus inſalubritate merito quis conqueratur." Epiſt. Reſponſ. I. In this epiſtle Sydenham mentions the deaths of Underwood and Potter, and ſpeaks of them as events from the uſe of the bark (oppido rari); and however they may have prevented others from recommending it (an effect which they certainly had), yet ſo far were they from deſtroying the credit of the bark with Sydenham, or deterring him from preſcribing it, that he diſcovers great confidence in it, even in the ſame paragraph: "Ego vero jam, ab aliquot retro annis, haud vulgarem hujus corticis vim ſerio perpendens, animoque revolvens, non alio magis, quam hoc *Herculeo* medicamento, febres intermittentes debellatum iri *confidebam*, ſi qua *par erat cura* accederet et diligentia. Diu itaque, multumque, apud me agebam, ut periculo a pulveris uſu impendenti, et recidivæ intra paucos dies ſubſecuturæ (quæ duo erant amolienda incommoda) poſſem occurrere, atque ægrum, *hujus* ope, ad perfectæ ſanitatis gradum promovere.

"Primo, periculum quod minitabatur, non tam ex *ipſo* cortice natum arbitrabar, quam ex eo, quod *minus opportunè* ægro ingeretur. —— Hoc ego me malum propulſare poſſe exiſtimabam, materiæque pariter febrili de novo generandæ obicem ponere, ſi ubi primum paroxyſmorum unus adfligere deſierit, confeſtim pulverem exhiberem, quo inſecuturus ſufflaminaretur, et diebus intermiſſionis, ſtatis ſubinde vicibus, eundem repeterem, uſque dum novus invaderet paroxyſmus; atque ita paulatim, tutoque proinde ſanguinis maſſam ſalutiferâ corticis virtute inficerem.

"Secundo, cum recidiva, quæ intra dies quatuordecim plerumque accidebat, ex eo mihi videbatur naſci, quod ſanguis non ſatis exſaturaretur virtute febrifugi, quod *utut efficax*, una tamen vice morbo penitus exterminando par non fuit; idcirco autumabam, nihil, ad eam præcavendam, æque poſſe conducere atque methodum repetendi pulveris, etiam devicto ad præſens morbo, juſtis ſemper intervallis, antequam ſcilicet vires præcedentis doſis prorſus elangueſcerent."— Epiſt. Reſponſ. I.

"Quamvis vero (ut id obiter dicam) in harum (febrium intermittentium) curatione egregia præſtet, ne dicam *miracula*, dictus cortex, atque eodem tum ipſi nos libenter utamur, tum uxoribus liberiſque uſurpandum imperemus, quoties res poſtulet; ſunt tamen, quibus haud minus jam diſplicet, quod tam certo ſubitoque morbos expugnet, quam olim diſplicebat, quod non niſi nuper his terrarum oris innotuerat." Diſſert. Epiſtolar.

Tractat de Podagra. "Non his majora promitto; quamvis a longâ cogitationum ſerie, quas huic rei impenderet tantum non ſum exactus, inducar credere, ejuſmodi remedium quandoque inventum iri. Quod ſi unquam acciderit, inſcitiam ſuam dogmaticis exprobrabit,

memory of Sydenham to correct. The quotations which we have made will not, we conceive, be found to be interpolations, or additions to the later editions of his works.

The next article (the 13th) is a letter to Sir George Baker, on the ſucceſsful uſe of the preparations of lead in ſome hæmorrhages, by Henry Revell Reynolds, M. D. Fellow of the Royal College of Phyſicians, &c.

The letter begins thus: 'Dear Sir, you have a claim to the *lead-mine* of phyſic, not only from pre-occupancy, but alſo from ſucceſsful labour in it.' With reſpect to pre-occupancy, Dr. R. forgets the many authors mentioned, even by Sir George, who had written on the deleterious effects of lead, before Sir G. B. had publiſhed any thing on that ſubject: and we think Dr. R. might have choſen a better time for complimenting the learned Baronet on the ſucceſs of his labours, than the moment when he was about to offer rather a refutation than a confirmation of his doctrines. Sir George has maintained, that lead, even in the ſmalleſt quantities, is apt to be deleterious—that the proportion of a grain to a gallon, or a quarter of a grain to a quart of cyder, was the cauſe of the endemial colic of Devonſhire: See Vol. XL. p. 127 of our Review. Dr. R. ſays, that he has frequently uſed the *tinctura ſaturnina*, and the *ſaccharum ſaturni*, 'with ſucceſs and with ſafety, and without the leaſt colic enſuing.' In an hæmorrhage, a patient of his took a grain and a half of *ſaccharum ſaturni*, with four drops of laudanum, every ſix hours, not only with impunity, but with advantage.

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brabit, atque exinde liquebit quam inſigniter, tam in dignoſcendis morborum eſſentiis, quam in medicamentis quibus eos adgrediuntur, hallucinentur. Cujus rei exemplum ſatis luculentum habemus in repertione ſummi illius ad febres intermittentes *ſpecifici* corticis Peruviani. — — — Cujus ope nos nunc temporis tum humores hujuſmodi omnes; tum etiam diætam et regimen quodcunque ſuſque de que habentes, ac nihil niſi methodum pulveri exhibendo debitam obſervantes, ſcopum recta attingimus, vix ab illo *aberrantes unquam*, niſi ægrum lecto, ſine ulla neceſſitate, addicimus, dum in ejus uſu eit."

Præfatio. "Si quis hic objecerit, ſatis magnum *remediorum ſpecificorum* numerum jamdiu nobis innoteſcere, hunc ipſum, ſi examen paulò diligentius inſtituerit, in oppoſitas partes facile tranſiturum confido; cum *unicus cortex Peruvianus* a ſuis militet."

To the foregoing extracts may be farther added the following:

"Hic autem advertendum, quod, cum de febribus intermittentibus olim agens, ægrum, ſublato morbo, ſedulo purgatum iri admonuerim, hoc intelligi velim de iis ſolum febribus, quæ vel ſponte ſua, vel alio, ſive medicamento, ſive methodo præter *corticem Peruvianum*, erant debellatæ. Etenim curatio, cum huic remedio, de quo jam loquor, innitatur, purgatione, nec eget nec eamdem plane fert. Ita potenter dictus *cortex*, ſine ope catharticorum non ſolùm *paroxyſmis*, ſed et dyſcraſiæ, quam corpori iidem inflixerunt, ſubvenit."

We

We have known ſome eminent phyſicians who have ventured upon larger doſes than thoſe mentioned by Dr. R. and when they were cautious to guard againſt coſtiveneſs, the colic, which is ſometimes produced, was prevented. Dr. R. thinks this end will be anſwered by the *tinctura thebaica*.

Art. 14. Some experiments made upon rum, in order to aſcertain the cauſe of the colic frequent among the ſoldiers in Jamaica, in 1781 and 1782. By John Hunter, M. D.

This is a very ingenious and well-written paper; but the experiments do not convince us. We could have wiſhed the precipitated matter from the rum to have been more carefully examined. The author's experiments would probably have been more deciſive, had he not laboured under great diſadvantages from not being able to procure glaſs or earthen veſſels, where he reſided at the time of making them. Since that period he diſſolved ſome *ſaccharum ſaturni* in weak rum, and diſtilled it in glaſs veſſels; but the ſpirit which came over was *perfectly free* from any impregnation of lead. But though the juice of the canes, in paſſing over the lead, may not have been impregnated with it, or though the lead, if diſſolved, may not have come over with the ſpirit in diſtillation, he thinks that the ſpirit, or rum, may have received an impregnation of this metal from the *worm*. Though Dr. H. was informed, by a reputable manufacturer of worms for *diſtilling*, that he never uſed any lead in their compoſition, but made them of pure tin, to which a ſmall proportion of copper was added, to render the metal tougher, and to make it work better;—yet the author obſerves, that the ſame gentleman allows he had received worms from the Weſt Indies of a baſer metal. Dr. H. ſaw ſome worms which, from their ſpecific gravity and ſoftneſs, appeared to contain a conſiderable proportion of lead. He thinks that it was from this ſource that the rum became ſo impregnated with lead as to acquire a darker colour, and to depoſit a browniſh ſediment upon adding an infuſion of orpiment and quick-lime in rain water to it. Conjecturing, however, from the deepneſs of the colour, the author does not ſuppoſe that the rum on which he made his experiments could contain above three or four grains in a gallon; yet to this cauſe he attributes the colic with which the ſoldiers were afflicted in Jamaica, and not to the rum being drank new.

Art. 15th gives us a caſe of an uncommon diſeaſe in the omentum, and of a double kidney on one ſide of the body, with none on the other. By John Hunter, M. D.

Art. the 16th preſents an account of the ſucceſsful uſe of foxglove in ſome dropſies *, and in the pulmonary conſumption. By Eraſmus Darwin, M. D.

* See, alſo, our account of Dr. Withering's treatiſe on this ſubject, Rev. Nov. 1785.

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The decoction of the *digitalis purpurea* was always prepared by Dr. Darwin, from 'the herb of the plant,' by boiling four ounces of the freſh green leaves, from two pints of water to one pint, and adding to the ſtrained fluid two ounces of vinous ſpirit. One large ſpoonful, or half an ounce, was given every morning, and repeated every hour, till the patient had taken from three to nine ſpoonfuls, or till ſickneſs was induced, or ſome other diſagreeable ſenſations. The hydropic fluid generally diſappeared on the next day, or on the third day, without any repetition of the medicine, and frequently without any apparently increaſed evacuation; at other times with vomiting, and a large flow of urine; and ſometimes with purging ſtools. We fear that the experience of others will not confirm the favourable account of the *digitalis* given by Dr. Darwin.

This paper is followed by an Appendix written by Sir George Baker, relating the hiſtory of a gentleman's caſe, who had taken the *digitalis* in the manner recommended by Dr. Darwin. Though it relieved his complaint, yet the diſtreſs he ſuffered during the operation of the medicine, is ſaid to have been grievous. We recommend it to the Reader to conſult the deſcription of the particular effects of the medicine on this patient, minutely related by Sir George Baker.

Article 18th contains the ſequel to the caſe of Mr. Thomas Wood, of Billericay, in Eſſex: by the ſame Author. In the ſecond volume of the Medical Tranſactions Sir G. Baker favoured the Public with the hiſtory of Mr. Wood; to which this paper is the ſequel. The hiſtory ſhews the beneficial effects of an extraordinary courſe of abſtemiouſneſs on the health of Mr. Wood. The reſpectable author of the Sequel informs us, that Mr. Wood died in the 64th year of his age, in May 1783, of an accidental inflammation of his bowels.

19th. An account of a ſingular cure of a dropſy. By George Pearſon, M. D.—Repeated ſcarifications were the means by which the hydropic fluid was diſcharged in this caſe.

Art. 20th gives an account of a diſeaſe, occaſioned by tranſplanting a tooth. By William Watſon, M. D.—In this paper the terrible and fatal effects of tranſplanting a tooth from the mouth of a perſon affected with the venereal diſeaſe, to that of a lady in perfect health, are minutely deſcribed.

Article 21. An account of an extraordinary conformation of the heart. By Richard Pulteney, M. D.—This peculiarity of conformation conſiſted in a canal communicating with both the ventricles. This was ſituated in an oblique direction, near the baſis of the heart, ſo capacious as to admit of paſſing the end of finger from the aorta, with equal facility into either ventricle; the ſeptum of the ventricles appearing to terminate with this canal.

Art.

Art. 22. Obſervations on the diſeaſe commonly called the *jail* or *hoſpital* fever. By John Hunter, M. D.—This fever aroſe among ſome poor people, and appears to have been produced by a want of proper food to nouriſh them, and of ſufficient clothing to defend them againſt the inclemencies of the ſeaſon. This is a very judicious paper.

Art. 23. Two caſes of obſtructed liver, ſucceſsfully treated by mercurial friction. By Francis Knight, Surgeon to the Coldſtream regiment of Foot Guards. The firſt caſe here mentioned is that of a perſon, who, after having been afflicted with an intermittent fever, became univerſally anaſarcous; and had a tenſive fulneſs of the belly, with a fluctuation of much fluid. He was cured by frictions of ſtrong mercurial ointment on the belly. The ſymptoms in the ſecond caſe here related were ſomewhat ſimilar. The patient was cured by the ſame method.

Art. 24. An account of a diviſion of the liver, occaſioned by a fall. By George Pearſon, M. D.—This is a narrative of a very ſingular and extraordinary accident. Dr. P. informs us, that upon opening the body of the young man, who died in conſequence of falling from a ladder upon the edge of a pail, the right lobe of the liver appeared divided, in an oblique direction, through its whole ſubſtance, from its extremity on the right ſide to the border of the left lobe, the two portions being only connected by the *vena cava*, and the trunks of the *venæ cavæ hepaticæ*.

Art. 25. Account of a ſingular fact in the practice of inoculation of the ſmall-pox. By Mr. John Dawſon, Surgeon at Sedbergh in Yorkſhire.—The ſingularity of this caſe is, that ſome matter, taken from the arms of two children that had been inflamed in conſequence of inoculation, but who did not ſicken at the uſual period, infected nineteen perſons who were inoculated with it, and who in conſequence had the ſmall-pox. The two children were inoculated a ſecond time, and had an eruption of a conſiderable number of puſtules.

Art 26. Of the meaſles. By William Heberden, M. D.—This is a very valuable deſcription of the meaſles, taken from nature, and not from books. The ſymptoms attending them, from the firſt to the twelfth day, are particularly enumerated, in the order in which they occurred.

Art. 27. Additional obſervations concerning the colic of Poictou. By Sir George Baker.—In this Paper, Sir George ſtill maintains the excluſive power of lead, to produce the diſeaſe mentioned; and that the *painter's colic*, the *dry belly ach* of the Weſt Indies, the *Hutten katze* of the Germans, the *Bellain* of Derbyſhire, and the *Morbus colicus Danmoniorum*, is the ſpecific operation of one and the ſame poiſon. We will not enter upon the diſcuſſion of this diſputed ſubject; but as our

opinion has not been altered reſpecting this matter, we muſt refer thoſe who wiſh to know our ſentiments relating to it, to the forty-firſt volume of the Review, p. 363.

For the cure of this diſeaſe, Sir G. B. relies principally on the operation of the more active cathartics ſteadily inſiſted on, until the bowels have been thoroughly cleared. But, he obſerves, a phyſician will not probably ſucceed ſo ſoon, or ſo certainly, in relieving his patient from pain by any means, as by joining opium with a purgative medicine. Sir G. B. however, thinks, that 'when it has been given in large doſes, before that the bowels have been emptied, inſtead of allaying the violence of the ſymptoms, it has, in ſome caſes, only added to the diſtreſs of the patient.' This is a point on which the learned of the profeſſion are much divided in opinion. Some eminent phyſicians think, that in caſes of the colic, the adminiſtration of opium ſhould always either precede or accompany the exhibition of a purgative. Some very ſtrong inſtances are ſubjoined to this paper, of the pernicious effects produced by the external uſe of ſome preparations of lead.

We do not doubt but that the Public will think themſelves under great obligations to the College, for this volume of their Tranſactions, and in particular to Sir George Baker, who has not only contributed many valuable papers himſelf, but ſeems to have taken more pains, than any other individual member of Society, to collect materials for it, from different members of the medical profeſſion.

ART. II. *The Hiſtory of the Public Revenue of the Britiſh Empire.* By John Sinclair, Eſq. 4to. 10s. 6d. Boards. Cadell. 1785.

THIS is a moſt elaborate and intereſting work; and in ſome reſpects it is original. We have had many naval, military, commercial, eccleſiaſtical, and parliamentary hiſtories; but the Hiſtory of the Britiſh Revenue, on an enlarged ſcale, in which the ſources and progreſs of finance are minutely traced through the different periods of our government, was reſerved for the induſtrious reſearches of this judicious Author.

The ſubject of this publication is of general moment. It does not conſiſt of ingenious theories, to amuſe the curioſity of ſpeculative minds, but of hiſtorical facts, and of concluſions immediately ariſing from them, which apply to our exiſtence as a nation, which no ſophiſtry can evade, but of which wiſdom may ſtill avail itſelf, for the intereſt and ſalvation of our country.

From the year 1684 to the preſent time, the revenue hath been increaſed from *two* to at leaſt *fifteen millions per annum.* Fortunately, ſays Mr. Sinclair, the State can ſtill bear that burden.—But as any conſiderable addition to it would probably be found

found inſupportable; and, at any rate, as ſuch a ſyſtem muſt ſooner or later end in total bankruptcy, or the moſt grievous oppreſſion, it is full time for the nation at large to conſider what plan is the moſt likely to relieve us, and our poſterity, from the danger of infamy or diſtreſs.

To aſſiſt the Public in ſo important a diſcuſſion, is the deſign of this very uſeful and laudable publication.

The general ſubject is divided into leading branches.

The firſt relates to our public revenue prior to the Revolution; the ſecond, to our ſyſtem of finance ſince that period.

During the *firſt* æra, the expences of the State were principally defrayed by the ordinary revenue of the Crown; but in the *ſecond*, the government hath chiefly drawn its ſupplies from the People. The State now aſſumes the appearance of a great corporation: it extends its views beyond immediate events, and the preſſing exigencies of the moment, and forms ſyſtems of remote, as well as of immediate profit.

How far a ſyſtem, tending to perpetual accumulation and aggrandizement, is the reſult of real policy, can only be determined by the effects which it produces.

Under the firſt general diviſion, the Author treats,

I. *Of the Modes adopted by the ancient Britons for raiſing a public Revenue.*

The hiſtory of this period is involved in fable; and conjecture muſt, in a great degree, ſupply the place of authentic relation. Tacitus has given us a general idea of that government which prevailed among the barbarous nations; and from him we may infer, by analogy, what the modes were, which the Britiſh monarchs made uſe of for the ſupport of their power and prerogatives. They commanded the forces of the community, and enjoyed a conſiderable ſhare of the plunder that was taken in war. They alſo poſſeſſed the excluſive privilege of coining money; and it is highly probable that this privilege was attended with conſiderable benefit, and ſerved, in ſome meaſure, to ſupport their ſtate and authority.

Preſents and ſubſidies from foreign nations formed an important branch of their revenue; and politic princes, of popular character, increaſed it from the voluntary contributions of their ſubjects.

II. *Of the Revenues of Britain under the Roman Government.*

The taxes paid by Britain, and the other provinces of the empire, were partly levied in kind, and partly in money. Thoſe who paid taxes in kind, were obliged to furniſh about a tenth part of the produce of their lands, and to carry the quantity they were rated at to any diſtance, however great, according to the ſuppoſed neceſſity of the State, or the caprice of thoſe that were in power. A heavy duty was laid upon cattle (in which

Britain particularly abounded); and this, joined to other grievances, was the occaſion of a very dangerous revolt, which was ſuppreſſed with great difficulty. Heavy cuſtoms were paid on goods both imported and exported; the proprietors of mines were obliged to pay a certain ſhare of their profits for the benefit of the State; a duty was laid on commodities ſold by auction, or in the public market, above a certain value; capitation taxes were rigorouſly executed; to which may be added a variety of impoſts on legacies, ſlaves, houſes, pillars, hearths, and other articles too numerous to be recounted.

III. *Of the Revenue of England during the Government of the Saxons.*

The Saxon æra, from the departure of the Romans, to the Norman conqueſt, compriſes a period of above 600 years—an æra diſtinguiſhed beyond any other in the Engliſh hiſtory for the tumults and devaſtations of war.

The Saxon monarchs impoſed mulcts on criminals, in proportion to their property and eſtate; and they extorted large ſums by way of compenſation, and in lieu of the puniſhment annexed to their crimes.

By the original conſtitution of the Anglo-Saxon government, there were three important duties, commonly known by the appellation of the *Trinoda neceſſitas*, to which every proprietor of land was ſubject. The firſt reſpected the repelling of enemies; the ſecond, the conſtructing of fortreſſes; and the third, the repairing of bridges. Theſe taxes were known among our Saxon anceſtors under the names of *Heregeld*, *Burg-bote*, and *Brig-bote*.

To repel the Danes, another very famous tax was levied under the title of *Danegeld*, or Dane-money. This tax was firſt raiſed by Ethelred, in the year 991, and enabled him to purchaſe an ignominious truce from the Danes for the ſum of 10,000*l.* equal to about 300,000 of our modern money. This tax was impoſed on the land; and each *hide* * of land (of which it is ſaid there were 243,600 during the Saxon government) was made ſubject to a tax of one ſhilling or more, according to the peculiar exigencies of the times.

It is computed that this tax, called *Danegeld*, raiſed 12,180 Saxon pounds, equal in point of real value to 360,000*l.* of our money. Canute, in 1018, advanced this tax to 83,000 Saxon pounds; and this was equal to a modern land-tax of two millions and a half.

* A hide of land is by ſome authors calculated to be as much as one plough can manage in a year. Bede fixes it at the quantity neceſſary to maintain a family. Some aſſert, that it contained 100 acres; and others, that the number of acres was uncertain. The tax was ſometimes called *Hidagium*.

IV. *Ge-*

IV. *General View of the ancient Revenue of the Crown of England.*

In this chapter the Author traces, with great accuracy, the various ſources whence the ancient revenue of the Crown was derived; and unfolds the firſt principles of our preſent ſyſtem of taxation.

In his inveſtigation of this ſubject, Mr. Sinclair examines (1.) the nature and extent of the property that was veſted in the ſovereign. This property aroſe from crown-lands, or royal domains—foreſts—and gold and ſilver mines. (2.) Lucrative prerogatives: *viz.* Right of ſeignory, as the preſumed original proprietor of all the lands in his kingdom; this right entitled him to eſcuage (or money taken in lieu of military ſervice)—quit rents—aids—relief—wardſhips—fine of alienation—eſcheats,—hidden treaſures—waifs (or goods ſtolen and *waived*, or thrown away by the thief in his flight)—eſtrays (or ſtray animals)—goods wrecked, &c. &c.

Other prerogatives of the Crown, to which a lucrative advantage was annexed, were either of a military—judicial—political—inquiſitorial—commercial, or eccleſiaſtical nature.

Theſe prerogatives are particularly diſcuſſed under their ſeveral heads, by our Author. (3.) Voluntary contributions furniſhed another ſource for ſupplying the revenue under the Saxon government. But as thoſe ſupplies were precarious, the State availed itſelf of a more certain and permanent reſource: and thus (4.) taxes were impoſed on the ſubject. Theſe taxes were of various ſorts, and raiſed by various modes. There were taxes in kind—perſonal taxes—taxes on Jews—the land-tax—the hearth tax—taxes on property:—there were alſo ſubſidies, cuſtoms, and exciſe.

'Thus it appears,' ſays Mr. Sinclair, 'that there is hardly any productive tax to which we are now ſubject, which may not be traced to a period earlier than the Revolution, though the duties which then exiſted were neither ſo heavy in their amount, nor extended into ſo many various branches.'

The preſent ſituation of England, however, in regard to financial burdens, cannot juſtly be compared with the paſt, without taking into our conſideration two ſubjects next examined by our Author, *viz.* regal exactions, and the extortions of the church of Rome.

'Whatever, therefore, the *laudatores temporis acti* may ſay, it muſt be evident,' ſays Mr. S. 'to every impartial perſon, that our anceſtors had great reaſon to be diſſatisfied with their political ſituation even in the article of taxation; and perhaps the preſent æra is in that, as well as in many other reſpects, as deſirable a period to live in as any that can be pointed out in the hiſtory of this country: our additional weight of taxes being compenſated by a more extended commerce, by improvements in every branch of ſcience and of art, and by great acceſſions to our wealth, our ſecurity, and our freedom.'

V. *Of the Revenue of England under the Government of the Norman Line.*

Among the other means purſued by William I. to ſecure his acquiſitions, the Author particularly enlarges on the following, becauſe they are immediately connected with the object of the preſent hiſtory: namely—The eſtabliſhment of the feudal ſyſtem —the ſurvey made of the kingdom in general, and in particular of the extent and value of the royal domains—and the inſtitution of a court of exchequer, after the model of a ſimilar court in Normandy.

The ſurvey of the kingdom was a moſt laborious undertaking. It was, however, completed in ſix years; and the fruit of it ſtill remains in that celebrated ancient record (lately engraven at the public expence) commonly known by the title of *Doom's-day Book.* The authority of this record was held to be ſo final and concluſive, that all controverſies in regard to tenure were decided by it, even in caſes where its evidence proved unfavourable to the Crown.

Mr. Sinclair conſiders the revenue of the CONQUEROR under four heads, viz. The income of the royal domains—Voluntary gifts—Legal taxes—Tyrannical exactions.

Hiſtorians have been divided with reſpect to the total amount of his revenue. *Odericus Vitalis* (who was born but nine years after the Conqueſt) eſtimates the revenue, independent of caſual profits, at 400,000 *l. per annum.* This muſt have been equal to nine or ten millions of our preſent currency. Some modern writers have diſcredited the account of Vitalis; but our Author doth not think it incredible, when we conſider the ſplendor and magnificence of his eſtabliſhment, his liberal donations to the church, his public works, his expenſive wars, and the great treaſures which he left behind him.

The Author traces the ſtate of the revenue through the reigns of William Rufus, Henry I. and Stephen; and remarks, in the concluſion, that there was but little progreſs made in the ſcience of finance from the Norman invaſion to the death of Stephen.

'During the whole period, it was underſtood that the King ſhould live upon his own domains and the profits of the feudal prerogatives; and every ſpecies of taxation (military ſervices only excepted) was the object of averſion and diſguſt. Danegeld, the only regular tax that exiſted at the time, though perhaps neceſſary for the protection of the commerce of the nation, was conſidered as ſo peculiarly ſevere, that every monarch who attempted to levy it was accounted a tyrant and an oppreſſor; and that ſingle tax occaſioned as many complaints, and as great an outcry, at the whole load of multifarious impoſts to which this country is at preſent ſubject.'

VI. *Of the Revenue of England during the Saxon Line, or Houſe of Plantagenet.*

During

During this period, ſome conſiderable progreſs was made in the knowledge of finance. The neceſſity of converting military ſervices into pecuniary aids, was diſcovered. Taxes began to be laid on perſonal, as well as on real property. The cuſtoms came to be accounted an important branch of the revenue; and the clergy were compelled to furniſh contributions for the public ſervice; nor was the ſanction of the Pope any longer neceſſary for that purpoſe. New modes of taxation alſo were attempted; and though ſome of them were ill-contrived and unproductive, yet it proves the ſtrong anxiety of thoſe who were entruſted with the government of the country to provide an effective revenue, adequate to the ſupport of that high and diſtinguiſhed rank which England was entitled to hold among the kingdoms of Europe.

VII. *Of the Revenue of England during the Government of the Houſes of York and Lancaſter.*

This æra, the moſt calamitous period of the Engliſh hiſtory, includes a ſpace of about eighty-ſix years.—The conteſt of the crown, however, between rivals of the ſame rank and pretenſions, rendered it neceſſary for both to court the favour of the people, and when poſſeſſed of the government, to pay every poſſible attention to their rights and liberties. During the whole period, no attempts were made to infringe on the articles of *Magna Charta*, or to impoſe any tax without the ſanction of parliament.

During the reign of Henry IV. the revenue of the cuſtoms became more and more productive, in conſequence both of an increaſe of trade and of an addition to the duties.

A tax on places and penſions, and grants from the Crown, was impoſed in this monarch's reign.

The jealouſy which the Commons entertained of the Crown, at this time, in regard to its revenue, is worthy of particular attention. In two different inſtances, they allowed Henry only 6000 *l.* for his own uſe, appropriated the remainder of their grants to public ſervice, and appointed their own treaſurers, who were anſwerable for the money they received, and were obliged to account for their diſburſements to parliament; and when Henry deſired, *anno* 1410, a grant of a tenth from the clergy, and a fifteenth from the laity, *for his life*, under the pretence of ſaving them the trouble of meeting annually for that purpoſe, the artful and inſidious propoſal was indignantly rejected.

Henry IV.'s income, in the twelfth year of his reign, is ſaid to have amounted only to the ſum of 48,000 *l. per ann.* including the ſubſidy of wool, and the tenths of the clergy.

The income of Henry V. hath been variouſly ſtated by different hiſtorians. A certain record, publiſhed by Rymer, ſtates

it only at 55,754 *l. per ann.*; and Voltaire, relying on the accuracy of this ſtatement, ſays—" Henry, with this weak ſupply, undertook the conqueſt of France."

Mr. Sinclair ſupplies the defect of Rymer's record from the more full and particular account of the income of the Crown which was laid before parliament *anno* 1433, and ſtates it at 76,643 *l.* On the whole, he thinks it probable that this monarch's income might amount to about 80,000 *l. per ann.* which, by the cheapneſs of proviſions at that time, would be equivalent to 500,000 *l.* of our modern ſpecie.

Little progreſs was made in the ſcience of revenue during this period. It was a time too full of bloodſhed and confuſion, for any advancement whatever to take place in any branch of the civil department.

It is worth obſervation, that in this calamitous period the firſt attempt was made to eſtabliſh *poſts* in England. The plan was originally formed in the reign of Edward IV. when ſtages were placed at the diſtance of 20 miles from each other, in order to procure that monarch the earlieſt intelligence of the events that paſſed in the courſe of a war that had ariſen with the Scots. In the reign of Richard III. the plan was extended, and made ſubſervient to more general utility.

VIII. *Of the Revenue of England under the Government of the Houſe of Tudor.*

Henry VII. obtained a grant of tonnage and poundage for life: and the cuſtoms became ever after a permanent branch of of the royal income. His reign was marked with ſome of the blackeſt inſtances of oppreſſion; particularly the latter part of it: and his remorſe on his death-bed, though an awful warning to tyrants, made, however, no compenſation to his oppreſſed people, for his cruel exactions.

'As Henry,' ſays our Author, 'received more money, and ſpent leſs, than any of his predeceſſors on the throne of England, it is natural to expect that he muſt have left behind him a very conſiderable treaſure: and in fact it amounted to 1,800,000*l.* equal to 2,750,000 *l.* of modern money. Indeed, conſidering the increaſed price of commodities ſince that time, and the great augmentation of ſpecie, this ſum was equivalent to at leaſt eight millions at preſent.'

In reviewing the ſtate of the revenue in the reign of Henry VIII. Mr. Sinclair obſerves, that 'while the hiſtory of his reign remains unexpunged from the annals of this country, it is impoſſible for the people of England to undervalue the happineſs and ſecurity which neceſſarily reſults from a free Conſtitution. They will find from Henry's hiſtory, that abſolute governments are neceſſarily accompanied with the moſt intolerable financial exactions; and that the wealth of the people is often wantonly ſacrificed to gratify the paſſions of the ſovereign, or the caprices of his miniſters.'

The exactions of this monarch are here particularly enumerated under the following heads: *viz.* Grants, cuſtoms, poll-

tax

tax, feudal prerogatives, firſt fruits and tenths, lucrative ſtipulations with foreign princes, Wolſey's ſyſtem of extortion, debaſing the coin, loans, benevolences, ſuppreſſion of the leſſer and afterward of the greater monaſteries, clerical extortions, &c. &c.

The immenſe property which Henry acquired was, however, ſoon waſted. In a ſhort time, after all his pillages, the Crown became as neceſſitous as ever; and, in conſequence of its poverty, was again dependent on parliament for ſupport.

The reign of Edward VI. was remarkable for an attempt to lay a poll-tax upon ſheep. Every ewe kept in a ſeparate paſture was charged three pence; and all ſheep kept on commons were charged three half-pence. But the tax was found ſo difficult to be collected, and ſo oppreſſive, that it was ſoon repealed.

In the reign of Edward, it became a uſual practice to negociate loans on the continent; for which it is ſaid he paid an intereſt of 14 *per cent.* Antwerp, and other cities in Flanders, were then ſuppoſed to be the only places where any conſiderable ſums of money could be borrowed.

Through the rapacity of Edward's miniſters, the Crown was defrauded of its domains, and the King was involved in a debt amounting to above 240,000 *l.*

Mary had the duties of tonnage and poundage granted to her for life, by an act, which contains the following ſingular preamble: "In their moſt humble wiſe ſhewn, unto your moſt excellent Majeſtie, your poore and obedient ſubjects and Commons, &c." The whole is drawn up in a ſtyle which tends to juſtify the right of the Crown to tonnage and poundage, without any ſanction from parliament, and indeed, if poſſible, to render that aſſembly contemptible.

As to other grants, ſhe is ſaid to have received in all but five fifteenths and three ſubſidies.

We are told by Hume (though on diſputable authority), that the revenues of England in the reign of Mary *exceeded* 300,000 *l.* This account ſeems to be inaccurate; for in the 12th year of Elizabeth, the profit of the kingdom, excluſive of the wards, and the dutchy of Lancaſter, amounted only to 188,197 *l. per annum.*

Mr. Sinclair ſtates particularly the expences and reſources of the government under Elizabeth--'a ſovereign,' ſays he, 'of whom England has reaſon to be proud.'

It is difficult to know, with any degree of preciſion, what was the amount of the permanent revenue of the Crown at this time. The profits ariſing from the wards, and dutchy of Lancaſter, added to the other revenues accruing to the State, make the ſum, in the 12th year of Elizabeth, to be 308,197 *l.* A conſiderable addition was afterwards made to the cuſtoms: our

Author, however, is of opinion, that the whole permanent income could hardly amount to 350,000 *l.*

Though the expences of this Queen's government were very conſiderable, and though her permanent revenue was far from being great, yet the earlier part of her reign is not diſtinguiſhed by numerous grants from parliament. The Queen's frugality was ſuch, that expences, however trifling, even the charge of expreſſes, on delicate and important tranſactions, were not reckoned beneath her notice. But above all, her imperious ſpirit, and her anxious deſire to maintain her dignity and independence, made her ſedulouſly avoid aſking ſupplies from parliament, unleſs when abſolutely neceſſary: nor would ſhe ever liſten to any plan of retrenching her prerogative, and of adding to the rights and privileges of the people, or of gratifying them even in regard to the appointment of a ſucceſſor, for the ſake of any pecuniary recompence.

The total amount of grants to Elizabeth is ſtated at about 2,800,000 *l.* Hume very juſtly remarks, that if the ſupplies granted to Elizabeth during a reign of forty-five years, amounted even to the ſum of 3,000,000 *l.* it would only make 66,666 *l.* a year.

The reſources of this Princeſs did not wholly ariſe from the common revenue of the kingdom. The Crown claimed a right to certain monopolies of trade. Thoſe monopolies were ſometimes ſold, and they yielded conſiderable ſums to the exchequer.

Nor is it poſſible to acquit Elizabeth of illegal extortions from her ſubjects. She is ſaid to have exacted, every new year's day, above 60,000 crowns in gifts from her dependants: and to have raiſed 100,000 crowns yearly, by granting licences to Roman Catholics and Nonconformiſts, to exempt them from certain penalties.

She extorted loans, by compulſatory means, from her ſubjects; and threatened impriſonment to ſuch as ventured to refuſe. She indeed took care to repay them when ſhe was able; but, as the money that was borrowed lay in the hands of the Crown, without intereſt, ſuch loans were productive of conſiderable loſs to the perſons from whom they were exacted.

A particular account is ſtill extant of the ſpecie coined during the reign of Elizabeth, to the value of 5,513,717 *l.* 11*s.* 1¼*d.*

We are told, that the office of poſtmaſter-general exiſted in England during this reign. Some poſt-houſes conſequently muſt have been erected; but the poſt-office was productive of expence, not of revenue, until the time of the commonwealth.

The reign of this Queen is diſtinguiſhed for the laſt example in the Engliſh hiſtory, of a ſubſidy being rejected by the ſovereign, when offered by the people: and Elizabeth publicly declared, that ſhe conſidered it to be the ſame thing whether the

the money they offered was in the pockets of her ſubjects, or in her own exchequer.

IX. *Of the Revenue of England from the Acceſſion of the Houſe of Stuart to the Revolution*, 1688.

The expences of James I. are ranged under the following heads:—Perſonal expences—Bounty to favourites—Prince of Wales—Ireland—Palatinate—Navy—Elizabeth's debts.

The expences of this monarch were almoſt of a domeſtic and perſonal nature, yet they conſtantly exceeded his income; particularly in the year 1610, to the amount of 81,000 *l.*; though afterwards reduced in 1617 to 36,617 *l. per annum.*

His reſources are enumerated under the following heads: —Demeſnes—Feudal prerogatives—Feudal aids—Cuſtoms—Grants—Sale of honours—Monopolies—Loans—Benevolences—Money from the Dutch—Licence for fiſhing—and Fines.

A particular account hath been publiſhed of James's revenue, during the firſt fourteen years of his reign, from which it appears that his ordinary income did not exceed 450,863 *l.*: that the extraordinary ſums he had received during that time amounted to 2,200,000 *l.*; and that his ordinary diſburſements exceeded his permanent income 36,617 *l.* a year.

His income from all the different ſources above enumerated was probably about 600,000 *l.*; though his permanent revenue could not much exceed 500,000 *l. per ann.*

The quantity of ſpecie coined in the reign of James was about 5,432,000 *l.*—It ſtill continued to be the practice to iſſue ſome baſe money for the uſe of Ireland.

Of Charles I. our Author ſpeaks with equal candour and good ſenſe.

'It is difficult,' ſays he, 'to judge impartially of the important events which took place during the reign of this unfortunate monarch. On the one hand, when we contemplate Charles's private character and deportment, we are apt to conſider the multiplied charges againſt him as malicious and ill-founded; and can hardly be perſuaded that an affectionate huſband, an indulgent parent, and a generous maſter, could by any means be converted, as his enemies are apt to repreſent him, into a rapacious tyrant, determined to pillage the property, and to trample on the rights and privileges, of his ſubjects. But on the other hand, if our attention is ſolely fixed upon public tranſactions, we naturally run into a very oppoſite extreme.'

The Author, however, avoids entering into a diſcuſſion of thoſe great political queſtions which agitated the contending parties of that truly eventful period. His buſineſs is with finance.

The perſonal expences of Charles were very conſiderable. He kept up twenty-four palaces; all of them completely furniſhed.

But foreign and domeſtic wars rendered the expences of his government exceedingly heavy.

The income of this monarch aroſe from the common revenue of the Crown; and from illegal exactions, which terminated in the deſtruction of himſelf and his government.

'The partiality of that able hiſtorian, Hume, in favour of the houſe of Stuart is not a little conſpicuous,' ſays our candid and judicious Author, 'in his calling the moſt illegal extortions by the ſofter name of *irregular levies of money*. But however acts of tyranny may be palliated by ingenious men, yet they will ſtill appear to the impartial and unprejudiced in their real colours.'

Mr. Sinclair's opinion of the character of Charles, conſidered in his regal capacity, is well and forcibly expreſſed in the following paſſage:—'There is alſo the ſtrongeſt reaſon to believe, that Charles was determined to take any ſtep, that ambition or tyranny could dictate, rather than ſubmit to the legal trammels of a limited government.'

The revenue of Charles from 1637 to 1641 incluſive, amounted, *communibus annis*, to 895,819*l.* 5*s.*; of which, however, 210,493*l.* 17*s.* 4*d.* aroſe from ſhip-money and other illegal exactions.

When the fatal conteſt between the King and his Parliament was at laſt brought to the deciſion of the ſword, he found the utmoſt difficulty in providing reſources for the maintenance of his troops. The capital and wealthieſt part of the kingdom ſupported the Parliament; and the only money he could raiſe was by pawning the jewels of the Crown; by melting down the plate of the two Univerſities, which they generouſly ſent him; and afterward, by imitating the example of his opponents, in levying aſſeſſments, and even exciſes, in thoſe diſtricts where his authority was acknowledged. But the voluntary contributions of thoſe who adhered to the Crown were his principal reſource. It is ſaid that the Marquis of Worceſter alone ſupplied the King with 100,000*l.*; and the exertions of the Marquis of Newcaſtle, who devoted his whole fortune to the ſupport of the royal cauſe, were not leſs remarkable.

This reign produced the famous *Petition of rights*; and ſince this valuable ſtatute was enacted, the ancient modes of extortion by gifts, benevolences, and compulſive loans, have never been revived.

The Author next treats of the expences and reſources of the commonwealth: and under that general name he comprehends the various republican and military ſyſtems of government, which took place from the commencement of the civil war, to the reſtoration.

During this æra, the public expences were very great, and indiſputably ſuperior to thoſe of any former period of our hiſtory.

The

The expences may in ſome meaſure be judged of from the following circumſtances:

Before the war broke out, the Parliament found it neceſſary to provide a conſiderable ſupply for diſbanding the troops which the King had raiſed for the reduction of Scotland; and to vote 850 *l.* a day, for the ſubſiſtence of the Scotch army, to prevent its plundering the northern counties of England, of which it was then in poſſeſſion. Three hundred thouſand pounds alſo were granted to the Scots, as a reward for their brotherly aſſiſtance: and yet theſe were inconſiderable ſums, when compared with the heavy charges which were afterwards incurred.

The ſervices of the republic were undoubtedly very great. But they exhauſted the immenſe treaſures which, from various ſources, flowed into the coffers of the new government.

The reſources of the commonwealth aroſe from voluntary contributions—land-tax—an impoſt, called weekly meal—exciſe—cuſtoms—poſt-office—feudal prerogatives—wine licences—public offices—crown lands—church lands—plunder of the royaliſts—and extortions.

The aſſeſſments on landed and perſonal property varied, according to the exigencies of the times, from 35,000*l.* to 120,000*l.* *per* month. Theſe aſſeſſments were found ſo productive, and in every reſpect ſo ſuperior to the ancient mode of ſubſidies, that, under the denomination of a *land tax*, they have ſince formed a very important branch of the public revenue.

The regular and permanent income of England, during the adminiſtration of Cromwell, was about 1,517,274*l.* Scotland, then ſubject to the ſame government, yielded 143,652*l.*; and Ireland 207,790*l.*; making in all the ſum of 1,868,719*l.* But if all the exactions which were extorted from the people at that time are accumulated, they amount to a ſum almoſt incredible. It is aſſerted, in a treatiſe printed in 1647, that in four years 17,512,400*l.* or about 4,378,100*l.* *per ann.* were raiſed.

The Author gives an abſtract of the money raiſed in England from Nov. 3, 1640, to Nov. 5, 1659, and from authentic records makes the ſum total to be 83,331,198*l.*

It is ſaid that Cromwell expended 60,000*l.* a year in procuring intelligence: and though the Parliament left about 500,000*l.* in the treaſury, and ſtores to the value of 700,000*l.* when its authority was aboliſhed; yet ſuch was the expence of Cromwell's adminiſtration, that he died indebted to the amount of 2,474,290*l.* But as this debt principally conſiſted of arrears to the army and the navy, it was paid after the Reſtoration.

The expences incurred by Charles II. were either permanent or incidental.

Permanent expences reſpected the army—the navy—ordnance—and the civil liſt.

The expences of the Crown for one year, as allotted by the Council, Jan. 26, 1675-6, will give the Reader a pretty clear idea of the civil liſt; including the peace eſtabliſhment, and miſcellaneous expences. From an accurate ſtatement our Author makes the ſum total to be 1,171,315 *l.*

The incidental expences aroſe from the Reſtoration—debts of the Crown—diſbanding the army—the garriſon of Tangiers—firſt Dutch war——ſecond Dutch war——preparations againſt France; and to theſe muſt be added the prodigality of the prince.

He, however, became at laſt as diſtinguiſhed for his œconomy, as he had been for his profuſion; and having retrenched his expenditure, he was able to carry on the uſual routine of government, for the ſpace of about three years, upon his own revenue, without the aſſiſtance of any ſupply from Parliament: and it is ſaid, that he intended to have altered his whole ſyſtem of public and private conduct, and to have thrown himſelf upon the affections of his people, when death interpoſed, and proved how dangerous it is to procraſtinate ſuch reſolutions.

The power of this monarch to defray the heavy charges of his government aroſe (1.) from a permanent income—*viz.* the cuſtoms—exciſe—hearth-money. (2.) Parliamentary grants; *viz.* Poll taxes—additional exciſe—ſubſidies (for the laſt time in the Engliſh hiſtory)—land-tax—taxes on perſonal property—ſtamps. (3.) Miſcellaneous reſources—*viz.* Queen's portion—ſale of the domains—ſale of Dunkirk—penſion from France—plunder of the Dutch—ſhutting up the exchequer—extortions—coinage—fiſhing licence—alteration in the mode of taxing the clergy—alteration in the mode of granting ſupplies.

All theſe particulars relating to the reſources of Charles II. are ſtated very minutely and accurately by our induſtrious hiſtorian: and the Reader who wiſhes ample information muſt conſult the work itſelf.

It appears that Charles received in all about 43,983,394 *l.* in the courſe of his reign, which would make about 1,800,000 *l.* a year.

The coinage in this reign amounted to 7,899,433 *l.*

The only public virtues which James II. poſſeſſed, were frugality in his expences, and a ſtrong deſire to increaſe the naval ſtrength of his kingdoms.

Such was the great authority of the Crown in his reign, that a larger revenue was given to James for his life, than any monarch of England had ever enjoyed. It appears from the account laid before Parliament at the Revolution, that it amounted to above two millions *per annum.*

During the government of the houſe of Stuart many new branches of revenue were introduced, ſuch as exciſes, ſtamps, the

the poſt-office, monthly aſſeſſments, &c.; and many old reſources were either abandoned as unproductive, or aboliſhed on account of their oppreſſion. Hence ſubſidies were given up, and the whole fabric of feudal exactions, of wardſhip, marriage, &c. together with benevolences, free gifts, and compulſive loans, were for ever annihilated.

'But the period is particularly remarkable,' ſays Mr. Sinclair, 'for enabling us to form ſome kind of judgment of the full extent of that heavy burden which the funding ſyſtem introduced into this kingdom.'

The following is a general view of this important ſubject:

The revenue of England at the acceſſion of the houſe of Stuart (1602) was 500,000 *l. per ann.* Eighty-ſix years afterwards, when James II. was expelled, it was raiſed to about two millions. The annual increment was near 17,441 *l.* At the ſame rate of increaſe the revenue in 1774 (eighty-ſix years after the Revolution) ſhould only have been 3,500,000 *l.*: and ten years afterwards (1784) it ought not to have exceeded 3,674,418 *l.*; or perhaps, with the addition of Scotland, rather more than 4,000,000 *l. per annum.*

If the preſent income of the State, therefore, is about *fourteen millions*, ten millions of that ſum may be attributed to the funding ſyſtem; and would not have exiſted, if the extraordinary expences of the Public had been defrayed by money exacted at the time, without leaving any burden on poſterity.—Indeed, four millions would be amply ſufficient at this time to defray the charges of the civil liſt, if the load of taxes, impoſed to provide for the intereſt of our public debts, did not raiſe the price of every commodity to ſuch a height, as to render money leſs efficient than it would otherwiſe be.

Amidſt the gloomy reflections which ſuch a ſituation is calculated to leave on the thoughtful mind, Mr. Sinclair offers the following hints of conſolation:

'On the whole, though our circumſtances might have been better, let us not too haſtily either envy the ſituation, or inveigh againſt the conduct of our predeceſſors. Lightly as we may imagine they were burdened, yet they complained, as loudly as we do, of the intolerable weight of taxes, and of the diſtreſs and poverty which they occaſioned: and though, inſtead of adding to their own burdens, they thought themſelves juſtifiable in bequeathing to their poſterity a conſiderable part of that grievous load of public debt, under the preſſure of which we now ſtagger, let it alſo be remembered, that they delivered into our hands a well-cultivated iſland; dependencies of great value and importance; an extenſive commerce; flouriſhing manufactures; a ſuperior ſyſtem of agriculture; a high character for ability and valour; and, joined to all theſe advantages, a ſyſtem of government unequalled in the annals of mankind for the bleſſings which it affords.'

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We have thus preſented our Readers with an analyſis of the firſt part of this excellent and judicious work: we now proceed to give a brief and general view of the ſecond part, which conſiſts of the following chapters, chiefly relating to the national debt.

Chap. I. *Of the various Modes of providing for the extraordinary Expences of a Nation.*

Four ſyſtems have been ſuggeſted by ingenious politicians; (1.) To accumulate a treaſure in time of peace adequate to the expences of war. (2.) To levy the neceſſary ſupplies within the year by means of extraordinary additional taxes. (3.) To exact compulſive loans from the wealthieſt individuals of the community. (4.) To borrow money from ſuch as are willing to advance it upon the ſecurity of the public faith.

The laſt mode ſeems to be moſt efficacious, and is in reality moſt conſiſtent with the genius of a free people.—The Author ſtates the progreſs of this ſyſtem by borrowing money on valuable pledges, or perſonal ſecurity—by mortgaging the public domains—by mortgaging taxes—by temporary annuities—by annuities on lives—by contingent annuities—and by perpetual annuities.

Chap. II. *Of public Debts in general.* (1.) Cauſes of the debts of modern Europe.——Mr. Sinclair obſerves, that the principal ſource of national expences in theſe times ariſes from naval charges. (2.) Advantages of the funding ſyſtem; contraſted (3.) with its diſadvantages. He thinks the funding ſyſtem, under proper regulations, may be rendered of great benefit to the State, and be productive of many public advantages; though he is of opinion, that, in its preſent ſituation, it is attended with fatal conſequences. He therefore propoſes (4.) a plan of eſtabliſhing the funding ſyſtem on the moſt beneficial principles for the nation.—The general heads or propoſitions of our Author's plan are the following; *viz.* That the Public ſhould never become bound to pay an *iota* more than the ſpecific principal ſum which is originally borrowed:—after the creditor hath received the intereſt originally agreed upon for the ſpace of five, or at the utmoſt ſeven years, it ſhall be in the power of the Public to pay him off, if money can be borrowed for that purpoſe at a lower intereſt:—a State determined to carry on its wars by the funding ſyſtem ought never to borrow money upon any other principle than that of perpetual annuities:—the eſtabliſhment of an unalienable ſinking fund, for the redemption of public debts, is another principle which cannot be diſpenſed with. This fund is not to depend on any little ſurplus of revenue, or the increaſing produce of particular branches, but ſhould be founded on ſome great, ſolid, and productive tax, proportioned

portioned as much as poſſible to the wealth of the nation and the debts it hath incurred. '*For that purpoſe, no plan would be ſo effectual, as a permanent regulation by which every individual, having property in England, whether natives or foreigners, was under the neceſſity of leaving to the Public at leaſt* one half of his clear annual income *in this country at the time of his death.*' No teſtament ought to be valid without ſuch a bequeſt; and if any perſon died inteſtate, a year's income ſhould be exacted. A revenue of this kind would always keep the debts of the nation within moderate bounds, and could hardly be evaded.—The care of ſuch an unalienable ſinking fund ſhould be entruſted to individuals peculiarly reſponſible for its ſucceſs; and a ſpecial commiſſion ſhould be appointed for that purpoſe alone.—Every means ſhould be adopted that might have a tendency to encourage individuals, when they had no near relations, to leave their fortune and property to the Public: and laſtly, peculiar checks and additional ſecurities ought to be contrived to prevent the waſte of the money that is borrowed.

Theſe are the principles on which public debts may in general be ſafely contracted, and which, if ſteadily adhered to, would always prevent the ſinking fund from becoming burdenſome or ruinous to a State.

Chap. III. *Of the public Debts of England prior to the Revolution.*

The unfortunate Henry III. is the firſt monarch of England whoſe debts are recorded in hiſtory.

The Author traces the progreſs of the national debt through a period of 450 years; and obſerves in the concluſion, that 19,927 *l.* of *intereſt* is the whole of our *preſent* debt contracted prior to the Revolution.

Chap. IV. *Riſe and Progreſs of our preſent national Debt.*

The funded debt of England at the death of William III. did not much exceed ten millions.

At the death of Queen Anne the debt amounted to about 54,145,363 *l.* of principal, bearing intereſt at nearly 3,351,358 *l.*

At the death of George I. this debt was reduced to about 2,217,555 *l.* of intereſt.

At the concluſion of the war, begun in 1755, and ending in 1762, the national debt amounted to 146,682,844 *l.* principal, and 4,840,821 *l.* intereſt.

In 1775, the national debt was reduced 10,739,793 *l.* principal, and 400,000 *l.* intereſt.

In 1784, the national debt was advanced to the enormous amount *two hundred and forty-ſix* MILLIONS, *two hundred and twenty-two thouſand, three hundred and ninety-two pounds!*

The increaſe of the national debt during the diſgraceful and execrable adminiſtration of thoſe who planned and proſecuted the

the American war, is ſtated at 110,279,341 *l.* the intereſt of which alone amounts to 4,703,092 *l.* The intereſt of our whole debt amounts to *nine millions, one hundred and forty-three thouſand, nine hundred and thirteen pounds.*

'One circumſtance alone' (ſays our Author, who is always diſpoſed to view things on the brighter ſide) 'furniſhed me with any conſolation whatſoever during the whole courſe of this painful inveſtigation, which has ariſen from the wealth and reſources of this country having been found infinitely ſuperior to the expectations even of the moſt ſanguine.'

Chap. V. *Of the Steps hitherto taken to diminiſh the Capital and to reduce the Intereſt of the National Debt, with ſome Account of the different Plans ſuggeſted for that Purpoſe.*

Mr. Sinclair gives a ſummary view of the Plans of Mr. Archibald Hutcheſon—Mr. Aſgill—Stephen Barbier—and Mr. Hooke; and examines their reſpective merits and pretenſions.

There are two modes which he thinks a nation might purſue, by adopting either of which, the funding ſyſtem might be carried on without much inconvenience to the Public.

The firſt is, employing the ſurplus of its revenues in promoting ſuch meaſures as may augment its wealth, population, induſtry, and commerce: the ſecond, employing the ſame ſurplus in a perpetual diminution of its public incumbrances. By the firſt, public debts are rendered more ſupportable; by the ſecond, their accumulation is prevented.

The Author illuſtrates and exemplifies theſe propoſitions; and concludes the preſent volume with the following remark; *viz.* That our preſent diſtreſſes are in a great meaſure owing to a want of *experience* in the great funding ſyſtem; for our miniſters had no example in ancient or in modern times to guide them through ſo intricate a labyrinth.

Though this work is ſo extenſive in its plan, and frequently minute in its details, yet the Author only calls it, with great modeſty, the firſt ſketch or outlines of the hiſtory of the Britiſh revenue.

It is his deſign, in a future publication, to give a full account of all the various writings which have been publiſhed on the finances of this country, in order to aſſiſt any perſon who may have leiſure, abilities, and courage, to engage in ſo arduous an undertaking, as the complete hiſtory of a ſubject, to which he eſteems his own work to be only *an Introduction.*

ART. III. *An Hiſtorical and Chronological View of Roman Law*; with Notes and Illuſtrations. By Alexander C. Schomberg, M. A. Fellow of Magdalen College, Oxford. 8vo. 3s. 6d. Boards. Oxford, Prince; Rivington, London. 1785.

IN the preſent ſtate of learning and ſcience, when ſo much has been written, and muſt be read, on every topic, it is become an

an important object, to collect the particulars of each branch of knowledge into as narrow a compass as the nature of the undertaking will admit: and that writer has no inconsiderable merit, who, instead of spreading out his materials to make a profitable book, condenses them as much as possible, for the convenience of his readers. The present work possesses, in a high degree, this excellence. We have seldom met with a greater variety of useful and entertaining particulars brought together into a small volume.

The learned Author has, with great perspicuity, marked the rise and progress of the Civil Law, under the regal, consular, and and imperial states of Rome, and has supported his arrangements and explanations by well selected authorities. To this *Chronological View* he has subjoined a series of illustrations, in which several curious points are discussed with much ingenuity and erudition. Among these the principal are the following: The sources, merit, and language of the Twelve Tables; Whether Cicero ought to be ranked among the professors of law; The influence of the Stoic philosophy upon the opinions and decisions of the most eminent Civilians, and consequently upon the body of civil law; The connection between the regal and pontifical power; The circumstances which concurred to establish Augustus in the empire; The history of the privileged seminaries for the study of law at Rome, Constantinople, and Berytus; Memoirs of Papinian, Ulpian, and Paulus; The respect paid to the Roman law after the dissolution of the Western empire; The character of Theodoric; and The discovery of Justinian's Pandects at Amalfi.

For a specimen, we shall select our Author's remarks on the reign of Augustus:

'The circumstances which concurred to raise AUGUSTUS to the empire, and the means he used to improve them, are thus concisely given by TACITUS, in the opening of his Annals: "Postquam BRUTO et CASSIO cæsis, nulla jam publica arma, POMPEIUS apud Siciliam oppressus, exutoque LEPIDO, interfecto ANTONIO, ne Julianis quidem, partibus nisi CÆSAR dux reliquus; posito triumviri nomine, consulem se ferens, et ad tuendam plebem tribunitio jure contentum; ubi militem donis; populum annona; cunctos dulcedine otii pellexit." The first step taken by him to secure his sovereignty over the Roman people, was the division of the provinces; and a more politic distribution could not perhaps have been devised. Into the hands of the Senate he insisted upon committing all those that had already submitted to the Roman arms, and that were (from the general tranquillity and satisfaction which then prevailed among them) proper objects of civil jurisdiction. The stubborn and refractory provinces he thought it prudent to retain himself till such time as they should be brought into a more manageable state. A proposal apparently so much to his own disadvantage, was readily embraced by the short-sighted Senate. They did not consider that

they were placing him at the head of a large military eſtabliſhment, by the prudent management of which he might at any time overawe their councils, and in the end annihilate their authority. If indeed we conſider what humiliating and unconſtitutional meaſures the Senate had already not only countenanced, but propoſed in favour of Auguſtus, and its wilful blindneſs to ſo many of his overacted ſcenes of hypocriſy, we cannot readily conceive why he ſhould have choſen to engage himſelf in dangers and difficulties to ſecure the poſſeſſion of that which he appeared already to have ſo much in his power. But the ſalutary counſels of AGRIPPA and MECÆNAS, or (what perhaps had far greater weight) the awful example of his predeceſſor, had warned his ambition to purſue the ſame object by a different route. Inſtead therefore of appearing to be gratified by every act of ſervile liberality which a temporizing ſet of men were ready to confer upon him, he affected, under the maſk of moderation, to acquire all his dignities by legal and regular meaſures. Thus it happened that by a gradual accumulation of honours and offices, he was able, as Tacitus ſays, "Paulatim munia Senatûs, Magiſtratuum, Legum in ſe trahere;" and with a ſeeming ſolicitude for the welfare and proſperity of the Roman State, he appears to have left at his death little more than "Morientis Reipublicæ veſtigia."

'Perhaps the government of Rome, during the laſt years of AUGUSTUS, may be conſidered as ſomething analogous to that of England, at the beginning of the 17th century, a ſimple and unmixed monarchy, whoſe popular aſſemblies were thought to form only the ornament of the fabric, without being in any degree eſſential to its exiſtence. At leaſt this ſeems to have been a prevailing idea among the beſt writers of thoſe times, who deſcribe it as "a *prerogative* government, where *Book law* in moſt caſes yielded to *Lex loquens*, and where whatever was done by the King, with the advice of his Privy Council, was looked upon as done in fact by the King's abſolute power:" a very ſtriking deſcription of the principal features of Roman Polity, particularly of thoſe new arrangements which had taken place under AUGUSTUS, between the SENATE, the EMPEROR, and the COUNCIL. There is therefore a manifeſt inconſiſtency in thoſe writers who attempt to deſcribe the conſtitution of the Roman State as immaterially affected by this revolution. They tell us that the image of the old republic is very diſcernible in the perſon of the Emperor; that as he did not profeſs to be, neither in fact ought he to be, conſidered as abſolute ſovereign of that mighty empire; that he held only a *temporary, delegated power*, which could be at pleaſure reſumed by thoſe from whom he had received it, and that this power did not conſiſt in his ſingle will and authority as ſupreme, but was compoſed of the various ſpecies of duties and prerogatives annexed to the different offices in the republic, which, inſtead of being *ſeparately* exerciſed as formerly, were then *united* in the perſon of the Emperor. But ſurely this very circumſtance is ſufficient to prove to us what was the nature and extent of his authority, and to convince us that (however artfully gloſſed over) the power of AUGUSTUS was as abſolute and extenſive as any which the moſt ambitious of his ſucceſſors ever enjoyed. The following remark of LORD SHAFTESBURY places this ſubject in ſo true a light,

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and is expreſſed with ſo much elegance, that I ſhall make no apology for ſubjoining it at length. "It was the friendſhip of MÆCENAS, which turned a prince, naturally cruel and barbarous, to the love and courtſhip of the *Muſes*. Theſe tutoreſſes formed in their royal pupil a new nature. They taught him how to charm mankind. They were more to him than his arms or military virtue; and, more than Fortune herſelf, aſſiſted him in his greatneſs, and made his uſurped dominion ſo enchanting to the world, that it could ſee without regret its chains of bondage firmly rivetted. The corrupting ſweets of ſuch a poiſonous government were not indeed long-lived. The bitter ſoon ſucceeded: and in the iſſue, the world was forced to bear with patience thoſe natural and genuine tyrants, who ſucceeded to this ſpecious machine of arbitrary and univerſal power *."

Theſe remarks breathe the true ſpirit of freedom, and reflect honour, at once, upon the Author, and upon the ſeminary in which he has imbibed ſuch principles.

Mr. Schomberg propoſes, in a ſecond volume, to treat of the revival of the Roman law, its connection with the feudal and canon law, its character and influence in the different courts and academies of Europe, and the lives and writings of its moſt eminent profeſſors.

ART. IV. *The Increaſe of Manufactures, Commerce, and Finance,* with the Extenſion of Civil Liberty, propoſed in Regulations for the Intereſt of Money. 4to. 6s. Boards. Robinſon. 1785.

THE Writer of this work has purſued a very different plan from that of the performance which is the ſubject of the preceding article: he has, with all the ingenuity of a book-maker, diffuſed one idea through a handſome quarto volume, containing 122 pages, which might have been at leaſt as advantageouſly conveyed to the Public in a two ſhilling octavo.

After employing a great abundance of words, in ſhewing that the wealth of a nation depends upon trade and induſtry, and in cenſuring the reſtrictions which the Britiſh law has laid upon the intereſt of money, the Author begins to unfold his project, by which he propoſes to provide encouragement for manufactures, to extend the commerce of his country, to furniſh new ſources of revenue, and to enlarge the civil liberties of his fellow-citizens. His plan is briefly this; That a bank ſhould be opened, under the protection of government, in which money ſhould be lent to individuals, or private companies of traders, at different rates of intereſt, according to the different degrees of hazard attending ſuch loans. But that we may not do injuſtice to a plan from which the projector expects great public benefit, we ſhall give it in his own words:

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* *Advice to an Author*, Part 2. ſect. 1.

'When money is lent on undoubted ſecurity, the borrower pays, firſt, the intereſt of the money borrowed; and, ſecondly, for the trouble of tranſacting the loan. As to the intereſt of the loan, it is always, in all caſes, exactly proportioned to the extent of the ſum borrowed. But it is not ſo with reſpect to the trouble of tranſacting the buſineſs of the loan: for, in borrowing one hundred pounds for the ſpace of only one year, there is almoſt as much trouble as in borrowing ten thouſand pounds for ten years. Hence, the lending of ſmall ſums is leſs advantageous than that of lending great ones.

'In granting loans on doubtful ſecurity, there is, beſides the two above-mentioned expences, a third, not indeed certain, but contingent; namely, the expence of a riſque of loſs which may attend it.

'The true principle, then, of a fair loan, without adhering either to law or cuſtom, would be, as in the following inſtance:

	£.	s.	d.	
Capital ſum lent, - -	1000	0	0	
Intereſt, at five per cent. -	50	0	0	
Expence of tranſaction, - -	0	15	0	
Inſurance mutually agreed upon, two and an half per cent. - -	25	0	0	
				1075 15 0

'In order that the three different ſums may follow the true proportion, they ſhould be ſeparately charged, as in the above inſtance, the intereſt always being regulated by the ſum and the time; the expence of tranſacting the buſineſs being neither regulated by the ſum nor the time (for it would be nearly the ſame were it only half the ſum), but by what it is judged it really may coſt, or by what it has been found by experience to coſt. And the inſurance being regulated by the riſque that it is ſuppoſed will be run, according to the beſt information that can be had, relative to the circumſtances of the borrower.

'As ſmall loans do not afford ſufficient profit for the time and trouble that would be required to examine with ſufficient minuteneſs into the circumſtances of the borrower; for that, as well as ſeveral other reaſons, the riſque incurred is greater than in larger tranſactions, and ought to be paid for accordingly. It is reaſonable, therefore, that an higher intereſt ſhould be paid for ſmall loans than for large ones.

'It very fortunately happens, that thoſe who borrow ſmall ſums, and but for a ſhort time, can in fact afford to give higher intereſt than the borrower of a large ſum *.

'In

* The value of loans to a ſmall amount is often ſo great, that it can ſcarcely be ſaid to bear any parallel to be drawn between it and larger loans; for inſtance, ſuppoſe a labouring man has an opportunity of getting employment, but is in want of five ſhillings to purchaſe tools to work with: that his employer will not furniſh him with them, becauſe it is a thing he is not accuſtomed to do. In ſuch a caſe (and ſuch really often exiſt), could the man get five ſhillings to borrow, he might be able to repay the money with advantage both to himſelf and the lender, in a few days; for, if he were to pay

'In conſidering loans, therefore, regard ought to be had to their extent and amount, as well as to the credit of the borrower.

'Theſe things being premiſed, it is ſuggeſted, that a fund might with great advantage be eſtabliſhed, for the purpoſe of ſupplying individuals with ſums of money, in a lawful manner, upon ſuch principles, and upon a plan, which, from the baſis on which it ſhould be founded, might turn out to be very different in its advantages from any of thoſe that have hitherto been inſtituted.

'The firſt regulation, in an inſtitution of this ſort, would require to be:

'That no loan ſhould ever be granted which did not appear to be for the advantage of the borrower, whatever other circumſtances might warrant the expediency of granting it.

'That, as the minds of men are often too apt to be biaſſed by circumſtances, there ſhould be a limit ſet to the higheſt rate of intereſt that may be taken, which muſt be regulated by the extent of the loan; that is to ſay, the power of granting uſurious loans * not to be left to the directors of ſuch a bank.

'The extent of the loan ſhould be eſtimated by the intereſt which it produces during the whole time of the exiſtence of the loan. Thus, 500 *l.* for two years, ſhould be reckoned the ſame as 1000 *l.* for one year.

'That the principal management be in the hands of men who have no intereſt in exacting too high a premium of inſurance, nor of increaſing the expence of the negociation.

'That men of character ſhould be employed to inquire into the particular circumſtances of borrowers, under the beſt regulations that can be deviſed, for coming at the true ſtate of their affairs.

'That a certain time elapſe between the aſking a loan and the granting of it, unleſs it be under ſuch particular circumſtances as may be excepted from the general regulations.

'That, in order to avoid making any kind of monopoly of the lending of money, where ſecurity is ſo good as not to require much premium of inſurance, this bank be never allowed to lend money without a premium, nor unleſs that premium amounts to two-fifths of the intereſt.

'That, in order alſo to render the inſtitution quite competent to the equalizing the monied affairs of the kingdom, and without reſpect, in this inſtance, to public revenue, any perſon may be allowed to take, for the loan of money on uncertain ſecurity, two-fifths premium of inſurance more than what, at the time of ſuch loan being granted, is given for the loan of money on mortgage †. This

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pay cent. per cent. it would be no great object to him, and it would ſtill be his intereſt to do it, rather than to want the loan. It would be difficult to ſpecify a caſe in which 1000 *l.* for a year could be applied to ſuch proportional advantage.

* A loan ought never to be conſidered as uſurious, ſo long as it is for the advantage of the borrower, and there is no more intereſt taken than pays for the riſque incurred.

† A public regiſter, for the intereſt on mortgage, might be inſtituted, as it would vary as money was more or leſs plentiful.

laſt general licence for taking premia not to extend to loans above a certain amount.

'Regiſters of all tranſactions to be ſo kept, that the circumſtances attending them may be known at any time afterwards.

'Probably the regulation of the inſtitution might with advantage be ſubjected, in ſome degree, to the yearly inſpection of a committee of the Houſe of Commons; and, at all events, as there would be a good deal of diſcretionary power veſted in the managers, it ought to have every poſſible check, which frequent and minute inſpection into the exerciſe of ſuch an office might afford.

'To attempt laying down regulations now for a company of this ſort would be abſurd, as it could not be done with any kind of propriety by an individual; and as it would alſo be very uſeleſs, the whole intention being ſimply to ſuggeſt the outlines, and demonſtrate the expediency of the plan.

'The intention of ſuch a plan is public good; and as ſuch it ought to be promoted, as far as the nature of things will allow in obtaining that end.

'A high rate of intereſt will be taken, becauſe it is only meant to be applied to caſes where a high rate can be afforded, and where, on account of the riſque run, it is required. As every man who has either property, induſtry, or character, ought to have ſome degree of credit, however limited, this plan ought to extend to debtors in priſon, when circumſtances are ſuch as to warrant it in any degree. This would, if it proved to anſwer, be a noble purpoſe.'

The chief difficulty attending the execution of a ſcheme of this ſort, would probably conſiſt in finding expedients by which the lenders ſhould be able to gain ſuch information reſpecting the real ſituation of the borrowers, as ſhould ſecure the former from ruinous loſſes. The premium allowed in the plan is certainly much too ſmall to be an equivalent for the hazards which would be run; and a larger premium would perhaps ſuperſede the utility of the inſtitution, and introduce all the miſchiefs of uſurious contracts.

ART. V. *Archæologia:* or, Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of London. Vol. VII. 4to. 1l. 1s. Brown, &c. 1785.

ART. I. relates to a pillar of granite, in form of an inverted cone 3 feet 4 inches high, and from 8½ inches to 6½ diameter. It was brought from Alexandria, where it was found buried in the ſands, *anno* 1726; and was preſented by Guſtavus Brander, Eſq; F. A. S. to the ſociety, together with ſeveral papers addreſſed to Mr. Ames, once the proprietor of it, attempting to explain its deſignation. It contains an inſcription of ſix lines, in oriental characters, which we are told baffled the Arabic profeſſors of both univerſities. Mr. Bohun, in 1747, appeared to have removed the difficulty, in a great degree, and offered a tranſlation, ingeniouſly illuſtrated, and ſupported

ported by Arabic hiſtories of Egypt. His tranſlation ſuppoſes this pillar to have been erected in commemoration of a temple, rebuilt in the place and form of an old one which had been deſtroyed by fire, by Al Muſtapha, Lord of the faithful: he farther conjectures that it commemorates a *third* attempt to draw off the devotions of the pilgrims of Africa, Syria, &c. from Mecca, which was under the dominion of the Caliphs of Bagdad, inveterate enemies to thoſe of Egypt. Something ſatisfactory appeared now to be obtained, though not free from objection. On application to the late learned orientaliſt, Mr. Coſtard, a different explanation was read to the ſociety in the year 1781. This determines concerning it, agreeable to the notion entertained on its diſcovery, that it is a ſepulchral ſtone, in memory of *Joſeph the ſon of Kalugh*, here called the *juſt judge*. The interpretation given by the learned Caſiri, of the Eſcurial, Spain, differs from each of the former, and is more imperfect, but ſeems to fix it for a ſepulchral monument; we obſerve ſome variation in the dates, 506, 557, 507. Dr. Hunt appears to have agreed with Mr. Coſtard in rendering it 557, correſponding with *A. D.* 1161. It would have been an improvement to this article, had the writer more exactly compared all the different accounts, and, if the phraſe may be allowed, ſummed up the evidence, which might have produced a more determinate concluſion. The inſcription is ſaid to be in the *Cufic* or moſt ancient Arabic character, which we are told the literati of Europe now underſtand better than the natives. But though it is Cufic, it is intermixed with ſome other dialect, and the letters formed according to the taſte or uſage of the ſtone cutter, who is thought to have been an Egyptian. Beſide the plate, which gives an engraving of the pillar and inſcription, ſeveral other views of the latter are exhibited.

The Rev. Mr. Pegge, whom we are ſure, and happy to meet with in all our Archæological excurſions, now amuſes us with an account of two ſtones which in 1760 were taken out of the ground at *Durwood* near *Hartle* moor in the *Peak*, lying by the ſide of a large urn half full of burnt bones: from their ſhape and connection with each other it is with reaſon concluded, that they formed a *hand-ſtone-mill*, and he ſcruples not to pronounce them *Britiſh* millſtones; particularly as there are three ſtone-circles very near the ſpot, and at the entrance of the largeſt a rock-baſon, evidently Druidical remains. Of all theſe we have a print, together with ingenious obſervations on ancient methods of grinding corn, and the ſtones uſed for that purpoſe.

A determination of the court of King's Bench in favour of a perſon who appealed to that court from a ſentence of the

Vice-chancellor of Cambridge, induced the late Rev. Dr. Richardſon, F. A. S. and Rector of St. Anne's, Soho, to enquire into the origin and extent of the power of the vice-chancellor in that univerſity. It was his deſire a few days before his death, that the reſult of his enquiry ſhould be preſented to the ſociety; and it now forms the third number in this volume. From this hiſtorical deduction it is concluded, 'that the original power of the Chancellor of Cambridge is purely eccleſiaſtical, derived to him as repreſentative of his ancient Dioceſan the biſhop of Ely. This power exiſted in full energy over the place, long before ſchool, college, or univerſity were there. To this power, all perſons who opened ſchools for the inſtruction of youth, were indiſputably ſubſervient, and indeed remain ſo to this day, ſaving ſuch caſes as are excepted in the acts of toleration. Whoever wiſhes to plead any thing in abatement of this original power, ſhould ſhew at what time, in what manner, and by what ſuperior authority it has been reduced, either by a *grace* of the ſenate, to which the chancellor has conſented, or by a royal ſtatute, to which, with due allegiance, he thinks himſelf obliged to ſubmit.' We cannot pretend to enter much into this ſubject, but we know that long and dear-bought experience has taught mankind the neceſſity of keeping a vigilant eye over *eccleſiaſtical* law and power. We may juſt take notice of the origin of the word *grace*, ſo often uſed concerning ſome acts of theſe ſocieties. 'The maſters, it is ſaid, probably began very early to concur on certain bye-laws for the government of the ſtudents, but in doing this, they trod too cloſe on that eccleſiaſtical authority which the church had veſted ſolely in their dioceſan, who was prepared to controul them and aſſert his right: they therefore fell on an expedient to facilitate the attainment of their deſires, and choſe a committee to confer with the chancellor, and engage his aſſent to the propoſed regulations, not as of right, but of favour. For here the propoſal, when admitted, takes a new name, and is called *gratia*, or properly *gratia epiſcopi* or *cancellarii*.'

Mr. Daines Barrington furniſhes ſeveral entertaining particulars in his diſſertation on the practice of *Archery* in England. Here we find the original of the *artillery* company, a French term ſignifying archery, as the king's bowyer is in that language ſtyled *artillier du roy*: yet, at whatever period the company was firſt formed, we learn that the firſt charter was given in the 29th year of Henry VIII. The *arbaleſt*, or croſs-bow, appears to have had the earlieſt date as an offenſive weapon; it is now chiefly uſed in Norfolk, for ſhooting rabbits, as it does not alarm them like a gun. The arrow in this weapon being placed in a groove, was called in French a *quadrel*, in Engliſh

Engliſh a *bolt*; hence the phraſe, *I have ſhot my bolt.* The *long-bow* is the chief object of this diſquiſition. From all the intelligence that could be attained, it does not appear to have been 'commonly uſed in England till the time of Edward the third, when the victory at *Creſſy* ſufficiently proclaimed the ſuperiority of that weapon.' But ſo much training was requiſite before the archer could be expert, that this military exerciſe was often neglected; ſtatutes were frequently made to enforce the practice. 'The king and parliament, Mr. Barrington obſerves, having thus compelled the inhabitants to ſuch training, the Engliſh armies had (it ſhould ſeem) the ſame advantage over their enemies, as the excluſive uſe of fire-arms would give us at preſent. It appears that the *long-bow* continued to be in eſtimation for more than two centuries after gunpowder was introduced, which probably aroſe from the muſquets being very cumberous and unwieldy. It is well known, ſays this writer, that rapid movements are generally deciſive of the campaign, and for ſuch the archers were particularly adapted, becauſe as they could not be annoyed at the ſame diſtance by the weapons of the enemy, they had ſcarcely any occaſion for armour. The flower of ancient armies likewiſe was the cavalry, againſt which the *long-bow* never failed to prevail, as man and horſe were too large objects to be miſſed; and hence the great number of French nobility who were priſoners at Creſſy, Poictiers and Agincourt, for being diſmounted (if not wounded), whilſt they were alſo clad in heavy armour, they could not make their eſcape.' Archery, however, grew into diſuſe, any farther than as a diverſion. Mr. Barrington has annexed a plan of the ſhooting marks in Finſbury fields, where targets were erected ſo late as the year 1753, during the Eaſter and Whitſun holidays, when the beſt ſhooter was ſtyled *captain*, for the enſuing year, and the ſecond, *lieutenant.*

Art. V. Illuſtration of an unpubliſhed ſeal of Richard duke of Glouceſter, by the Rev. Dr. Milles. It is in braſs, and in the moſt perfect preſervation. It was found at St. Column, in Cornwall, in a lot of old braſs and iron. Richard, duke of Glouceſter, was conſtituted admiral of England in the reign of Edward IV. which office is here expreſſed. We have a very neat engraving of the ſeal, and ſome hiſtorical obſervations.

John Cade Eſq; of Durham, in a letter to Dr. Kaye, dean of Lincoln, offers conjectures concerning ſome undeſcribed Roman roads and other antiquities in the county of Durham; among the great Roman roads, the *Foſſe way* commencing in Devonſhire or Somerſetſhire, is imagined to have terminated at Inverneſs, in Scotland, without deſcribing its courſe from Lincoln; which deficiency this gentleman endeavours to ſupply, pointing out its progreſs through the counties of York and Durham, till it reaches North Britain. The object which this letter has fur-

ther in view, is, the *Rycknild-ſtreet* originating at St. Davids, or Caermarthen, in Wales, which Mr. Cade thinks he has traced to York, old Durham, and ſo on to Shields, and Tynemouth. Two engravings attend this article, a camp at *Maingforth*, another at *Maiden* caſtle, now old Durham. A ſhort letter from Dr. Sharp, archdeacon of Northumberland, in the ſeventh number, approves what Mr. Cade had written, and adds an inſcription from a ſtone found in the jamb of the fire-place of a cottage. The ſtone is inſcribed to the emperor Caracalla. This, which was probably a Roman military ſtone, brings us to another, diſcovered near Leiceſter, deſcribed by Mr. Bray, with a print added of the ſtone and its inſcription; whence it is concluded that Leiceſter was the ſtation called *Ratæ* or *Ratæ Coritanorum.*

In the laſt volume of this work, p. 43, Mr. Brooke, Somerſet herald, has illuſtrated a Saxon inſcription in the church of *Aldborough*, Yorkſhire *. The Rev. Mr. Pegge allows the illuſtration of the inſcription, but will not admit the concluſion, that Aldborough church, as now exiſting, was erected in the Saxon times, or before the Norman conqueſt: but how ſhall we reconcile the Saxon inſcription with the *poſt* Normanic erection of this church? This our antiquary finds no other method of doing, but by a ſuppoſition, that when the church built by *Ulf* was deſtroyed, this old ſtone, with its inſcription, was preſerved, and put up in the new ſtructure.

In the following article, which is of ſome length, the Counteſs of Moira relates ſeveral particulars concerning a human ſkeleton, and its garments, dug out of a bog or peat-moſs (by a man who was cutting turf) at the foot of Drumkeragh, a mountain in the county of Down, and barony of Kinalearty, on Lord Moira's eſtate, in 1780. A great part of the garments was ſoon diſperſed and loſt; but lady Moira's diligence has recovered ſome fragments, which have been examined with exact attention, as to form, colour, texture, and compoſition. One inference ſeems to be, that they are chiefly made of the hair of different animals; the ſpinning and weaving of which appears not to have been the performance of rude artiſts. The garments deſcribed, are that piece of apparel called in French 'L'Aumuſſe,' which hung over the arm, and was ſometimes uſed to cover the head; a petticoat; a ſaſh or ſcarf; a mantle; ornaments found on the ſcull, interwoven with the ſhorter hair; a remnant of a kind of gauze drapery, which is called a veil, as it was found covering the face; and a large garment on which the body was laid. It is conjectured that this might have been ſome Daniſh chief, or a female of the chieftain's

* Vid. Review for April 1784. p. 162.

race;

race; or that it might have been depoſited in druidical times; but all is hypotheſis and uncertainty. Many pertinent obſervations are offered; and the indefatigable lady Moira hopes to be able to furniſh ſome more ſatisfactory accounts. One print attends this article, which is taken from Mountfaucon's antiquities, repreſenting an old man and a youth, with their ſcarfs, as they were found in a bas relief on the ruins of a Gauliſh temple; they are ſuppoſed to repreſent ſome divinities. We are frequently referred in this article to *drawings* for an explication of the dreſs; the relation would have been read with greater pleaſure, if an engraving of thoſe drawings had been added.

A ſimilar ſubject is preſented by Mr. Rich. Lovell Edgworth, of Edgworth-town, Mullingar, Ireland. It ſpeaks of a *coat* preſented to the ſociety, and found about ten years ago, fifteen feet under ground, in a turf bog or peat moſs, together with many hundred iron heads of arrows, ſome bowls of beech and alder, and two or three ſacks full of nuts. The *coat* is remarkable for its texture, which it is ſaid the knitters and weavers of Ireland are unable to imitate, and for its antiquity, which muſt, from the time that ſuch a depth of bog requires for its formation, have been very conſiderable, perhaps two centuries. However it appears that peat or bog grows very differently in different places, in ſome inſtances increaſing ſlowly, in others with rapidity; it ſhould ſeem probable that the coat in queſtion may have lain more than two centuries.

Art. XII. Gardening is a pleaſant ſubject of enquiry; and the Hon. Daines Barrington here briefly traces its progreſs. We know but little of Greek or Roman gardens; it appears from Martial, that the prevailing taſte, in his time, was, to have *clipt box* among myrtles and planes; and that conſiderable improvements in forcing trees, both for fruits and flowers, had been ſucceſsfully practiſed. In our own country, Mr. Barrington carries us no farther back than to the time of Henry VIII. But, if we remember right, Sir John Cullum, in the account he lately publiſhed of the pariſh of *Hawſted*, Suffolk, obſerves, that in the reigns of the firſt Edwards, the cultivation of the garden was extended even to the more curious and delicate productions, but neglected afterwards during the contentions of the houſes of York and Lancaſter, when horticulture, as well as the other arts of peace and poliſhed life, gave way to the havock and devaſtation of civil war. This we learn from the deſcription of England prefixed to Holinſhed's chronicle, publiſhed about the middle of the reign of Queen Elizabeth, and we expected to have found ſome notice of it in the preſent article. The writer entertains us with ſeveral obſervations and anecdotes, through ſucceſſive reigns, till the time of

Kent,

Kent, 'who, ſays Mr. Barrington, moſt properly baniſhed the more ancient ornaments, nor, though I have the honour of being a member of this learned ſociety, can I repine at the reformation.' It is added, 'The true teſt of perfection in a modern garden is, that a landſcape painter would chuſe it for a compoſition. Kent hath been ſucceeded by Brown, who hath undoubtedly great merit in laying out pleaſure grounds; but I conceive that in ſome of his plans, I ſee rather traces of the gardener of Old Stowe, than of Pouſſin, or Claude Lorraine. I could wiſh, therefore, that Gainſborough gave the deſign, and that Brown executed.' Annexed to this number, is an engraving of a building in a garden of Lord Barrington's. It is a pretty remark of Lord Bacon's, 'when ages grow to civility and elegancy, men come to build ſtately, ſooner than to garden finely, as if gardening were the greater perfection.'

Derbyſhire affords many ſubjects for the naturaliſt and antiquarian: the Rev. Mr. Pegge deſcants a while on the *Lows*, and eſpecially *Arbelows*, or Arbour-lows, ſituated in or near the Peak. The term *Low*, as a ſubſtantive, appears to obtain a quite contrary ſenſe to the adjective *low*, and ſignifies an eminence or riſing ground. In the Peak it is applied to thoſe *tumuli*, which in other parts of England are called barrows. After a particular inveſtigation, Mr. Pegge concludes theſe *Lows* to be places of ſepulture; and farther, that ſome are Britiſh, others Saxon and Daniſh, and others may have a Roman origin: this has ſometimes been proved by the diſcovery made in opening ſome of theſe *tumuli*, and there is no other way of determing with certainty on the ſubject. The *Arbelows*, of which there are two, are ſuppoſed to be the *barrows* of the *heroes* or great captains, anſwering to *knight-low*, in Sir William Dugdale, Warw. p. 5. *Arar* in Britiſh means a hero. Near to theſe larger *lows*, as we underſtand Mr. Pegge, is what he calls a temple; he particularly deſcribes this remarkable ſpot, and proceeds to enquire to what nation it belonged? His concluſion is that it is druidical, and far the moſt magnificent and capital remain of that kind which Derbyſhire can produce. The large ſtones lying within this circular encloſure, and which probably were once erect, ſeem to correſpond with his ſuppoſition: but there are objections which we muſt leave the antiquary to ſettle, and proceed to

No. XIV. 'Obſervations by Thomas Pownall, Eſq; on the *Ship Temple*,' a very uncommon building now in ruins, near Dundalk in Ireland: The name it goes by in the country, is, *Fags na ain eighe*, *The one night's work*. For this laſt name, though the common one, we find no reaſon aſſigned or attempted; but Mr. Pownall endeavours to explain the words in quite a different way, ſo as to ſuit his hypotheſis. Theſe ruins have ſome-

ſometimes been ſuppoſed to bear the form of the hulk of an antique veſſel. Our antiquary ſuggeſts that they are the remains of a temple built by the *Gudhs*, *Guths*, or *Vickanders*, or *Picts*, ſea-rovers, and pirates, who in very early times came to Ireland from the Baltic, and the coaſts of the North-ſea: they 'were of a race who paid divine honours to the form of a ſhip, as the ſymbol idol, or rather as the temple of the divinities whom they worſhipped. Theſe divinities are farther imagined to have ſailed through the *metaphyſical* regions of the world (if the reader knows where to find them) in the ſhip called *Skidbladner*. Of this ſacred *Skidbladner*, the *Ship-temple* is the ſymbol. Mr. Pownall modeſtly propoſes this ſolution, and learnedly offers ſome reaſons for its ſupport: at the ſame time he ſpeaks of his opinion as a *theorem on experimental reaſoning*, a fair diſcuſſion of which may lead to ſomething nearer the truth. For this reaſon, he adds the opinion of the Rev. Mr. Ledwich, L. L. B. vicar of Aghaboe in Ireland, who remarks, that as ſhips were believed to be the temples of ſome gods, they were alſo judged no unſuitable cemeteries for the dead, and at length royal tombs or tumuli of this figure were erected, which became afterwards temples, wherein the people annually aſſembled to offer ſacrifices for the proſperity of the nation: to this account Mr. Pownall ſubſcribes. We have three plates to illuſtrate the ſubject. An engraving alſo accompanies the foregoing article.

Dr. Percy, Biſhop of Dromore, gives a relation of foſſil horns, with ſome bones, of that enormous race of deer, which are dug up in the ſtrata of marle lying beneath the Iriſh bogs. Theſe horns, now in the biſhop's poſſeſſion, are thought to be the largeſt ever found. One meaſures from the root to the tip of its remoteſt branch, ſeven feet and one inch: the other ſix feet and nine inches: the diſtance from the tip of one horn to the tip of the other is fourteen feet four inches. It is indeed very remarkable, as here obſerved, 'that no hiſtory, no tradition, no fable of the moſt ancient Iriſh bards, ever contains the moſt diſtant alluſion or ſlighteſt mention of theſe gigantic animals.'

John Cade, Eſq; enumerates a variety of antiquities found at *Binchester*, which he ſpeaks of as an inexhauſtible repoſitory. He conjectures from the name, *Vinovium* of Antoninus, *Binovium* of Ptolemy, that it was a Roman city, ſacred to Bacchus, and ſo called from the feſtivals there celebrated in honour of that deity. Antiques here found ſeem to confirm the opinion.

The following number conſiſts chiefly of extracts from letters of colonel Vallancy, to governor Pownall, with an account of ſome of the moſt valuable antiquities, as is here ſaid, that the weſtern world can produce. One, called *Jodhan Morain*,

is conſidered as a chain, or collar, or breaſt-plate, worn on the neck of a judge when on the bench. The above words, by which it is diſtinguiſhed, are in Hebrew or Chaldee characters. The learned Rabbi *Heideck*, then in London, to whom the colonel applied, inſiſted that none but Jews or Chaldees could have brought the name (being, it is thought, the Chaldee for the *Urim* and *Thummim*) and the thing to Ireland. It is of gold, and weighs exactly twenty two-guineas. Another, found ſome years ago, ſold for thirty pounds. The other antique is conſidered as equally curious with the former. It is a very large chryſtal ſtone, ſet in ſilver, with other ſtones round it: there are ſeveral like it in the kingdom, which bear the marks of Chriſtianity, having a crucifix in the middle. The name is *cloch meiſi-cith*, or ſtone of judgment; which the colonel alſo derives from the Hebrew: It is no leſs, ſays he, than *Ebn Maſheith*, forbidden by Moſes, *Levit.* xxvi. 1. which has puzzled Jewiſh Rabbins, and our Hebrew commentators. Governor Pownall ſuppoſes theſe antiques to be *druidical*, and ſo they are called on the two plates, which preſent exact and beautiful engravings.

Mr. Samuel Pegge deſcribes a ſecond * Roman pig of lead, found near Matlock bank; and makes ſeveral learned and ingenious remarks on it. It is the lighteſt of thoſe yet diſcovered, weighing only 84 pounds, and appears to have been run at different times. But we muſt leave this article, and proceed to take a ſhort notice of more

Druidical remains in Derbyſhire, deſcribed farther by Hayman Rooke, Eſq. Theſe are *Britiſh* works, called *Cair's* work, Cair's chair, Higgar Tor, with ſtone baſons, rocking ſtones, &c. concerning which it is concluded that the place muſt have been intended for holy uſes, or a court of juſtice. The *tumuli*, or *lows* ſcattered round, are plainly proved to be ſepulchres; while the beads and rings which have been found, ſhew that they are Britiſh. An engraving is added. Mr. Bray, in a ſhort article which follows, expreſſes his pleaſure in the drawings, with which Major Rooke had furniſhed the ſociety, and his hope that the *antiquary* will attend to the number of curioſities which the county of Derby affords; but it is added, *he* will have to lament, that while the turnpike roads facilitate his viſit, the barbariry of turnpike ſurveyors will deſtroy the objects of his ſearch; barrows, druidical temples, rocking ſtones, and whatever comes in their way, fall a prey to their ſacrilegious hands.

An antique chryſtal vaſe, or cup, is the ſubject of a very ingenious and learned diſſertation by Thomas Pownall, Eſq. This cup was in the cabinet of Baron Stoſch, who uſed to call it

* Vid. Review for April 1780. p. 280.

l'idole

l'idole de ſon cabinet; it has paſſed through ſeveral hands to the earl of Beſborough, who purchaſed it for ſeventy pounds. Governor Pownall, after many obſervations on the rite obſerved by the ancients at their convivial feaſts, of making libations to the preſiding gods, and particularly to three, of which Mercury was always one, proceeds to infer, that this cup was one of the ancient *pocula* appropriated to that ceremony, and particularly conſecrated to the libation made to Mercury, and the two Lares. He farther concludes, 'that this chryſtal cup, if antique, is one of the moſt curious and valuable pieces of antiquity that is at this time exiſting in Europe.' The ornament forming what is called the lip of the cup, he conſiders as a ſymbolic head of Mercury, and urges that the capacity of the cup is ſuited to the ceremony to which he thinks it deſtined. All this he labours to prove and eſtabliſh by ſeveral arguments, illuſtrations, and quotations. The engraving of the cup is curious, and affords us an exact idea of it.

[*To be concluded in our next.*]

ART. VI. *The Hiſtory of Ancient Greece*, its Colonies and Conqueſts, from the earlieſt Accounts till the Diviſion of the Macedonian Empire in the Eaſt; including the Hiſtory of Literature, Philoſophy, and the Fine Arts. By John Gillies, LL. D. 4to. 2 Vols. With Maps, and a complete Index. 2l. 2s. Boards. Cadell. 1786.

AS the hiſtory of ancient Greece employs no inconſiderable ſhare of the attention of every man converſant with literature, it has long been regretted that no one writer has treated this intereſting ſubject in its full extent, and combined, in one view, the various and important ſcenes which Grecian ſtory exhibits, for the inſtruction and admiration of poſterity. By none of the ancient writers does ſuch a deſign appear to have ever been formed. Plutarch is a lively and entertaining biographer, but a careleſs and inaccurate hiſtorian. In the imperfect work of Diodorus Siculus, we find the labours of a dry and uninſtructive compiler; and, Herodotus and Polybius excepted, the moſt valuable Greek writers are rather annaliſts than hiſtorians.

From ſuch works, Rollin, and other moderns, have tranſcribed the moſt ſtriking paſſages of Grecian hiſtory, being more aſſiduous to gather its bloſſoms, than to deſcribe its trunk, or accurately to delineate its branches. Inſtead of a regular ſtructure, judiciouſly deſigned, and ſolidly compacted, they give us an aſſemblage of ſcattered ornaments, ſerving rather to amuſe the eye, than to ſatisfy the mind.

Detached periods of Grecian hiſtory, indeed, have been more carefully examined, and more fully explained; but by a ſingu-

ART. VII. *Diſſertations on the internal Evidences and Excellence of Chriſtianity, and on the Character of Chriſt compared with that of ſome other celebrated Founders of Religion and Philoſophy.* By Joſhua Toulmin, A. M. 8vo. 4s. Boards. Johnſon. 1785.

DIVINES have claſſed the evidences of Chriſtianity under two diſtinct heads, viz. *internal* and *external*. The former are thoſe which ariſe out of its nature and tendency, and recommend themſelves by their own intrinſic power and excellence to the underſtanding and conſciences of mankind. Theſe are teſtimonials ever at hand, and ever in force; nor will any diſtance of time or place diminiſh their credit, or obſcure their luſtre.

The character of our Saviour being immediately connected with the deſign of his religion, the writer of theſe Diſſertations hath attempted to place it in ſuch a light as to give additional force to the precepts he enjoined, and reflect additional evidence on the doctrines which he taught.

In the accounts which the evangelical hiſtorians have given us of the diſpoſition, behaviour, and converſation of Jeſus in the different ſcenes through which he paſſed, his private habits of conduct, and his public miniſtrations, there is a *manner* preſerved, which clearly ſhews that they copied from *real life*. They did not draw their materials from fancy; nor did they embelliſh the facts which they record. They relate only what they witneſſed; and the artleſs ſimplicity of their relations is a ſtrong preſumption of their truth.

Mr. Toulmin glances at this idea in the firſt Diſſertation, which is written on *the Character of Chriſt*, and introduced with the celebrated declaration of St. Peter—*We have not followed cunningly deviſed fables.*

The ſecond Diſſertation, on *the Truth of the Facts related in the New Teſtament*, diſcuſſes it more amply. The facts more particularly examined for the ſake of illuſtrating this idea, are, the *Transfiguration* and *Aſcenſion* of Chriſt—Peter's denial of his Maſter, his repentance and ſubſequent behaviour—the converſion of Cornelius and his family—and the viſion of St. Paul. The relation of theſe facts is ſtamped, as the Author ſays, 'with characters of ingenuity [*ingenuouſneſs*, he means] and candour, ſincerity and fairneſs.'

The third Diſſertation, on *Chriſt's Sermon on the Mount*, and the fourth, on his *Sayings*, are conceived by Mr. Toulmin to have ſome claim to originality. 'Their peculiar objects, ſays he, it is conceived, are ſingular; that of the latter, entirely new, and that of the former, though hinted by preceding writers, not ſo fully and minutely diſplayed by any.'

We know not in what the *ſingularity* of theſe two Diſſertations conſiſts; the reflections that occur are common and obvious; and

and their merit conſiſts not in their being novel or ſtriking, but in what, in our opinion, deſerves higher eſteem, and claims more ſerious attention.

In the fifth and ſixth Diſſertations, *the Excellence of the Goſpel in the Doctrine of Pardon*, and in *the Hopes* which it inſpires, is more particularly conſidered, and applied to a practical end.

'How excellent in this light is the Goſpel! How worthy of our high eſteem and grateful attachment! What can we think of them, who attempt to overturn, or who depreciate a ſyſtem ſo ſoothing to human woe! A ſyſtem of conſolation and hope! Where, Sirs, is the benevolence of your deſign? Where is your ſympathy with the afflicted heart? Where your humanity? What judgment can we form of ſuch as undervalue the doctrine of life and immortality, and are ſatisfied with dying like the calves of the field and the aſſes of the deſert? Who, with the character of philoſophers, look no further than the grave, and can acquieſce in death as the final end of their exiſtence, the total diſſolution of their frame; who, with an ambition to be accounted *wiſe men*, deſire no other lot than to periſh, and be no more, like the unreflecting beaſt? It is ſurpriſing how any can reconcile ſuch ſentiments and expectations with pretenſions to wiſdom, and with claims to greatneſs of ſoul?—What! a mind capable of progreſſive improvements, poſſeſſed with an ardour for ſtudy, feel no longing after future attainments! Can ſuch a mind be pleaſed with the thought of having its noble powers, inſtead of opening to further illuminations of truth and ſcience, at once for ever cloſed by the *rude touch* of Death, and ſtripped of all its capacities! What! ſhall the friendly and ſocial heart—ſhall the benevolent mind behold the moment approach, which ſhall rend aſunder the ſtrongeſt bonds of nature and friendſhip, and view the ſeparation as final and eternal with complacency? Shall it feel no ſecret hopes, ſhall it indulge no pleaſing expectation of again renewing its delightful intercourſes with the eſteemed and beloved? What! ſhall a mind, conſcious of the love of fame and glory, deſirous of ſurviving by a great and fair name, or by ſome laudable exertions of genius through future ages:—ſhall a mind to which immortality, in ſome form or other, is gratifying, cheriſh no hope of a real exiſtence in another and nobler ſtate; but pleaſe itſelf with the mere ſhadow of immortality, and cheerfully acquieſce in the everlaſting extinction of its being? There is ſomething unnatural, ſomething ſhocking to our beſt feelings, in ſuch a temper and turn of thought. It diſcovers a narrowneſs of mind; it betrays an inſenſibility of heart.'

We have tranſcribed this paſſage, becauſe it is a moſt complete ſpecimen of Mr. Toulmin's powers of declamation.

The three remaining Diſſertations conſiſt of a comparative view of the characters of Chriſt and Mahomet, Socrates and Confucius.

'It hath been uſual,' ſays the Diſſertator, 'to contemplate the character of Chriſt by *itſelf*. Its excellence, whatever view we take of it, is conſpicuous; and the delineation of it ſhews its purity and perfection. To conſider it abſolutely by itſelf is ſufficient to poſſeſs us with ſentiments of high eſteem for it; but if we compare and con-

traſt it with other characters, it will derive peculiar advantages from the compariſon: the mind will feel a ſtronger conviction of its ſuperior dignity and worth. This comparative view of the character of Chriſt hath not been ſo often or ſo fully taken as it deſerves.—' I will ſelect only three characters, to whom either their own virtues, or the ſpread of their ſentiments, or both, have given an extraordinary degree of influence and glory. Theſe are SOCRATES, the light of Greece; CONFUCIUS, the father of the Chineſe philoſophers; and MAHOMET, the founder of a new religion in Arabia, which a great part of the world to this day profeſſeth.'

Mr. Toulmin had not ſeen Mr. White's celebrated Diſcourſes when he compoſed the Diſſertation on the Character of Chriſt and Mahomet. There is a ſimilarity in many of their obſervations, eſpecially on ſome of the more prominent and obvious features of the Arabian prophet.

The Appendix to this performance conſiſts of animadverſions on ſome paſſages in Dr. Horſley's Letters to Dr. Prieſtley, which have been thought to ſavour of an illiberal and intolerant ſpirit; and we ſincerely wiſh that the learned Archdeacon had not given occaſion for the reflections with which his enemies are ſo induſtrious to load him.

To the Laudian Profeſſor, Mr. Toulmin is more complaiſant; but the *obnoxious* note on Socinianiſm, at the end of the Bampton Lectures, has given our author great offence. 'It grieves one,' ſays he, 'to find, amidſt ſo much good ſenſe and deep thought, any paſſages that have an illiberal caſt: but eſpecially that, in his *notes* and *authorities*, the author ſhould, in a long digreſſion, introduce a compariſon between the Mahometans, and ſome of his fellow Chriſtians, that is evidently intended to fix an odium upon the latter: for the compariſon is drawn, not with a deſign, with which he hath compared together Mahometaniſm and Chriſtianity, to mark out the *difference*, and to ſhew the ſuperior excellence of the latter; but to point out a *reſemblance*, and to raiſe the ſame diſlike of both. It is the more proper to notice ſuch cenſures, as Mr. White is not ſingular, or the firſt in throwing them out. Leſlie, Berriman, Abbadie and others, have written in the ſame ſtrain.' Mr. Toulmin might have added the names of Hornbeck and Le Croſe, who wrote ſet treatiſes on this ſubject. The latter entitled his works *Hiſtorical and Critical Reflections* upon *Mahometaniſm and Socinianiſm:* and at the concluſion there is a letter addreſſed to the author by the celebrated Leibnitz, in which are the following remarkable words: "As to the Socinians, it "muſt be owned, that they come very near the Mahometans: "and altho' they do not acknowledge Mahomet to be the "meſſenger of God, yet they copy and improve the chief part "of his doctrine. To which purpoſe (he adds) I remember to "have formerly read in a book of Comenius againſt Zwicker,

that

" that a Turk hearing the converſation of a Poliſh Socinian " on ſome points of faith relating to the incarnation of Chriſt, " expreſſed his aſtoniſhment that he did not get himſelf cir- " cumciſed."

It is no wonder that reflections of this nature ſhould rouſe the zeal of men whoſe characters, however diſtinguiſhed for other excellencies, were never ſo ſtrongly marked with lenity and forbearance, that to ſay, *There goes a Socinian*, was the ſame as ſaying, *There goes one of the meek of the earth.*

Mr. Toulmin combats the Profeſſor on his own ground; he hath acquitted himſelf with conſiderable ſpirit and dexterity, and in a ſtyle and manner very much to his credit as a controverſial writer. In doing this juſtice to our author's candour, we cannot avoid obſerving, that it would have been more complete if he had quoted the *whole* paſſage in the Profeſſor's note, in which Socinianiſm is repreſented *but as one ſtep* from Deiſm. 'But beſides repreſenting Unitarians,' ſays Mr. Toulmin, 'as approximating towards Mahometaniſm, Mr. White *ranks* them with Deiſts. " *The gradation from Socinianiſm to Deiſm*," he aſſerts " is very ſlight." Here our author ſtops. But it will be right to exhibit the whole paſſage, in order that our readers may determine, whether the learned Profeſſor is or is not juſtifiable in his aſſertion. " The gradation from Socinianiſm to " Deiſm is very ſlight; and eſpecially that ſpecies of Socini- " aniſm which hath been patronized by a writer, who in or- " der to ſupport it, hath thought proper to abandon the in- " ſpiration of the ſcriptures; and hath made no ſcruple to call " the apoſtle St. Paul an inconcluſive reaſoner*. On ſuch " a footing Socinianiſm may poſſibly maintain its ground. But " on ſuch a footing Deiſm may maintain its ground much " better: and it is rather wonderful, that thoſe who have " given up ſo much, ſhould retain any thing." The plain meaning of the paſſage is this,—if a man thinks himſelf at liberty to diſpute the authority of the ſcriptures in one inſtance, he may in another: if the apoſtle reaſons inconcluſively in one place, he may be an inconcluſive reaſoner throughout! The man who rejects a part, is, on the *very principles* which lead him to reject it, diſpoſed to reject the whole; for if the truth doth not uniformly pervade the general ſyſtem, who can point out the particular parts which deſerve credit?

On thoſe grounds the Profeſſor is of opinion that the *gradation from Socinianiſm to Deiſm is very ſlight.* There is, however, a *gradation*; the Socinians have a *ſtep* farther to proceed: and if he thought that ſtep a *very ſlight* one, he had *a right to expreſs the honeſt convictions of his own mind.*

* Dr. Prieſtley. Vid. Corruptions of Chriſtianity, Vol. II. p. 370.

ART. VIII. *A Tour to Ermenonville*; containing, beſide an Account of the Palace, Gardens, and Curioſities of Chantilly, and of the Marquis of Girardin's beautiful Seat of Ermenonville, a particular Deſcription of the Tomb of J. J. Rouſſeau. With Anecdotes never before publiſhed, of that celebrated and ſingular Man. 12mo. 2s. Becket. 1785.

ACCORDING to this agreeable narrative, Ermenonville is a pleaſing romantic ſpot, cultivated and decorated in a ſtyle that does honour to the taſte and philoſophic turn of its noble poſſeſſor: it has been called "the *Stowe*," but is more properly, in the opinion of our preſent traveller, to be deemed the *Leaſowes* of France. Here, that eccentric genius, Rouſſeau, expired, and here, his body is entombed; circumſtances that will naturally diffuſe a kind of ſanctity over the varieties of the ſcenery, and impreſs every contemplative viſitor with a reverential awe, untainted with ſuperſtition.

The tomb of Rouſſeau, and its ſituation, are thus deſcribed:

'On entering the park we travers'd a hollow way, which had ſomething gloomy and groteſque in its appearance. On our left hand was a lake with a terrace intervening, which for ſome time hid it from our ſight: On our right a ſteep hill irregularly wooded, while the valley was divided in its whole length by a ſmall rivulet, over which, on a flag, we read the following inſcription*:

"Flow, gentle ſtream, beneath this embowering ſhade; thy murmur ſoftens the heart while it delights the ear: flow, gentle ſtream; thy current is the image of a day deformed by no cloud; and a heart diſturbed by no care."

'A little further on, was a rock with theſe words from Thomſon;

——"Here ſtudious let me ſit,
And hold high converſe with the mighty dead."

'We next came to a ſmall altar of ſtone called *l'autel de la penſée, the altar of thought*, with this inſcription:

"Sacred to meditation."

'Our progreſs through this gloomy, but not unpleaſing valley, had filled our minds with ideas not ill preparatory to the contemplation of the principal object of our curioſity, as well as that of moſt other viſitants whom this place receives, the Tomb of Rouſſeau. It ſtands at about fifteen or twenty yards diſtance from the neareſt land, in an iſland of the lake, of an oblong form, about forty yards in length, and ten or fifteen in breadth, covered with the richeſt verdure, and bordered with beautiful poplars, from which it takes its name, being called *l'iſle des peupliers*. The Tomb is in the middle, a ſimple yet elegant marble monument. The inſcription on one ſide of it is,

"Here reſts
The man of nature and of truth."

'Beneath which is the motto Rouſſeau had choſen for himſelf, and which he made the great rule equally of his writings and his actions:

* *We give only the tranſlations* of the inſcriptions, to ſave room.

"Be

" Be truth the purchaſe, tho' the price be life."

' On the lead the following words only, as ample in their ſignificancy as few in their number, are engrav'd:

" Here lie the remains of J. J. Rouſſeau."

' On the other ſide of the Tomb is repreſented in baſſo relievo, a mother inſtructing her daughters, and teaching them to tear in pieces the ribbands, laces, ſilks and other trifling ornaments, which the prevailing mode of education has too long taught the fair ſex to conſider as the firſt objects of their attention and care *. On the verge of the lake is a ſeat to repoſe on: here, as we ſat down, we read the following lines, ſuggeſted no doubt by the ſculpture juſt mentioned, and intended as a *companion* to it:

" To the daughter he reſtored the affection of the mother, to the mother the careſſes of the daughter. His whole life had but one object; that object was the happineſs of humanity, and if he wiſhed to ſee all mankind free, it was becauſe he knew that virtue and freedom are inſeparable companions."

' Oppoſite us on a flag which lay againſt a bank of earth, was inſcribed the following epitaph:

" In yonder unadorned tomb, ſhaded by over-hanging poplars, and encircled by theſe unruffled waters, reſts all that was mortal of J. J. Rouſſeau. But a more laſting monument, one that ſhall prolong to all ages the memory of the man who lived only to ſenſibility and virtue, is erected in every boſom that glows with the flame of the one, or beats to the throbbings of the other."

' Whether the concluding thought of the above lines was borrowed from Pope's well-known epitaph on Gay, or ſuggeſted merely by a ſimilarity of character in the perſons to whom theſe different tributes of friendſhip were paid, it muſt be acknowledged that the French compoſition has no little advantage over the Engliſh one, in the circumſtance of its being free from the *equivoque* which ſo vilely diſfigures the concluſion of the latter;

——" The worthy and the good ſhall ſay,
Striking their penſive boſoms, HERE lies Gay."

' I cannot however help thinking that the following epitaph, made alſo for Rouſſeau, ſhould have been preferred to the former, were it only on account of its greater ſimplicity:

" Beneath thoſe peaceful poplars reſts J. J. Rouſſeau. Oh all ye virtuous and feeling! your friend, your brother repoſes within this tomb."

' We quitted this hallowed ſpot with reluctance, and entered a delighful little valley replete with beauties of the moſt romantic caſt. We made the circuit of a meadow encompaſſed with water,

* We cannot deem this a well-choſen ſubject for an expreſſive repreſentation on ſtone. The inſtruction conveyed is to be inferred from an action that will grow every year more and more obſcure; being a diſſuaſion from qualifications that have no permanent objects: for from the fertility and verſatility of female inventions, the abſurdities that ſtruck the mind of Rouſſeau, and ſuggeſted this deſign, may in a few years become abſolutely unintelligible, unleſs a key like that before us, is always at hand.

and came to a grotto called *la grotte verte*, the grotto of verdure, with this inſcription:

" Delightful verdure! that, robing the earth's green lap, refreſhes the fatigued ſight and tranquillizes the perturbed heart, yours is that viſible harmony, that concord of correſponding hues, which is nature's faireſt ornament, and her ſupreme delight."

' Oppoſite the grotto, on a tree, hung a board with a ſong ſet to muſic by Rouſſeau; the words were paſtoral and pathetic, and I was pleaſed to ſee one of Rouſſeau's excellencies, his talent for muſical compoſition, atteſted by the kind of monument, of all others, the fitteſt to perpetuate the memory of genius, a ſpecimen of its productions. Having nearly made the round of the meadow through this ſhady walk, we came to an open ſpace with a bank of green turf; over it hung a board with an inſcription from the Georgics:

" Fortunatus et ille, deos qui novit agreſtes," &c.

' A little lower down, near the margin of the river, was an elbow chair, made (as our guide informed us) by Rouſſeau himſelf. It was formed of rude unfaſhioned twigs, interwoven and grafted as it were into the tree, which ſerved as a back to it.

' From this place a dark winding path brought us unexpectedly to a baſon of clear water, near which ſtood a pyramid ſacred to the paſtoral poets, Theocritus, Virgil, Geſner, and Thomſon; the latter, it would appear, being ranked in this claſs, in regard to the ſubject, not the form of his writings. Short inſcriptions in the language of each poet are added to the four names which occupy the four ſides of the baſe. At the foot of the pyramid lay a ſtone inſcribed in Engliſh, to the memory of Shenſtone, and near it were two trees with their branches interwoven and theſe words on a board:

" Love, the bond of univerſal union:"

' A ſymbol and device prettily expreſſive of the paſſion which conſtitutes the chief ſubject of rural poetry.

' Near the temple of the paſtoral muſe, but without the limits of the delightful valley we had juſt quitted, we ſaw the Temple of Philoſophy. The neighbourhood of theſe two ſtructures ſeemed to image no leſs truly than ingeniouſly, the intimate connection between nature and ſcience; but in the ſtate of the Temple of Philoſophy itſelf, we found an allegory ſtill more ſtriking; it remains *unfiniſhed*. Over the door we read:

" Of things to know the cauſes."

' Within the temple,

" Be this temple
(Unfiniſhed like the ſcience whoſe name it bears)
Sacred to the memory of him
who left nothing unſaid,
MICHAEL MONTAIGNE."

' The building is ſupported by ſix whole pillars, inſcribed with the names of Newton, Deſcartes, Voltaire, Penn, Monteſquieu and Rouſſeau. A ſeventh ſtands broken with this inſcription:

" Who will complete it?"

' Three others without any inſcription lie on the ground, alluding to the ſtructure before it is complete.

' Near

'Near this temple and looking towards it, to intimate, we may ſuppoſe, the dependence of true piety on philoſophy, ſtands a ruſtic chapel or hermitage, with this inſcription over the door:

"I raiſe my heart to the Creator of all things, while I admire him in the faireſt of his works."

'Near this is a dark, lonely valley, where we read, engraved on a ſtone, the following inſcription; the ſenſations it is ſo well calculated to convey, being not a little heightened by the ſilence and gloomineſs of the place:

"In this place were found the bones of numbers ſlain at that unhappy period, when brethren butcher'd brethren, and the hand of every citizen was raiſed againſt a fellow; ſuch were the crimes religion once inſpired!"

'The bones here alluded to were diſcovered by accident ſome years back, and it does no little honour both to the taſte and the humanity of the Marquis de Girardin, thus to derive from this awful monument of the dangers of ſuperſtition, an intereſting embelliſhment to his park, and an important leſſon to its viſitors.'

After paying all due reſpect to the deſigner of the garden at Ermenonville, may we not hint at there being ſomething pedantic in thus decorating every corner of a piece of rural ſcenery with ſcraps of literature? Any one would ſmile to ſee a library crowded with flowers and ſhrubs, like a greenhouſe; why then are we to be interrupted in a garden with other ideas than thoſe which the circumſtances of our ſituation naturally inſpire? We enter a library and a garden with different intentions; what, therefore, is ſuitable to the one, is, at beſt, but officious intruſion in the other; and in both, every one ſhould be left to think for himſelf: this freedom is enjoyed in the library, where we take down that book only which we want; but here, in the oſtentation of moralizing, we are dictated to, and thoſe ſentiments only which have pleaſed another, are forced upon us, perhaps very unſeaſonably, and with a degree of interruption, which may only ſerve to produce diſguſt, or chagrin, where pleaſure, or agreeable amuſement, was intended.

ART. IX. *A Hiſtory of the late Siege of Gibraltar*; with a Deſcription and Account of the Garriſon from the earlieſt Periods. By John Drinkwater, Captain of the late ſeventy-ſecond Regiment, or Royal Mancheſter Volunteers. 4to. 1l. 7s. Boards. Johnſon. 1785.

THE ſiege of Gibraltar forms a very conſpicuous object among the tranſactions of the late war; and it will ever be conſidered as a moſt memorable event in the hiſtory of modern Europe. It may therefore be concluded, that an accurate and faithful recital of its progreſs and termination will be intereſting and acceptable to readers in general, and eſpecially to Engliſhmen. As ſuch we conſider the narration preſented to the Public by Captain Drinkwater; who was an eye-witneſs to many

of the occurrences, and who diſcovers ſagacity and judgment properly to obſerve and to relate them. His own accounts, daily noted down on the ſpot, have received farther aſſiſtance, we are told, from the information and remarks of ſeveral reſpectable characters, who were alſo eye-witneſſes of what is here recorded.

This work is, with great propriety, introduced by a general hiſtory of Gibraltar, from the earlieſt accounts. The true name is *Gibel Tarif*, or the mountain of *Tarif*, a *Saracen* general who wreſted it from its former poſſeſſors. The remains of the Mooriſh caſtle erected about that time, and finiſhed A. D. 725, are particularly mentioned, as moſt deſerving notice among the buildings.

To the brief hiſtory here given, is added a ſhort deſcription of the *rock*, with the fortifications and town, the natural curioſities, climate, vegetation, fiſh, military eſtabliſhment, and other uſeful and ſuitable topics, of which our confined limits will not allow us to take any particular notice: we ſhall therefore ſatisfy ourſelves with inſerting the paragraph by which the ſecond chapter is concluded:

'On the whole,' ſays this author, 'whether we conſider Gibraltar as commanding the entrance of the Mediterranean, and conſequently as capable of controlling the commerce of the Europeans with the Levant; or whether we conſider it as almoſt impregnable by nature, and conſequently as moſt ſuſceptible of the improvements of art; its ſituation is perhaps more ſingular and curious than that of any fortreſs in the world. Theſe circumſtances, and the degree of conſequence which it confers on its poſſeſſor, in the opinion of the Barbary ſtates, have not failed to excite the attention, and alarm the intereſts of moſt maritime nations in Europe: and with the multitude, at leaſt, it has always been an object of political importance. Politicians, however, there have been, of no inferior rank, who have thought very differently of its value and utility. On this delicate ſubject I will frankly confeſs my inability to decide.'

In the third chapter of this work, we are conducted to its principal object, the late *Siege* of Gibraltar, commencing on the 21ſt of June 1779, when the communication between Spain and that garriſon was cloſed, by an order from Madrid. The recovery of Gibraltar, which had been at different times vainly attempted before, was, there is little reaſon to doubt, the principal motive with the Spaniſh court, to become a party in the late war. The ſteadineſs and patience with which they purſued the object throughout a period of near four years, have ſerved to place, in the ſtrongeſt light, the conduct and bravery of the governor, the officers, and the garriſon in general: exhibiting perhaps a ſeries of operations almoſt unparalleled.

Captain Drinkwater relates the progreſs of the attack and defence, in a kind of journal, beginning on the 23d of June

1779,

1779, and continued to February 1783, at which time, we are told, every part of the enemy's works felt the effects of an animated fire from the garriſon; but while affairs were thus proceeding, on the ſecond of this month, letters from the *Duc de Crillon* informed the governor, that the preliminaries of a general peace had been ſigned between Great Britain, France, and Spain. 'When the boats met on this occaſion, it is ſaid, the Spaniards roſe up in tranſports of joy, and cried out, "*We are all friends!*" delivering the letters with the greateſt apparent ſatisfaction.' A number of other occurrences during the period, and diſtinct from the direct military operations, contribute to form the journal: but it is not poſſible for us to enter into any particular enumeration. Among the variety of difficulties, and oppoſition, under which the garriſon laboured, we particularly remark the defection of the Mooriſh Monarch, which cut off the ſeaſonable ſupplies from the coaſt of Barbary. The mercenary and avaricious emperor, we are given to underſtand, was bribed by the Spaniſh miniſtry. A preſent of one hundred thouſand cobs (about 7500 pounds ſterling), with ſome alluring promiſes, prevailed againſt the partiality and attachment to the Engliſh, which the natives of that country have generally diſcovered.

It is well known that efforts of the moſt formidable and ſurprizing kind were exerted, on each ſide, in a more remarkable manner towards the concluſion of this brave and obſtinate conteſt.

'The ſhowers of ſhots and ſhells which were directed from the land-batteries and battering-ſhips of the enemy, and, on the other hand, from the various works of the Garriſon, exhibited,' ſays this writer, 'a ſcene, of which, perhaps, neither the pen nor the pencil can furniſh a competent idea. It is ſufficient to ſay, that FOUR HUNDRED PIECES of the heavieſt artillery were playing at the ſame moment: an inſtance which has ſcarcely occurred in any ſiege ſince the invention of thoſe wonderful engines of deſtruction.'

Nothing could be more honourable to Britain than the manner in which this memorable ſiege was conducted and finiſhed: among other teſtimonies of reſpect, we find the Emperor of Morocco ſo far recovering from his infidelity as to ſend a preſent of bullocks to the governor, and we are farther informed, that, juſt before the grand attack of the battering-ſhips, 'the Moors at Tangier repaired to their moſques, imploring heaven in behalf of their *old allies*; and that, on receiving accounts of the defeat of the enemy, they made public rejoicing, and gave every demonſtration of their affection for the Engliſh nation.'

The Public are obliged to Captain Drinkwater for the hiſtory he has here given of this great event: we can add nothing farther to this brief account than a ſhort paragraph by which the volume is finiſhed:

'During

'During a period of *three years, ſeven months,* and *twelve days* (that is, from the commencement of the blockade to the ceſſation of arms), we had experienced a continued ſeries of watchfulneſs and fatigue, the dangers of famine, and every haraſſing and vexatious mode of attack, which a powerful, obſtinate, and revengeful enemy could deviſe. On reviewing the tranſactions of this period, two circumſtances cannot fail to ſtrike the attentive reader; viz. the very ſlow manner in which the enemy proceeded in their operations, and the impoſſibility of maintaining ſo ſtrict a blockade, as to prevent all communication by ſea. To evince theſe, and other circumſtances not unimportant to military readers, I have been reduced to greater accuracy and minuteneſs than ordinary hiſtorians are obliged to obſerve; and inſtead of the acuteneſs of inveſtigation, or a ſplendid ſententiouſneſs, I have been neceſſitated to purſue the narrative almoſt uninterruptedly, in the tedious form of a journal. I have not preſumed to interſperſe many animadverſions of my own: the only merit to which I can lay any claim, is that of a faithful narration of facts; and I confeſs I would, at any time, rather walk in the beaten track of truth, than miſlead the judgment of my readers in the wilds of fancy and conjecture."

The volume is decorated by *ten plates*, of which the author ſays, and we apprehend juſtly, 'The plans, I preſume, will be found pretty correct, and, with the views, are ſuch as will be ſufficiently illuſtrative of the narration.'

ART. X. *Inſtitutes of Natural Philoſophy, theoretical and experimental:* By William Enfield, LL.D. 4to. 12s. Boards, Johnſon. 1785.

'THE difficulty which I met with,' ſays Dr. Enfield, 'in providing my claſſes in the Warrington Academy with a text-book in natural philoſophy, neither, on the one hand, materially deficient in mathematical demonſtration, nor, on the other, too copious, or too abſtruſe, for the purpoſe of elementary inſtruction, firſt ſuggeſted the idea of this work. And the apprehenſion, that others may have met with the ſame difficulty, induces me to make it public, in hopes that it may be of ſome uſe to thoſe who wiſh to ſtudy, or to teach, this ſcience ſyſtematically.'—'All the knowledge of natural philoſophy which can be acquired by curſory reading, without the aſſiſtance of mathematical learning, muſt conſiſt in an acquaintance with leading facts and general concluſions. To underſtand the manner in which the laws of nature have been inferred from theſe facts, and to be able, with certainty and preciſion, to apply theſe rules to the explanation of particular phenomena, neceſſarily requires a previous knowledge of the elements of geometry, trigonometry, the conic ſections, and algebra.'—'Facts are, it is true, the materials of ſcience; and much praiſe is unqueſtionably due to thoſe who have increaſed the public ſtore, by new experiments accurately made, and faithfully related. But it is

not in the mere knowledge, nor even in the diſcovery of facts, that philoſophy conſiſts. One who proceeds thus far, is an experimentaliſt; but he alone, who, by examining the nature and obſerving the relation of facts, arrives at general truths, is a philoſopher. A moderate ſhare of induſtry may ſuffice for the former: patient attention, deep reflection, and acute penetration, are neceſſary in the latter. It is therefore no wonder, that amongſt many experimentaliſts there ſhould be few philoſophers.'

'The hardy perſeverance, and the vigorous exertions, which are neceſſary to form this character, are ſo contrary to that effeminacy and frivolity which diſtinguiſh the preſent age, that, if it were not for the proviſion which is made in our Univerſities, and other ſeminaries, for the propagation of ſound learning of every kind, there would be ſome reaſon to apprehend, that all the more abſtruſe and difficult branches of ſcience would be excluded from the modern ſyſtem of education, and conſequently would fall into diſeſteem and neglect.

'It is by no means the intention of this treatiſe to encourage the indolent ſpirit of the times, by opening a bye-path to the temple of philoſophy. It has been with the view of aſſiſting the ſtudent in his progreſs, that I have attempted to arrange the leading truths of natural philoſophy in a perſpicuous method, and to demonſtrate them with conciſeneſs; adding a brief deſcription of experiments, adapted to illuſtrate and confirm the reſpective propoſitions. Being more deſirous to be uſeful than to appear original, I have freely ſelected from a variety of authors ſuch materials as ſuited my deſign. Amongſt many others, I have made uſe of the works of NEWTON, *Keil*, *Whiſton*, *Graveſande*, *Cotes*, *Smith*, *Helſham*, *Rowning*, and laſtly *Rutherforth*, whoſe arrangement I have in part adopted.'

The work is divided into ſeven books; the firſt treats of matter, or the general nature and properties of all bodies. The ſecond, of mechanics, or the doctrine of motion and powers. The third, of hydroſtatics and pneumatics. The fourth, of optics, or the laws of light and viſion; colours, and optical inſtruments. The fifth, of aſtronomy. The ſixth, of magnetiſm. The ſeventh, of electricity.

The body of the work contains upwards of 350 pages, and 11 plates; fairly, but not looſely printed; comprehending, as far as we can ſee, all that is moſt neceſſary to be known on theſe ſubjects, and delivered in a very demonſtrative and perſpicuous manner.

ART.

ART. XI. *Analyſis Equationum*; i. e. The Reſolution of Equations. By W. Hales, D. D. Fellow of Trinity College, Dublin. 4to. 10s. Boards. Dublin, printed; and ſold by Faulder, London.

WE have here a clear and methodical ſet of inſtitutions for the reſolution of equations, drawn from the works of the moſt eſteemed writers on the ſubject, digeſted under their proper heads, and adapted to the capacity of beginners.

This is certainly a very important part of the mathematics, and from the time of *Lucas de Burgo* to the preſent, *i. e.* for about 300 years, has exerciſed the genius of mathematicians. Still, it muſt be confeſſed, ſays Dr. Hales, that the greateſt mathematicians, little ſolicitous about eſtabliſhing the evidence of their inventions by ſtrong and legitimate demonſtrations, have chiefly ſtrove to extend the bounds of the ſcience. Thus, Sir Iſaac Newton, in his univerſal arithmetic, excuſing himſelf for ſometimes giving the properties of equations without ſubjoining the demonſtrations, ſays it was becauſe they either ſeemed too eaſy to need it, or could not be particularly ſpecified without prolix and tedious operations. They therefore leave this drudgery to thoſe that come after. And hence it comes to paſs ſo frequently in books of algebra, that the moſt uſeful rules for managing equations, are either imperfectly delivered, or omitted for want of demonſtration. To ſelect a few examples of this, out of many, in almoſt all the elementary treatiſes extant, Newton's celebrated binomial theorem, and its *relation*, that for finding the ſums of the powers of the roots of an equation, are either given without demonſtration, or with an imperfect one, or with one borrowed from the fluxionary or differential *calculus*; in moſt of them, the remarkable theorem of Des Cartes, for finding the number of affirmative and negative roots of an equation, is delivered without demonſtration, and in ſome wholly omitted. As to the method of diſcovering the impoſſible roots of equations, if any ſuch there be, and their number, it is ſcarcely to be found in any of them, if we except an imperfect rule given by Sir Iſaac Newton. The deſign, therefore, of the preſent work is, in ſome meaſure, to ſupply this defect; leſt a ſcience, excellent indeed, and little inferior in evidence to geometry itſelf, provided its authors would follow the clear method and order of the ancient geometricians, ſhould ſtill be falſely accuſed of uncertainty. Dr. Hales profeſſes to have followed Newton's univerſal arithmetic chiefly, as an expoſitor, but ſtill, as often as occaſion required, to have made uſe of the works of other ſkilful mathematicians, ſuch as *Wallis*, *Maclaurin*, *Saunderſon*, *De Moivre*, *Simpſon*, *Clairaut*, *D'Alembert*, *Euler*, *La Grange*, *Waring*, *Bertrand*, *Landen*, *Hutton*, &c. &c. who have been moſt happy, either in illuſtrating the writings of *Newton*, or farther

farther extending the bounds of algebra. The work is interſperſed with ſhort hiſtories of the principal analytical inventions, by way of amuſement, the Author ſays, to lighten the weariſomeneſs of ſuch abſtruſe diſquiſition: and the authors are mentioned, from whoſe writings a more full knowlege of theſe things may be obtained. As to what he himſelf has done, he ſays, let others judge. 'This at leaſt I would have my readers to be aware of, that it is an exceedingly difficult matter, ſo to poliſh an elementary work, that the method may be elegant, the analyſis perſpicuous, and yet ſhort as poſſible, and the ſyntheſis brief, clear, and well adapted.'

Dr. Hales begins with the definition of equations at Art. 65, of the Univerſal Arithmetic, which he interweaves with the 72d Article, &c. to illuſtrate its uſe: and then, having ſhewn what is meant by the dimenſions of equations, he divides his work into three parts. In the firſt is ſhewn the method of ordering equations of all dimenſions, and of reducing quadratics, and ſuch as can be reduced to them, and of extracting the ſquare root of a binomial ſurd; the examples and rules being, for the moſt part, the ſame as Sir Iſaac Newton's. By way of Appendix to this part is ſubjoined the inveſtigation of the famous *binomial theorem*, by means of *that* which is the foundation of Mr. Landen's Reſidual Analyſis.

The binomial theorem was, paſt all doubt, firſt found out by induction; and, ſo far at leaſt as concerns the affirmative integral powers, was known to *Vieta*, or rather ſeems to have been firſt found out by him; and when ſo far known, the induction is not difficult to make it comprehend all powers. Nay, it is queſtionable, whether it can be inveſtigated from the principles of pure algebra alone, by any method that is wholly free from induction. 'Tis true, *that* made uſe of in Dr. Hales's proof of the reſidual theorem, is of the moſt ſimple and evident kind. Still, determining the law of continuation and termination of an indefinite ſeries, obtained by diviſion, is deduction notwithſtanding, although of a far more ſimple kind than that by which the binomial one itſelf was firſt diſcovered, or by which it has ſince been demonſtrated by authors from the doctrine of permutations and combinations.

The ſecond part teaches him how to manage algebraic proceſſes, ſo as to bring out a proper final equation, comprehending the method of taking away one unknown quantity from two equations, of exterminating all but one from a number of equations containing the ſame number of unknown quantities, of taking away ſurds, and the reſolution of indeterminate and Diophantine problems. The laſt of theſe is the noted epigram, or 33d queſtion of the 5th book of Diophantus; but Dr. Hales, after moſt other authors, only reſolves the particular example

given by Diophantus himſelf, that is, when the aſſumed number is 60; whereas the epigram ſays, Τὰς ἐπιλαχθείσας δεξάμενον μονάδας, *i. e.* aſſuming any number that may be mentioned; nor do we yet remember to have ſeen a ſolution to the queſtion in all its extent. Dr. Hales obſerves, very juſtly, that a general method of reſolving indeterminate equations that ſurpaſs the firſt degree, is not yet found.

The third part treats of the reſolution of final equations of all dimenſions ſo far as it is known. Beginning with the nature and number of the roots, the coefficients and ſigns of the terms, it proceeds to the rules for finding the ſum of the powers of the roots, and for diſtinguiſhing the number of affirmative and negative ones in an equation. The demonſtration of this laſt is given from p. 74 of Dr. Waring's *Meditationes Algebraicæ*. Next follow the uſual rules for the transformation of equations, and Dr. Waring's rule for finding an equation whoſe roots are the ſquares of the differences of thoſe of a given equation, and by this operation the number of impoſſible roots, if it has any, may be diſcovered; but it is a very laborious taſk. After this comes the reſolution of ſuch equations as have rational roots, with their limits, diviſors, and equal roots. Then the particular reſolution of all cubics, and Dr. Wallis's rule for extracting the cube root of a binomial ſurd, which he juſtly obſerves, as Mr. Maclaurin had done before, that it is not wholly tentative, even when applied to impoſſible quantities, or a bare *petitio principii*, as it is called by M. De Moivre in Saunderſon's Algebra. Next come biquadratics, and the ſeveral methods of approximation. For as to a general method of reſolving equations of five or more dimenſions, it is not yet found, as Dr. Hales obſerves, and if we conſider the immenſe labour that it would require, the want of it can be no great detriment.

We do not ſcruple to ſay upon the whole, that the book is the beſt upon the ſubject, that we have yet met with in any language.

ART. XII. *Reports of the Proceedings in Committees* of the Houſe of Commons, on Controverted Elections, heard and determined during the preſent Parliament. Vol. I. Containing the Proceedings on Petitions in the laſt Seſſion, in the Caſes of Pontefract, Ipſwich, Mitchell, Downton, Bedfordſhire, Colcheſter, and Ilcheſter. By Alexander Luders, Eſq; Barriſter at Law, of the Inner Temple. 8vo. 6s. 6d. Brooke, &c. 1785.

THE inſtitution of ſelect Committees (under Mr. Grenville's celebrated act) for the trial of controverted elections, has received the ſanction of experience; and has amply juſtified the opinion of thoſe who pronounced it a very valuable improvement of the Conſtitution. Beſide the confidence and ſatis-

ſatisfaction to the contending parties, in reſorting to a tribunal ſuperior to corruption, the deciſions of ſucceſſive Committees have contributed to fix and aſcertain the principles of election law, which were formerly fluctuating, and arbitrary, to a degree that was a diſgrace to our national juriſprudence. To aſcertain theſe principles, as well as to give regularity and conſiſtency to their proceedings, it is neceſſary that their deciſions, wherever they involve any general queſtion, ſhould be carefully preſerved and made known, that they may become a rule in like caſes in future; and that individuals may not be led into enormous expences by the confuſion and uncertainty of the law. We have, therefore, always thought it a fortunate circumſtance for this inſtitution, that it was attended in its infancy by a gentleman of great judgment and abilities *, who took the pains to collect the deciſions of the caſes that aroſe in the general election immediately after the paſſing of Mr. Grenville's bill; and which were afterwards publiſhed in four volumes, under the title of "The Hiſtory of the Caſes of Controverted Elections," accompanied with many valuable notes and illuſtrations. Mr. Douglas not continuing his plan at preſent, it is taken up by the Author of the work now before us; who has ſhewn, in the proſecution of his undertaking, great learning and accuracy, as well as knowledge of parliamentary proceedings.

This volume contains the caſes that were determined in the ſhort ſeſſion of the year 1784, being the firſt ſeſſion of the preſent parliament. Of theſe the moſt important are the Caſes of DOWNTON and BEDFORDSHIRE. In the firſt of which, almoſt every queſtion was agitated that can be ſuppoſed to relate to the right of voting by burgage-tenure. In the latter (the Bedfordſhire Caſe) the *return* only was controverted, or the temporary right to ſit in the houſe, till the merits were heard, which did not happen till the next ſeſſion. This diſtinction, which is analogous to the technical one adopted in Weſtminſter-hall, between the *right* and the *poſſeſſion*, where a different form of action is preſcribed to each, Mr. Luders ſeems to be of opinion, was extended too far by the deciſion of the Committee in the Bedfordſhire caſe:—and, indeed, it appears more likely to have been firſt adopted to ſerve ſome party purpoſe, than upon any ſound principle.

In the method of reporting, Mr. Luders has followed the plan marked out by Mr. Douglas, throwing the arguments of the counſel into a more compreſſed form than that in which they were actually delivered; and annexing obſervations of his own, to illuſtrate the main ſubject of argument, by way of notes at the end of each caſe. Interſperſed in theſe notes, will be

* Sylveſter Douglas, Eſq.

found

found much parliamentary and hiſtorical information, relative to the points in diſcuſſion.

A preliminary account is given in the preface of each Caſe reported in this volume; and ſome ſenſible and ſpirited remarks are added on the importance of Mr. Grenville's judicature to the freedom of parliament, and on the beſt means of improving and perfecting it, to the full extent of which the inſtitution is capable. Some of the propoſals here ſuggeſted were, if we miſtake not, adopted and inſerted in a bill that was brought into parliament laſt ſeſſion; but, for what reaſon we know not, was never carried into a law.

MONTHLY CATALOGUE,
For FEBRUARY, 1786.

POETRY.

Art. 13. *The Seaſons of Life.* A Poem, in Four Parts. By the Rev. William Carwithin, A. B. 8vo. 5s. Wilkie. 1785.

THE Author, having invoked the aid of EUTERPE, (for what is a Poet without a Muſe?) that his *future lay* might be *inſpired with harmony*, and that *each number* might *glide unblam'd away*, begs the Critic would paſs over the *latent lapſe and venial error*.

But ſuppoſe the 'lapſe' ſhould not be *latent*; ſuppoſe it ſhould be as open and glaring as the noon-day! Is it to be *paſſed over* then? And who ſhall decide whether the 'error' be *venial* or not? Who are *Candour's ſons*, to whom the Author appeals? Who are the *unbiaſs'd*, to whom *he gives his thoughts?* By whoſe *deciſion* is the poet content either to *die or live?*

But culprits are not allowed to chuſe their own judges; nor authors their own critics.

We will try Mr. Carwithin at the bar of the Public, and make our Readers his judges; and with reſpect to ourſelves the ſentence ſhall paſs *ſub ſilentio*.

Come forward, Poet, and plead for thyſelf.

'Come, *ſhining* Fancy! clad in *ſplendid* veſt,
Unlock the copious treaſures of thy *cheſt*,
Unfold thy charms of variegated hue,
Arrange them all in regular review.'

Amidſt the *charms of variegated hue*, we will ſelect a few of thoſe which appear to do the moſt credit to the Poet's *ſhining fancy*.—The firſt is a *ſplendid* compliment; ſo ſplendid, that it dazzles a common eye to look at it, and is obſcured in its own effulgence!

'To crown with cheerful health ſucceeding days,
Read with attention DOWNMAN's matchleſs lays!
His heart ſuſceptible of human woes,
Whilſt thro' his ſtrain the verſe *ſalubrious* flows:
His ſoul expanſive, ſanguine to diffuſe
His healthful ſkill, enraptur'd by the Muſe!'

The Author is as happy at *deſcription* as at compliment; of which we ſhall produce two ſpecimens; the one conſiſting of the *ſimple*, and the other of the *terrible*, graces of poetry.

The

The *ſimple*:

'Fair Phœbe now unveils her virgin-face,
Six lunar months the *ſplendid night* to grace;
When reaſon dawns with feeble glimmering ray,
And kindly bodes the future lucid day:
Now gently rais'd the head erewhile reclin'd,
The eye *obſervant* wanders unconfin'd:
The mouth aperient healthful beverage craves,
Nutricious flowing from lacteal waves.
Now joyous *mirth*'——

We deſire the Court to take particular notice, that the child of *obſervant eye* and *joyous mirth*, was ſix months old *laſt moon*.——Go on with the trial.——

'Now joyous mirth on each ſoft feature ſmiles,
Succeſſive play the winged hour beguiles;
The ear quick catching various ſtriking ſounds,
At which *mirth ſparkles*, or *keen ſorrow* wounds.
The *ſportive* glance at ev'ry object bright,
The dove-like note expreſſive of delight;
The hand outſtretch'd to graſp each given toy,
Anxious the parting moments to employ.

* * * * *

Thus grows the fabric from its early plan,
Thus by degrees approximates the man.'

The TERRIBLE:

'When death's fell *purpoſe* is on high *decreed*,
Devoted infants then innumerous bleed.
Forth ſtalk diſeaſes dire, a deathful train!
Contagion deſolates the town and plain!
What can the fever's parching rage reſtrain,
When deadly ſtreams boil fierce in ev'ry vein?
What can the worm's corroſive venom quell,
Or drive him wholly from the lurking cell?
What can convulſion's reſtleſs pangs abate,
When nature ſtruggles at approaching fate?
Or what repel the peſtilential force
Of *dread ſmall-pox?* contagious in its courſe;
Fatal erewhile till that auſpicious hour
When England felt *inoculation's power*.'

The *apoſtrophe*—nobly abrupt!

'Be calm, ye adverſe winds, awhile forbear
To irritate the turbid waves of care.
Be ſtill, ye foaming billows, ceaſe your ſtrife;
Be huſh'd, ye howling hurricanes of life.
Far hence! ye ſublunary ſtorms, away!
While, fann'd with gentle gales, ſoft breezes play.'

The Court will pleaſe to take notice, that theſe *adverſe winds*, alias *howling hurricanes*, alias *ſublunary ſtorms*, blow thus furiouſly at the very entrance of 'SUMMER;' but it is only by anticipation; and it is allowed by univerſal ſuffrage, that a poet hath the liberty of annihilating both *time* and *ſpace* whenever they ſtand in his way, and hath as much power over the winds as the witches of Lapland.

A ſpecimen of the *moral* and *ſerious*, cloſed with a touch of the *gay* and *ludicrous*:

' This is an hour, without peculiar care,
Vain girls are caught in many a fatal ſnare.
Young female minds, ſuſceptible of love,
O'er ſcenes of rapture will be wont to rove:
Will *dream* of bliſs, and eagerly *explore*
The *hidden* tranſports fancy keeps in ſtore;
For thro' falſe mediums objects now appear,
Alluring colours falſe externals wear.
' And here the Muſe might an aſſemblage bring
Of cares, which all from indiſcretion ſpring;
Of *ills*, which oft from love's firſt paſſion ſtart,
If hap'ly prudence fails to guard the heart,
Diſarm'd of ſober reaſon's ſacred ſway,
On inclination's current borne away.
When that ſubſides and tranſient joys are paſt,
Sore nipp'd and chill'd by cold objection's blaſt:
When penury uſhers in her meagre train,
Love ſwiftly flies, nor will its ſlaves ſuſtain.
She too might blame the *wire-dancing* group,
Who quit high windows by a flimſy *rope:*
Forſake their parents, relatives, and all,
For ſome vile rake who glories in their fall.

We have thus fairly exhibited the Poet—or rather the Poet hath fairly exhibited himſelf in open court. He hath *unlocked his cheſt*, and diſplayed ſome of its choicer *treaſures:* but whether they are worth purchaſing or not, is a queſtion that we ſhall leave to the Public, whom we have made his judges; and we think the Poet will not be long kept in ſuſpenſe; but we earneſtly adviſe him to ſuppreſs the emotions of his '*ſanguine heart*,' and, if he '*rejoiceth*,' to rejoice with trembling.

Art. 14. *The Miſcellaneous Poetic Attempts of* C. Jones, an uneducated Journeyman Wool-comber. Small 8vo. 3s. Printed for the Author, and ſold by Freeman, Exon; and Kearſley, London.

Another Devonſhire poet!—with words and rhyme at free command; and who pertly utters all he conceives, without troubling himſelf about whom he may offend by his ſatire, or whom he may diſguſt by his petulance. Some of his poetry is of coarſe, and ſome of flimſy materials; but there are a few pieces in this collection of the '*uneducated Wool-comber*,' that would not diſgrace the pen of thoſe, who, like his countryman, Mr. Carwithen, have the honour of adding A. B. to their names, to ſhew the world that *they*, at leaſt, have an EDUCATION to boaſt of!

As Mr. Carwithen plays ſecond to Dr. Downman, ſo doth C. Jones to Mr. Taſker:—and on *Pindar's lyre!*

' Hail! Devonia's Pindar, hail!
Son of the Muſe, receive my ſong!
To thee ſublimer ſtrains belong;
Thine is the claſſic lay!

The Muſe ſhall guard her favour'd ſon.
Finiſh the mighty taſk begun,
Thy laſt and grand eſſay,
In the *Horatian* and *Pindaric* way.'

So many '*attempts*,' and from ſuch unexpected quarters too, in the 'poetic,' but eſpecially '*the Pindaric way*,' tempt us to turn poets likewiſe. But having ſome diffidence of our native powers, we preſume on nothing beyond a PARODY *.

How many ſaucy bards we meet,
Who imp their pinions in Grub-ſtreet!
Poets who ape old Pindar's lay,
Sprung up like muſhrooms in a day!

Art. 15. *An Eſſay upon the Peace of* 1783, dedicated to the Archbiſhop of Paris. Tranſlated from the French of the Rev. J. Fletcher, late Vicar of Madeley, Salop. By the Rev. J. Gilpin, Vicar of Wrockardine, Salop. 4to. 2s. 6d. Hindmarſh. 1785.

Mr. Fletcher's poem *La grace et la nature*, was briefly noticed in our Review for December laſt, p. 470. This tranſlation of an *epiſode* extracted from that work, was 'begun' (as Mr. Gilpin informs us, in his prefatory advertiſement) 'and completed under the direction of that venerable man. The following lines, in which the benevolent author expreſſes his generous and truly Chriſtian ſentiments with regard to the Americans, may be given as a ſpecimen of the preſent verſion:

'Fair *Peace!* by thee to untry'd bliſs we riſe,
Till earth becomes the rival of the ſkies;
And couldſt thou in the depths of hell appear,
A blooming paradiſe would open there.
Offspring of heav'n! by thee ſage princes reign,
And happy citizens their rights maintain.
Foſter'd by thee, on yonder waſted ſtrand,
Long ravag'd by war's deſolating hand,
Another England riſes into fame,
And adds new worth to her illuſtrious name.

* * * *

'Now, by no foreign policy control'd,
High rank with ſovereign princes patriots hold.
And, reſolute, maintain unbounded ſway
O'er provinces unpractis'd to obey.
Hence, free from warlike toils and ſtern debate,
Theſe friendly rivals of a parent ſtate,
By growing virtues their deſcent ſhall *prove*,
Each liberal art aſpiring to *improve*,
Till other Lockes and Miltons ſhall be born,
Ages remote to poliſh and adorn.
Mean-while, by unabating zeal conſtrain'd,
With truth's myſterious volume in their hand,
They viſit ſuperſtition's dark abodes,
And point Barbarians to the God of gods:

* *Gay's fable of the Dunghill and Barley-mow.*

What time, directed by the ſtar of day,
With Anſon urging their adventurous way,
Their glowing courſe they now impetuous run,
Where the Moor blackens in the ſultry ſun;
And now, at the bright portals of the Eaſt,
Meet fair Aurora in her purple veſt;
Fixing their ſtandard on remoteſt ſhores,
And bearing home rich tributary ſtores.
Happy! if jealous envy ne'er deſcry
Their ſpreading honours with malicious eye,
Nor intereſt beckon from their ſeats below
The furies that delight in human woe.
'Intrepid Britons! from your happy iſle,
Indulgent on their riſing cities ſmile.
Behold your ſons in awful ſenate ſit,
With the united ſtates beneath their feet,
And, ceaſing their firſt homage to conſtrain,
Yield up America's immenſe domain.
So with his vigorous ſons a parent deals,
And while his heart with fond affection ſwells,
Gently relaxes his controling care,
And bids them his divided fortune ſhare.
'From you their generous thirſt of freedom came,
Their temper and their origin the ſame;
And now, to ſovereign grandeur they aſpire,
Led by your ſteps, and glowing with your fire:
Ah! labour not to blaſt the grand deſign,
Nor at their brilliant deſtiny repine.
In vain you menace them with brandiſh'd arms,
Benevolence has more prevailing charms;
By virtue your ſuperior greatneſs prove,
Meet them with peace, and vanquiſh them with love.'

We have little to object to Mr. Gilpin's tranſlation, except a few bad rhimes; though we regard this as no ſlight imperfection. If a poet chuſes to put on the fetters of rhime, they ſhould be like the gold chains of our city magiſtrates, rendered ornamental by their high poliſh: but, ſhould here and there a link of baſer metal, or ruſty iron appear, the eye of the ſpectator is more diſguſted than pleaſed; and fault is found where reſpect ſhould have been paid.

EAST INDIA COMPANY.

Art. 16. *The Principle of the Commutation Act eſtabliſhed by Facts.* By Francis Baring, Eſq. 8vo. 1s. Sewell. 1786.

Mr. Baring, whoſe ſituation at the India houſe, affords him opportunities for information that will not be diſputed, obſerves that ſufficient time has now elapſed to enable us to form a judgment of the conſequences that have reſulted from the Commutation-act; and that it muſt therefore be ſatisfactory to the Public, to have the progreſs of the plan, during the firſt year of its operation, laid before them. This taſk he has taken the trouble to execute, and has thereby ſubmitted the conduct of the company, and his own repreſentations of facts, to their judgment, as well as experience.

The firſt object that ſtrikes perſons in general, on this ſubject, is the demand of a new window-tax. When this money was drawn from

from them gradually, in the price of the ſmall parcels of tea bought for the regular ſupply of their families, they did not attend to it; as little do they attend to their preſent progreſſive ſavings in that article: but when eight or ten ſhillings are demanded under the odious name of a tax, for which *nothing* is received at the time of payment, their ſpirits revolt, they feel the heart-burn, and relieve themſelves by haſty imputations and execrations, the juſtice of which they do not wiſh to examine. Indeed, the eaſieſt mode of paying any tax is in the price of a commodity we conſume; but it is worth obſerving, that this caſe is deluſive, as it facilitates the impoſition of taxes.

As this ſubject comes home to us all, it may be worth while to ſee how it is ſtated by Mr. Baring.

'As the Commutation-tax has been objected to, becauſe its operation is unequal, it becomes neceſſary to offer a few remarks upon that ſubject.

'From the returns made to the tax-office, it appears, that England and Wales contain houſes and cottages, which are exempted from the window-tax on account of poverty, - - 284,459

Houſes which pay the window-tax, - - - 714,911

Total of houſes and cottages, - - - - 999,370

'Some political writers are of opinion, that the actual number of houſes greatly exceeds the returns received at the tax-office; but although I cannot undertake to aſcertain how far the number of houſes which pay the tax exceeds the number ſtated in the returns, yet I have very little doubt that the houſes and cottages exempted, on account of poverty, amount to 600,000. However, I perſuade myſelf, that no perſon will envy the wretched inhabitants the inconſiderable advantage which they enjoy.

'Of the remaining houſes, not fewer than 520,025 contain ten windows or leſs; and if no greater quantity than from two to ſix pounds weight, of the moſt inferior tea, be expended in each houſe, the reduction in price will more than compenſate for the additional duty; and, of courſe, the inhabitants muſt profit conſiderably by the meaſure.

'The number of the houſes which contain more than ten windows, and leſs than twenty-five, is 163,051. Theſe are generally inhabited by perſons who occupy only one houſe; and there are very few inſtances of perſons living in ſingle houſes of this deſcription (whoſe expence within-doors is in any degree correſpondent to the appearance of their houſes without) who are not benefited by the Commutation-act.

'The houſes which remain are ſuch as contain twenty-five windows and upwards: the number is, however, no more than 31,835: and, amongſt theſe, there are inns and other public houſes; and ſome boarding-ſchools, where tea is allowed to the children: the occupiers of ſuch houſes muſt therefore, from the quantity of tea conſumed in each, be conſiderable gainers. Part of the remaining houſes of the above deſcription are inhabited by men of rank and fortune, who ſupport three houſes or more; or by thoſe who in-

habit only two houſes, but who live in a ſtyle ſuitable to their ſituation and circumſtances: and the former perſons, by the exemption of the third houſe, are amply compenſated for the additional window-tax upon the other two. With reſpect to perſons who inhabit only one houſe, it is preſumed, that a moderate eſtabliſhment in ſuch houſes will expend as much tea, as that the ſaving in price will compenſate for the additional duty upon windows.

'From the above premiſes it follows, that the houſes and cottages exempted from the tax, on account of poverty amount to 284,459
Houſes containing from one to ten windows; - - 520,025
Ditto from ten to twenty-five windows; - - - 163,051
Ditto exceeding twenty-five windows; - - - - 31,835

Total of houſes and cottages - - - - - 999,370

'It is, however, upon a part only of the inhabitants of the laſt claſs of houſes that any material additional burthen, in conſequence of the Commutation-tax, can fall: and, from the beſt information which I can obtain upon this ſubject, I am perſuaded, that the perſons occupying large houſes are, with very few exceptions, the parties who ſuffer by the meaſure. And here it ſhould be obſerved, that the returns made to the tax-office, of houſes containing fifty windows and upwards, ſtate the number at no more than 5385. If the actual number be greater (and which is highly probable), the inhabitants of ſuch houſes as are not included in the number returned are exempted from the old as well as from the new duty: but, if the return be correct, the number of houſes of the above deſcription, when compared with the total number of the houſes contained in the kingdom, ſcarcely merits attention; more eſpecially, as even the number ſtated will be very conſiderably reduced, by the exception which I have mentioned.

'To form an exact computation of the quantity of tea conſumed in ſuch houſes is impoſſible. Many of the inhabitants live in a profuſe, and others in an economical manner. An inſtance occurs, in two of my friends, which is exactly a caſe in point. The number of windows in each of their houſes is the ſame; but the conſumption at the table of one exceeds, in a tenfold proportion, the conſumption at the table of the other; excluſive of the tea expended by the ſervants, which is ſuppoſed to be nearly equal in each family: and yet the family (including ſervants) which conſumes the ſmaller quantity is benefited by the act.

'Many perſons inhabit large houſes, whoſe mode of living within-doors is not anſwerable to their appearance without. Perſons of this deſcription are preciſely the parties who can, in general, best afford to contribute towards the exigencies of the ſtate; and who are moreover the moſt difficult for the financier to reach; as their incomes do not contribute, in any degree proportionate to their amount, towards either the cuſtoms or exciſe: but, with regard to thoſe whoſe ſtyle of expence is ſuitable to their rank, fortune, and external appearance, there cannot be a doubt but that they are upon the whole benefited.

'One

'One deſcription of men muſt be an exception to this rule; I mean, thoſe country gentlemen, who inhabit large houſes, and poſſeſs but ſmall fortunes. However, the ſize of their houſes muſt either be reduced to the ſcale of their income; or ſuch perſons muſt relinquiſh their old manſions, for dwellings more ſuitable to the contracted limits of their fortunes: but it is evident, from the manners and faſhions of the times, that houſes under ſuch circumſtances will gradually decreaſe in number and occupation: and it is alſo certain, that one or both of theſe circumſtances muſt have taken place, if the Commutation-act had never paſſed; and, conſequently, they ought not to be aſſigned as cauſes for impeding the operation of a meaſure of ſuch public and general utility.

'I wiſhed to have laid before the reader a comparative account of the conſumption of tea in different houſes; but I am compelled to relinquiſh my intention; as ſuch a ſtatement muſt be ſubject very much to opinion; many rich perſons being mean enough to purchaſe the cheapeſt tea; and there being alſo people, of the middling and poorer claſſes, who are ſo extravagant as to purchaſe the beſt.

'I have taken no notice of Scotland, becauſe the number of houſes returned to the tax-office from thence amounts to no more than 17,734; which induces me to believe, that no complaint can poſſibly ariſe from that quarter.

'As the Public have derived very great and ſolid advantages from the Commutation-tax, the Eaſt-India company, in whoſe proſperity the nation is at all times deeply intereſted, have alſo benefited very materially thereby.'——

'The advantages hitherto ſtated, however important, are not the whole of the benefits which the Public have already derived, and muſt continue to derive in a ſtill greater degree: for, in addition thereto, the ſmuggler receives a ſevere wound, in being deprived of one of the two great articles for the aſſortment of his cargo; and which cannot eaſily be replaced by any other ſubſtitute. To render that wound mortal, the eyes of government ought immediately to be turned to thoſe articles which ſtill remain, ſuch as ſpirits, tobacco, &c. and to which the principle of the Commutation-tax may be correctly applied, and with equal ſucceſs.

'Great numbers of perſons have objected againſt the Commutation-act, who reſide at the ſea-ports; and even ſome of the principal country-towns: alleging, that they do not derive that advantage from the reduction in the price of tea, in return for the duty which they pay for their windows, which the miniſter, and the Eaſt-India company, gave them reaſon to expect. The truth is, that thoſe perſons and places were in general ſupplied by ſmugglers; and therefore they are parties in the ſame cauſe. But numbers who reſide even in thoſe places are convinced, that ſuch practices are not only prejudicial to the revenue; but that they alſo operate moſt fatally againſt the wealth and proſperity of the country at large, by draining it of its gold and ſilver, which have been conveyed to the continent by the ſmugglers, to an immenſe amount. Such perſons muſt, at the ſame time, be ſenſible, that, had it not been for the riſing proſperity of this country, towards which the checks given to ſmuggling have eſſentially contributed, additional taxes muſt

have been impoſed, of which they would have been obliged to bear their proportion; and the amount of which proportion would probably have greatly exceeded the whole which they now pay as a commutation upon their windows.'

Mr. Baring traces the operation of this transfer of duties, in all points, as it affects the conſumer, the ſmuggler, the company, and the ſtate; for the detail we muſt refer to the pamphlet at large; and content ourſelves with the following ſummary view given at the cloſe:

'Firſt; Let it be obſerved, that the average quantity of tea ſold by the company for ten years prior to the paſſing of the Commutation-act, was very little more than ſix millions of pounds weight per annum; but, within the firſt twelve months after the act took place, the quantity ſold exceeded 16,000,000 lb.

'Secondly; the amount of the duty ſtill continued upon tea has, in the firſt year only, exceeded the eſtimate by no leſs than £60,434.

'Thirdly; the total ſum paid by the purchaſers, for teas ſold ſince the paſſing of the act, amounts only to £2,770,799; but, had an equal quantity been ſold at the former prices, the purchaſers muſt have paid not leſs than £4,826,261: conſequently, the Public have been benefited to the amount of £2,055,462 by this regulation.

'Fourthly; the increaſe in the annual amount of the company's ſales will oblige them to extend their importations from China, in order to fulfil the requiſitions of the act; and for which purpoſe, not leſs than 45 large additional ſhips, and 3450 ſeamen, muſt be conſtantly employed by the company.

'Fifthly; their exports of the woollens and lead of this country muſt be augmented from the value of £111,000, to which the amount has hitherto been limited, to at leaſt £300,000 per annum, which will be neceſſary hereafter.

'Finally; the retaining within this kingdom a balance, amounting annually to no leſs than £1,032,400; which, prior to the act, was regularly paid to foreigners in ſpecie, through the medium of the ſmuggler; and which balance will, in all probability, be greatly increaſed, when the purpoſes of the act ſhall have been carried completely into execution.

'Theſe advantages, which have ariſen from a ſingle operation, are of ſuch magnitude and importance, as to ſatisfy every impartial perſon of the beneficial conſequences which muſt reſult from a general application of the ſame liberal principle to the duties ſtill ſubſiſting upon various branches of the manufactures and commerce of Great Britain.'

The operation of this extenſive experiment, which will daily unfold its good or bad properties, will ſuperſede the neceſſity of dwelling on the advantages of ſimplifying the modes of taxation, in every inſtance where an average can be ſettled, ſo as to guard againſt the manifeſt oppreſſion of individuals.

POLITICAL.

Art. 17. *The Policy of the Tax upon Retailers conſidered*: or a Plea in favour of the Manufacturers. 8vo. 1s. Becket. 1786.

A ſenſible writer has had the temerity to take a very unpopular *ſide of* the queſtion in juſtifying the ſhop-tax, and it may be added, that

that he has treated his ſubject with great addreſs, and not without ſome ſound reaſoning. He collects the opinions of ſeveral political and commercial writers, who all conſider retail ſhop keepers as an idle, unproductive claſs of men, who merely, by ſtepping between the manufacturer and conſumer, and handing the goods from one to the other, raiſe great gains from both, without adding one penny to the national ſtock of wealth. He affirms, that mere ſhopkeepers are far more numerous, in proportion, in London, than they are in Amſterdam; and that a regulation judiciouſly framed for leſſening their numbers, reflects honour on the contriver, and tends to advance the proſperity of the nation. He propoſes an amendment of the law, to exempt all manufacturers from the tax, who ſell their productions in the ſame pariſh where they are made.

He argues againſt the partiality and oppreſſion of the ſhop-tax in a manner that ſhews he has no little knowledge of trade; and adds,—'how many retailers voluntarily tax themſelves by their expenſive manner of living; and in London are there not inſtances of ſhopkeepers dealing in the moſt uneſſential articles, ſuch as pomatum, lavender-water, &c. who have thereby raiſed ſuch fortunes, as to keep their carriages and country-houſes? What is the preſent rage of pulling down the ſhow-windows, and erecting others of greater parade, at an expence of twenty or thirty pounds, but a tax, which the ſhopkeepers impoſe upon themſelves, in the hope of indemnifying themſelves upon their cuſtomers. Thoſe new windows may gull fools; but a reputation juſtly eſtabliſhed, of having goods of the beſt quality, at reaſonable prices, would enſure cuſtomers much better than thoſe unneceſſary windows of parade. Do not we actually ſee many wealthy buyers go from one end of the town towards the heart of the city, to lay out their money in ſhops enjoying ſuch a reputation?'

Thoſe who adopt the opinions of this writer, or whoſe curioſity tempts them to ſee his argument at large, will be amply gratified by conſulting the pamphlet.

Art. 18. *A ſhort Addreſs to the Public*; containing ſome Thoughts how the national Debt may be reduced, and all Home Taxes, including Land Tax, aboliſhed. By William, Lord Newhaven. 8vo. 1s. Debrett. 1786.

For theſe deſirable purpoſes, Lord Newhaven, who deſerves the acknowledgment of his country, for exerciſing his pen on a ſubject of ſuch national importance, offers two ſchemes to conſideration: the firſt is thus introduced:

'One hundred millions (which is under what others have calculated it at) we will ſuppoſe to be the annual income of Great Britain, in land, houſes, and perſonal property, which valued at the very moderate rate, one with another, of 20 years purchaſe, will make a principal of 2000 millions, on which I will ſuppoſe one per cent. to be charged annually till the national debt is paid, will produce 20,000,000

To be deducted,

The annual intereſt on the funded debt, as ſtated by the Commiſſioners of the public accounts 7,951,930 1 0

The

Brought over,	7,951,930	1	0	20,000,000
The annual intereſt on the unfunded debt on the 1ſt of October, 1783	612,742	0	0	
	8,564,672	1	0	
Annual charges of management at the Bank and South Sea Houſe	134,291	13	1	
				8,698,963 14 1
				11,301,036 5 11

'This ſurplus each year, would pay off the national debt in a very ſhort time; all internal taxes, including land-tax, to be aboliſhed, after the firſt payment of one per cent. made at the receipt of his Majeſty's exchequer. By this plan no individual will pay near ſo much on this rental or expenditure, as he now does for taxes of every kind, and be relieved from the perpetual irritation and diſquietude of tax-gatherers of every denomination.'

The reader may now probably ſtart, as we did, at not finding the current expences of the ſtate included in this account. But though this ſurprize might have been prevented by bringing them forward ſooner, the fund for defraying them is explained after the introduction of the ſecond ſcheme; when his Lordſhip adds,—'It will no doubt be ſaid, but how is the army, navy, and other branches of the civil government to be provided for, if the home taxes are aboliſhed? To this I anſwer, that as I conclude foreign nations will not take off the duty on our commodities imported into their reſpective countries, I propoſe ſtill to continue the duty on goods imported, which I conceive will be nearly adequate to defray all expences, civil and military, in time of peace.'

The deficiency, according to a ſtatement ſubjoined from authentic documents, is eſtimated at nearly 546,000*l.* which he propoſes to charge on the ſurplus of the produce of his ſchemes, or on other ſavings.

The ſecond ſcheme is as follows:

'Suppoſe there is to be found in Great Britain the following number of perſons, one with another, capable of paying the following annual rates, in conſideration of which to aboliſh a certain part of the moſt burthenſome taxes every year, in proportion to the money paid into the Exchequer, ſuch as thoſe on ſoap, candles, leather, ſalt, window-lights, land-tax, and houſes, &c. viz.

'Two millions of perſons, at 12*l.* 10*s.* would raiſe 25 millions per annum.

'One million of perſons at 25*l.* would raiſe 25 millions per annum.

'Five hundred thouſand perſons, at 50*l.* would raiſe 25 millions per annum.

'Two hundred and fifty thouſand perſons at 100*l.* would raiſe 25 millions per annum.

'One hundred and twenty-five thouſand perſons, at 200*l.* would raiſe 25 millions per annum.

'So that any of the above numbers, at theſe reſpective rates, would pay off 200 millions of the national debt in eight years; but *to calculate* with certainty upon the operation of theſe plans, and to proportion

proportion it to each, the property of Great Britain muſt be aſcertained with as much preciſion and accuracy as poſſible, under the following heads:

'The rental of lands.

'The rental of houſes.'

After all, to pay off the national debt *too rapidly*, may give riſe to ſome inconveniences and confuſion, that will require foreſight and precautions to guard againſt.

For inſtance: there are great numbers of perſons, who from age, minorſhip, and perſonal diſabilities, ſubſiſt on the intereſt or rent of dead capitals, which they cannot employ profitably themſelves. To return theſe capitals into ſuch hands, would prove the greateſt injury that could be offered to them, unleſs other channels could be pointed out in which they might be replaced, and where they might yield the accuſtomed produce to the owners.

It may, moreover, as an object of curioſity, be aſked, in what form ſuch a glut of money is to appear? For if it is not returned in hard ſpecie, a credit is ſtill given to the nation after the diſcharge is ſuppoſed, and intereſt extinguiſhed!

Again, the extenſive concerns of retail trade, under an extinction of taxes, will call for great care to prevent extortion and general confuſion; by diſcriminating with accuracy, and enforcing the reduction of thoſe artificial enhancements of the prices of *all* commodities, that have grown from the accumulation of taxes, and the profit that tradeſmen make upon taxation.

Theſe looſe hints may, perhaps, be ſufficient in the preſent early ſtage of ſo deſirable a buſineſs; and apply to a ſuppoſed ſpeed in execution, that even the preſent plan might not effect: and yet, if the progreſſive operation of this or any other ſcheme is liable to be overtaken by a future war, its ſucceſs will be too precarious to juſtify confidence.

Art. 19. *Doubts concerning the free Navigation of the Scheld*, claimed by the Emperor, and the probable Cauſes and Conſequences of that Claim. In which the Views of his Imperial Majeſty, and of the Empreſs of Ruſſia, are clearly pointed out, and the Characters of thoſe great Potentates are exhibited in a new and intereſting Light. By the Count de Mirabeau. Illuſtrated with a correct Chart of the Courſe of the Scheld from Antwerp to the Sea. 8vo. 3s. 6d. Faden. 1785.

Though this article has had the miſadventure to have been unintentionally poſtponed, yet, as the Emperor and the Dutch, whoſe conteſts have engroſſed our news-papers, in the ſee-ſaw way, for many months paſt, did not delay their negociations on that account, we are conſoled by the reflection that the intereſts of Europe have not ſuffered by the neglect; a neglect, that, but for the above honeſt confeſſion, might have aſſumed the merit of impartiality between the high contending powers, by not interfering in their affairs *pendente lite*.

This tract contains a fund of clear, ſound, political reaſoning, independent of the principal object propoſed in the title-page; reſpecting *that*, indeed, as well as the ingenious writer's general principles, we muſt add, that they will be of little uſe beyond the retired

cloſet

cloſet of the philoſopher: for the author eſtimates political claims according to abſtract ideas of moral fitneſs, which no potentates, or practical ſtateſmen ever trouble their heads about, or ſubmit to, unleſs they find their ſtrength diſproportioned to their undertakings. In ſuch caſe, they compromiſe matters as well as they can, and their politics are cenſured, more for attempting what their means were unable to accompliſh, than for the injuſtice of their pretenſions.

Could we ever hope to ſee the time, when every power in Europe ſhould act under the guidance of a Count de Mirabeau, we might expect alſo to ſee them co-operate in a political ſyſtem, favourable to humanity at large: but, until this ſeaſon arrives, we are ſorry to ſee occaſion to obſerve, that ſuch a miniſter, taking for his motto,

"To love all men without diſtinction of nations;"

would ruin any nation whatever!

Nevertheleſs, when the Count comes down from theory to the actual ſtate of Europe, he accommodates his reaſoning to things as they are, with great acuteneſs. He is a ſevere animadverter on the conduct of the Emperor of Germany, and the Czarina; and declares his mind to the Britiſh nation without any reſerve, in terms which we hope will meet the eyes of thoſe whom it may concern. He is a warm advocate for the Dutch, whoſe very exiſtence he conſiders as depending on their command of the Scheld: and adverting to Monteſquieu's obſervation, that deſarts are neceſſary barriers to great empires, he, with much more liberality and good policy, declares, that republics are their beſt frontiers; and hence, wiſhes to ſee the Catholic Low Countries form another Belgic republic, rather than the Seven United Provinces extinguiſhed.

Art. 20. *Letter to the Earl of Carliſle*, from the Right Hon. William Eden, on the Subject of the late Arrangement. 8vo. 1s. Walker. 1786.

One of thoſe dirty forgeries, which the vermin of the preſs occaſionally fabricate to raiſe a few diſgraceful pence on falſe pretences. Neither political wit, nor ſportful humour, are to be found in this paltry production, to palliate the baſe liberty taken with a gentleman's name, merely to make him plead the increaſe of his family for accepting a late appointment.

IRELAND.

Art. 21. *The preſent Politics of Ireland:* conſiſting of, I. The Right Honourable Mr. Hutchinſon's Letter to his Conſtituents at Corke. II. Parliamentary Diſcuſſions of the Iriſh Arrangements; by Meſſrs. Conolly, Grattan, and Flood, againſt them; Fitz-Gibbon, Maſon, Forſter, Hutchinſon, for them. III. Mr. Laſſan's Obſervations on the relative Situation of Great Britain and Ireland; with Notes thereon by an Engliſh Editor. 8vo. 2s. 6d. Stockdale. 1786.

The moſt intereſting articles in this collection are the firſt and the laſt. In the former, Mr. Hutchinſon has juſtified himſelf, with great ability, for voting the introduction of the commercial bill into the Iriſh Houſe of Commons; and in the latter, Mr. Laſſan, whoſe tract is intitled, *Political Arithmetic of the Population, Commerce, and Manufactures of Ireland, with Obſervations on the relative Situation of Great Britain and Ireland*, argues as ſtrenuouſly againſt the principles

ciples of that bill as injurious to Ireland. The parliamentary debates that intervene between theſe two performances, have already been in the hands of every one, whoſe intereſt or curioſity directed their attention to the progreſs of this abortive buſineſs. By the notes on Mr. Laffan's tract, the Engliſh editor appears to view the diſcarded regulations in a favourable light.

MISCELLANEOUS.

Art. 22. *Criticiſms on the Rolliad*, Part II. 12mo. 1s. 6d. Ridgway. 1785.

In the Review for December laſt, p. 472, we mentioned, with applauſe, the ſecond edition of the *Firſt* Part of this truly comic performance; and we took notice of the witty Author's promiſe (having taken leave of the *Commons*) to pay his reſpects to the Houſe of Lords. That engagement he now fulfils; and his particular *congées* are made to the Dukes of Northumberland and Richmond, the Marquiſes of Buckingham and Lanſdown, the Lords Lonſdale and Camelford, the Lord Chancellor, &c.—To the ſatirical ſtrokes aimed at theſe noble perſonages, are added, an ingenious *political eclogue*, entitled, *The Lyars*; in which Dr. P—tty—n and Mr. B—nks* "contend in the ſong," and Mr. Pitt decides on their reſpective merits, and excellence at *fibbing*. The whole is concluded by another *extravagant* and droll piece, entitled *An Epithalamium*; which has for its ſubject the late marriage of the Hon. Mr. Elliot with Lady Harriet Pitt. We are ſorry to obſerve, that there ſeems to be a degree of cruelty in bringing in the "happy pair;" and when we conſider that a "lady's in the caſe," it hath the appearance of a want of generoſity in the ſpirit of our ſatiriſt, which ſurely deſerves reprehenſion:

"Though it be laudable to hunt the prowling vermin, 'twere baſe to worry the gentle lamb." OLD PLAY.

Art. 23. *A circumſtantial Narrative of the Loſs of the Halſewell* Eaſt-Indiaman, Captain RICHARD PIERCE, which was unfortunately wrecked at Seacombe, in the Iſle of Purbeck, January 6, 1786. Compiled from the *Communications*, and under the *Authorities* of Mr. Henry Meriton, and Mr. John Rogers, the two chief Officers who happily eſcaped the dreadful Cataſtrophe. 12mo. 1s. Lane.

The moſt particular and moſt authentic accounts that have yet been given of this dreadful accident, are to be found in the preſent narrative; to which the two officers, above mentioned, have given the unqueſtionable ſanction of their names.

Art. 24. *A Pocket Vade Mecum through Monmouthſhire, and Part of* SOUTH WALES, in the Year 1785. Containing a particular Deſcription of the *Views*, and an Account of the *Antiquities*, *Curioſities*, &c. in the Counties of Monmouth, Glamorgan, Carmarthen, and Brecknock. By a Gentleman. 12mo. 1s. 6d. Bew.

A ſlight, but not unentertaining journal. The Author has a taſte for views and proſpects; and ſpeaks with rapture of the ſtriking and beautiful ſcenes which he met with in his agreeable tour.—As to the

* The member (as we ſuppoſe) for Corfe Caſtle.

bleak and dreary mountains, he is equally happy in leaving them behind him.

THEOLOGY *and* CONTROVERSY.

Art. 25. *An Addreſs from a Clergyman to his Pariſhioners.* By William Bromley Cadogan, M. A. Rector of St. Luke's Chelſea, &c. 8vo. 6d. Rivington. 1785.

The Author doth not poſſeſs the fire of Mr. Whitefield, nor the fancy of Mr. Hervey; but his Addreſs is founded on thoſe principles which they held to be the glory of the evangelical ſyſtem, and the diſtinguiſhing ornament of the Church of England—*original ſin, imputed righteouſneſs*, and *efficacious grace*.

Mr. Cadogan appears to write under a full conviction of the truth and importance of thoſe doctrines; but his ſtyle is too feeble and unanimated to gain him many readers, even among thoſe who have adopted his opinions.

Art. 26. *Sermons* on ſome of the moſt uſeful and intereſting Subjects in Religion and Life. By the Rev. J. Moir. 8vo. 5s. Boards. Rivington. 1784.

The ſubjects of theſe diſcourſes are the following:—*The Divine Government of the World—The Sublimity of Chriſt's official Character—Moral Beauty exemplified in the Life of Jeſus—Religious Converſion—The Spirit of Religion—Pleaſure—Benevolence—The Mode of our Saviour's teaching—Self-deceit—No Degree of Wealth adequate to Happineſs—The proper Uſe of Speech—Repentance an Effect of Divine Goodneſs—On the Propagation of the Goſpel—The Anecdote of Balaam and his Aſs improved—On the Coming of Chriſt—The Paſſion—Faith—Hope—Magnanimity—Religious Joy—Religious Education—A religious Life ſuperior to Death.*

The Author poſſeſſes a vivid imagination; but there is a glare in his language, which dazzles, but doth not pleaſe; and though we were frequently ſtruck with ſplendid and beautiful paſſages, yet we were, on the whole, more cloyed than ſatisfied. The eye that hath been fatigued with the glitter of artificial charms, ſeeks repoſe in the milder, but more ſubſtantial beauties of nature: and after we had read *Moir*, we ſought relief in *Sherlock*.

SERMONS.

I. *A ſhort View of the Scripture Doctrine of Redemption.* By a Preſbyter of the Epiſcopal Church of Scotland. 8vo. 6d. Elliot, Edinburgh. 1784.

Luke xxiv. 26. *Ought not Chriſt to have ſuffered?* &c.

The advocates for the doctrine of *imputed* righteouſneſs, have ſometimes aſſerted *, without reſerve or qualification, that the neceſſity of an atonement aroſe from the immutable nature, and the in-

* Dr. Twiſſe, though he carried Calviniſm to the extreme in other points, yet maintained, that *punitive juſtice* was not eſſential to the divine nature, and that God might have pardoned ſin by virtue of his own abſolute authority, independent of an atonement. Dr. Owen oppoſed this tenet in a Latin tract, entitled '*Diatriba de juſtitiâ divinâ.*'

diſpenſable

diſpenſable demands of divine juſtice; and that God *could not*, in conſiſtence with his moral attributes, have pardoned ſin without receiving a plenary ſatisfaction: that this ſatisfaction *could not* have been given by any other being but his own everlaſting and equal ſon: and that even he *could not* have effected this great and ultimate object of his mediatorial office, unleſs our ſins had been imputed to him in the ſame degree as his merits are imputed to us.

This doctrine is reprobated by our Author in very ſtrong language, and yet his own *conceſſions* are founded on principles which are generally adduced by the Calviniſtic divines in ſupport of what he calls a *random, if not a blaſphemous* tenet.

'To *impute guilt*,' ſays he, 'to an innocent perſon, and in conſequence of that imputation, to inflict puniſhment upon him, is the height of injuſtice.' . . . . 'But though the actions of *one* perſon cannot be transferred to *another* and made *his* actions; and though an *innocent* perſon cannot ſuffer *puniſhment*, properly ſpeaking, becauſe puniſhment neceſſarily implies guilt, yet may any one pay his neighbour's debts, or undergo an inconveniency to procure the remiſſion of thoſe debts; nor is there any thing abſurd or unjuſt in accepting of ſuch *vicarious payment*. The debts incurred by us and our firſt parents, God was graciouſly pleaſed to remit upon Chriſt's voluntarily laying down his life for us; and that remiſſion was perfectly conſiſtent with the ſtricteſt juſtice.' . . . 'Immortality was never due by *natural* right to man or to any other creature. Whatever had a beginning may likewiſe have an end; nay, *muſt* have an end, unleſs continued in exiſtence by that almighty power by which it was created. If God thinks proper to confer the privilege of immortality, he may confer that privilege upon ſuch perſons as ſeem beſt to his infinite wiſdom. When it was beſtowed upon our firſt father, it was beſtowed, not in reward of his good works, but as a *free gift*, upon the condition of his obſerving a *poſitive precept*, which, conſidered in a *moral* view, was in itſelf a matter of indifference. Had he obſerved this *one* precept, though he had tranſgreſſed *every other* law of virtue and of piety, there is no ground to imagine that he would have been ſubjected to *death*, although he would undoubtedly have been ſubjected to puniſhment. When, by the breach of this precept, the invaluable gift of immortality was forfeited, the forms upon which it was reſtored were analogous to thoſe upon which it was originally given. It was not reſtored in reward of virtuous obedience, but *merely in conſideration of the atonement to be made by Chriſt*. He, therefore, who looks upon eternal life, either as the right of his nature, or as a debt due to his good works, does in effect renounce Chriſtianity, and diſclaim all ſhare in the purchaſe of the blood of his Redeemer.'

A Calviniſt could hardly uſe ſtronger language in expreſſing his ſenſe of the importance and virtue of the atonement of Chriſt. But yet our Author hath an expreſſion in the concluſion of his diſcourſe, which a ſtrict Calviniſt would in his turn denominate, a *random, if not a blaſphemous* paradox. 'The immortality *purchaſed* by Chriſt will, to every impenitent offender, be a ſtate of extreme wretchedneſs.' . . . 'We are indeed *redeemed* from death and the power of the grave, by the great ſacrifice ſlain upon the croſs; but whether to a ſtate of happineſs

happineſs or miſery, depends much upon our own conduct as moral and religious agents.'

The Author's meaning is ſufficiently intelligible: but ſurely the expreſſion is harſh, inaccurate, and unſcriptural.

II. Preached on a particular Occaſion at Lamborn, Berkſhire. By George Ramſhaw, M. A. upwards of Fifty Years Vicar of that Pariſh. 8vo. 6d. Buckland. 1785.

A plain, perſuaſive exhortation to improve, with diligent and attentive care, that opportunity for *ſalvation* and happineſs which is afforded by Chriſtianity. It cannot be a tedious taſk to read this diſcourſe, as it is very ſhort; and, if peruſed with ſober attention, may prove very uſeful. The text is, *Heb.* ii. former part of the third verſe.

CORRESPONDENCE.

In anſwer to R. B. who, having but lately become a Reader of the Monthly Review, wiſhes for ſome information reſpecting the plan of our work, we hope it may be ſufficient to obſerve, for the ſatisfaction of this Correſpondent, that our Journal profeſſes "to include all the publications that are announced to the Public in the news-papers;" Vid. the Gentleman's Letter.—We ſuppoſe, that R. B. has no idea of a literary journal's extending ſo far as to comprehend thoſe productions of the preſs which are not uſually conſidered as literary compoſitions,—ſuch as acts of parliament, practical muſic, proceedings at the ſeſſions-houſe, catch-penny books *in numbers* *, &c. &c. &c.——Our acknowledgments are due to R. B. for the handſome terms in which he expreſſes his approbation of our labours; which, we hope, will long preſerve his good opinion.

* If R. B. will give himſelf the trouble of looking into our *General Index*, lately publiſhed, in two volumes octavo, that compilement will afford him the moſt competent idea that can be formed, of the nature and utility of our monthly publications.

☞ A letter from the Author of a late pamphlet, on *Baptiſm*, has, by ſome accident, been miſlaid: the contents are not particularly recollected, any farther than to ſuggeſt the general idea; that it did not require a particular anſwer.—It is therefore hoped, that this acknowledgment of the receipt of that letter will be deemed ſufficient.

ERRATA *in January.*

Page 15, (in Mr. Ludlam's Article) par. 6, l. 2, for 'ſame,' r. *ſure*.
—— 16, par. 6, l. 5, for 'Trinity,' r. *Unity*.
—— *Ibid.* l. 7, for 'SACRED,' r. SECRET.
——— l. *ult.* for 'enriches,' r. *encircles*.
—— 70, *del.* the laſt ſentence of the firſt paragraph, beginning with the words 'The ſhadow of the throne, &c.' That ſentence, *in the copy*, made part of another article, which, being written on the ſame paper, occaſioned the miſtake.

THE MONTHLY REVIEW,

For MARCH, 1786.

ART. I. *An Inquiry into the Riſe and Progreſs of Parliament, chiefly in Scotland*, and a complete Syſtem of the Law concerning the Elections of the Repreſentatives from Scotland to the Parliament of Great Britain. To which is added, an Appendix, containing ſeveral curious Papers and Inſtruments; and full Copies of the Election Statutes. By Alexander Wight, Eſq; Advocate, S. S. A. Scot. 4to. 1l. 1s. Edinburgh, Creech; Cadell, London. 1784.

THIS very uſeful and elaborate work is divided into four books: which are ſubdivided into chapters and ſections.

B. I. *Of the Riſe and Progreſs of Parliament in Great Britain.* In this book the learned Author treats, in general, of the origin and conſtitution of the Parliament of England; and more diſtinctly, and at large, of that of Scotland.

His ideas of the original conſtitution of Parliament will be ſuppoſed by ſome to favour too much of that arbitrary ſyſtem, which veſts the ſovereign with prerogatives incompatible with the known ſpirit of our Saxon anceſtors and the genius of the Engliſh government.

Our Author ſees no grounds in ancient hiſtory, or in any authentic records, to conclude, that in the Saxon times there was any ſuch thing known as a repreſentation of boroughs:

'The preſent cities and boroughs,' ſays he, 'were then little better than villages; they were a part of the demeſnes either of the King or of great men; and the nature of the government favoured too much of ariſtocracy to countenance ſuch a repreſentation.' . . . 'The firſt ſummons for calling the repreſentatives of counties and boroughs that is now extant, iſſued no earlier than the 49th year of Hen. III. [*anno* 1266.] . . . The firſt regular ſummons we meet with directed to Sheriffs for the election of citizens and burgeſſes is in the 23d of Edw. I. [1295.] . . . It is uncertain when the Parliament of England was firſt ſeparated into two houſes. That ſeparation muſt, however, have taken place before the year 1376, when we find a Speaker of the Commons elected by them.

'From this period we ſee a regular Parliament, conſiſting of Lords and Commons; the *firſt*, compoſed of the eccleſiaſtical Digni-

taries, and the great Barons or Peers, who were ſummoned *ſingulatim* by the King's letters; and the *ſecond*, of the repreſentatives of counties and boroughs, who were ſummoned *per Vice-comites*. . . . By an Act of the 4th of Edw. III. cap. 14, a Parliament was ordered to be held once a year, and oftener if neceſſary. By a ſtatute of the 16 of Charles II. cap. 1, the ſitting and holding of Parliaments were not to be intermitted or diſcontinued above three years.' [*This indeed had been previouſly ordered by an Act of the Long Parliament, in* 1640, *known by the name of the* TRIENNIAL BILL, *which enacted, that* " a Parliament ſhould be held at leaſt every three years, though the King ſhould neglect to call it, in order to prevent the inconvenience ariſing from a too long intermiſſion of Parliaments." *And although the clauſes in this Act compelling the ſending out of writs*, even without the King's conſent, *were thought to be an encroachment on the prerogative, or as* Lord Clarendon *ſays*, " derogatory to Majeſty, and letting the reins too looſe to the people," *and were accordingly repealed by the Act of the* 16 *of* Charles II. *yet the* PRINCIPLE *was retained; it being ordered even by that Act, that* " the ſitting and holding of Parliaments ſhall not be intermitted for above three years."]—' By the ſtatute of the 6th of Will. and Mary, cap. 2, it was enacted, that from thenceforth a Parliament ſhould be held once in three years at leaſt; and that no Parliament ſhould continue longer than three years, from the day in which by the writs it was appointed to meet. But by the Act of the 1ſt of Geo. I. cap. 38, it was ordered, that the then and all ſubſequent Parliaments ſhould have continuance for ſeven years, unleſs ſooner diſſolved by his Majeſty, or his ſucceſſors.'

In the chapter which particularly treats of the *Parliament of Scotland*, the Author traces its origin and ancient conſtitution; and purſues it through the various changes it underwent, down to the union of the two kingdoms. Thence he proceeds to point out in what particulars it differed moſt materially from the Parliament of England; and laſtly, he explains the cauſes of theſe differences.

The ancient hiſtory of Scotland is involved in fable and obſcurity. The Scots do not even pretend to have any laws of an older date than the time of Malcolm II. in the beginning of the 11th century: and even the laws aſcribed to that monarch are ſuppoſed by ſome antiquaries to be the production of a ſtill later period. In general principles, however, it is conjectured, with great probability, that the form of government in Scotland was ſimilar to that of England; for as far back as we can derive any light from hiſtory, we diſcover in Scotland a *limited monarchy*; and find that all matters of national importance were tranſacted, not by the King alone, but by the King and his great Council.

The point in debate is—" *Whom* did this great Council conſiſt of?"—It certainly bears a moſt eſſential likeneſs to the *Wittena-gemot* of the Engliſh government. But it is not ſettled, *who* were the members that conſtituted this grand aſſembly. The

The advocates for *prerogative*, and thoſe for *popular privilege*, maintain different poſitions; and explain the term according to the bias of their particular prejudices.

In the ſtatutes of *William the Lion* (1165) mention is made of the *Epiſcopi*, the *Abbates*, and the *Barones*, as compoſing the great Council of the nation: and to theſe are added—*alii probi homines terræ ſuæ*. The words are equivocal; and hiſtorians vary in the interpretation of them. Our Author (in perfect conſiſtence with his principles on the origin of Parliament) ſuppoſes, that the *alii probi homines* mean 'the ſmall Barons who held *in capite* of the Crown.' This is deduced by the acceptation of the word *homo*, which in the barbarous Latin of that age, denoted a feudal vaſſal; and the King's vaſſals were particularly denominated *homines ſui*. Hence our Author infers, as well as from the form and ſtructure of the ancient laws of Scotland, that *repreſentatives of boroughs* were no conſtituent part of the conſtitution of its Parliament.

It appears, however, from an indenture drawn up in 1326, that *burgeſſes* had in ſome degree or other been admitted to a Parliament held on occaſion of a particular grant to the Crown, *viz.* of a tenth penny of all the rents and revenues belonging to the laity.

A certain Author of a work entitled, "Obſervations concerning the Public Law and the conſtitutional Hiſtory of Scotland," ſtrenuouſly contends for an earlier exiſtence to the legiſlative body of that kingdom, as conſtituted on the ground of repreſentation. Though the learned advocate conſiders his arguments as inconcluſive and unſatisfactory, yet as they are ſpecious enough to impoſe on ignorant and ſuperficial readers, he examines the facts and reaſons by which the writer labours to give them ſome colour and ſupport.

Conſiderable ſtreſs hath been laid on the expreſſions—*communitas regni*—*tota communitas*, and *tote la commune*, by the advocates for repreſentation.—But our Author obſerves, that they are impoſed on by the *ſound* of words, without attending to their real import and meaning. *Communitas* denoted the whole collective body of the Parliament. It is a ſtrange interpretation of the word to make it ſignify the *Commons*—a term never uſed in the parliamentary language of Scotland in thoſe days. The term was *merely exegetic*, and uſed in order to denote more clearly that the meaſures agreed to by *the ranks* * *and orders of men particularly mentioned*, were to be regarded as the meaſures of the whole nation. But the *repreſentatives of boroughs* made no part of Parliament. This was a later inſtitution.

* *Cuſtodes, magnates, prælati, et tota communitas*, &c.

It is obſerved, that 'even in the indenture between Robert Bruce and his ſubjects, we find after Comites, Barones, libere Tenentes, and the *Comitates Burgorum*, the following unneceſſary and ſuperfluous addition—*ac univerſam communitatem totius regni.*'

The Author traces the riſe and eſtabliſhment of *burghs*, and their influence on and connection with Parliament;—but for the particulars we muſt refer to the work itſelf.—One obſervation that the Author makes deſerves notice:

'Hiſtory gives us no information what particular boroughs ſent repreſentatives, how many went from each, or in what way they were elected, for a number of years after the time of David II. Even the records of Parliament that have been preſerved, and from which ſome light might have been expected, afford none; for the middle of the 15th century was allowed to elapſe before the names either of the Nobles or of the ſmall Barons, or of the commiſſioners from boroughs, who attended in Parliament, were entered in thoſe records.

'We learn, however, from them, that although in later times, none of the boroughs, except Edinburgh, ſent more than one commiſſioner or repreſentative to Parliament, the caſe was otherwiſe at an earlier period. *Tres vel quatuor* occurs in a mandate iſſued by James III. . . . . Two members were then ſent for all the greater burghs—Perth, Dundee, Aberdeen, &c. &c. But in 1619 it was eſtabliſhed by an order of the convention of royal boroughs, that no more than one commiſſioner ſhould go to Parliament for any of the boroughs but Edinburgh, which was to ſend two.'

The learned Author traces, with great accuracy and judgment, the alterations which from time to time took place in the conſtitution of the Parliament of Scotland; and purſues the inquiry from the introduction of the repreſentatives of boroughs down to the union of the two kingdoms.

By an Act of 1427, the ſmall Barons and free Tenants (the old *libere tenentes*) were to be relieved of the burden of attending in Parliament, on condition of their ſending *two or more wiſe men* from each ſhire.—The Author diſcuſſes the qualifications of the voters—the time, place, and mode of election, with other curious matters that are connected with the ſubject.

After having conſidered the alterations of the temporal eſtates which conſtituted the Parliament of Scotland, the Author particularly treats of thoſe which affected the ſpiritual eſtate. This part of the *Inquiry* is extremely curious and intereſting; but we have not room to inſert it.

In treating of the differences that ſubſiſted between the Engliſh and Scottiſh Parliaments, the Author obſerves,—that ſoon after the introduction of repreſentatives for ſhires and boroughs, the Engliſh Parliament was divided into two ſeparate houſes, the Lords and the Commons; but in Scotland, the three eſtates met always in one houſe, had one common preſident, and deliberated

jointly upon all matters that came before them, whether of a political or a legiſlative nature.

Another point of difference is alſo mentioned in the mode of conducting buſineſs.—In the Scots Parliament, a committee was formed at the commencement of it, to digeſt bills that were to be brought in: and it became at laſt the general practice to lay nothing before the Parliament, without its being previouſly conſidered in that committee.

Another difference between the Parliaments of the two kingdoms worthy of remark, is, that in England the granting general ſubſidies or aids to the Crown, was, at leaſt for ſome centuries before the Union, in a manner committed ſolely to the Commons; whereas, in Scotland, all the three eſtates went hand in hand in that as well as in other matters.

Other points of difference, though of leſſer moment, are duly noticed; for which we refer our Readers, who wiſh for more minute information, to the work itſelf.

The third chapter treats of *the eſtabliſhment of the Parliament of Great Britain by the treaty of Union; and of the repreſentation allowed to Scotland.*

'By this memorable treaty it was agreed, that, upon the 1ſt of May 1707, and for ever after, the two kingdoms of England and Scotland ſhould be united into one kingdom, by the name of *Great Britain*, and be repreſented by one and the ſame Parliament, to be ſtiled *the Parliament of Great Britain*. All the Engliſh Lords, both ſpiritual and temporal, were allowed to retain their privilege of ſitting in the Houſe of Peers; and the counties, univerſities, cities, boroughs, and cinque ports of England, were to ſend the ſame number of repreſentatives to the Britiſh that they formerly ſent to the Engliſh Houſe of Commons, amounting in the whole to 513. But the repreſentation given to Scotland was much limited. By the twenty-ſecond article of the treaty it was agreed, that the repreſentatives for that part of the united kingdom ſhould conſiſt of ſixteen peers, to ſit and vote in the Houſe of Lords, and forty-five commoners to ſit and vote in the Houſe of Commons. By an act paſſed in the Parliament of Scotland, confirmed in the Parliament of England, and declared by both to be equally valid as if it had been engroſſed in the treaty of Union, it was enacted, that the ſixteen peers ſhould be elected by the peers of Scotland, and their heirs or ſucceſſors to their dignities and honours, out of their own number, by open election and plurality of voices: That, of the forty-five commoners, thirty ſhould be choſen by the ſhires or ſtewartries, and fifteen by the royal boroughs: That, of the commiſſioners for ſhires, each ſhire or ſtewartry ſhould name one, except the ſhires of Bute and Caithneſs, which were to chooſe by turns, Bute having the firſt election, the ſhires of Nairn and Cromarty to chooſe by turns, Nairn having the firſt election, and the ſhires of Clackmannan and Kinroſs likewiſe to chooſe by turns, Clackmannan having the firſt election: That, of the fifteen burgeſſes, the city of Edinburgh ſhould elect one, and the other boroughs, which were divided into fourteen ſeveral diſtricts,

ſhould each of them elect a commiſſioner, in the ſame manner they were wont to elect their repreſentatives to the Parliament of Scotland: That the commiſſioners ſo elected ſhould meet at ſuch times and places, within their reſpective diſtricts, as her Majeſty, her heirs and ſucceſſors, ſhould appoint, and elect one repreſentative for each diſtrict; and that, in the event of an equality of votes, the preſident of the meeting ſhould have a caſting or deciſive vote, the commiſſioner from the eldeſt borough preſiding in the firſt meeting, and the commiſſioner from the other boroughs in each diſtrict preſiding afterwards by turns, according to the order in which they were called in the rolls of the Parliament of Scotland.'

B. II. *Of the Election of the Sixteen Peers of Scotland.*

The firſt chapter treats of the *qualifications* neceſſary to entitle a perſon to vote in the election of the ſixteen peers: and the ſecond, of the *manner* of election.

No Britiſh peer is entitled to vote; as in the caſe of the Duke of Queenſberry, who after the Union was created Duke of Dover. —A peereſs in her own right (ſuch as the preſent Counteſs of Sutherland) cannot vote either in perſon or by proxy.—No peer can either vote or be elected until he be 21 years of age.—No Papiſt is allowed a vote.—Peers, previous to election, muſt take and ſubſcribe the oaths of allegiance and abjuration.—No peer ſhall be qualified to elect or be elected, who, within a year preceding the election, hath been twice preſent at divine ſervice in any Epiſcopal Meeting, the paſtor whereof hath not taken the oaths to government, and doth not pray for the King by name, and for all the royal family, in the ſame form as in the Liturgy of the church of England.—The peers may vote by proxy, or ſend a ſigned liſt to the meeting, under particular regulations, which are here enumerated, together with the rules and preſcriptions relating to the form and manner of election.

B. III. *Of the Election of the Commiſſioners from the Shires of Scotland.*

Of the freeholders roll—Of the qualifications neceſſary to entitle a perſon to be enrolled a freeholder—Of certain circumſtances, independent of the title, which diſable perſons from being admitted upon the roll, or from voting in the election of commiſſioners from ſhires—Of the alterations in the circumſtances of a freeholder ſufficient to ſtrike him off the roll—Of the perſons entitled to be elected commiſſioners—Of the mode of procedure in their elections.—Of returns by clerks and ſheriffs.

B. IV. *Of the Election of the Repreſentatives of the Royal Boroughs of Scotland.*

For near a century before the Union, the city of Edinburgh returned two, and each of the other royal boroughs one repreſentative to the Parliament of Scotland. But only fifteen in all are ſent from the cities and boroughs in that part of the united kingdom

kingdom to the Britiſh Parliament: the city of Edinburgh electing one, and the others being divided into fourteen different claſſes or diſtricts, each of which chooſes a burgeſs to repreſent all the boroughs of which it is compoſed.

The Author conſiders, with equal judgment and preciſion, the manner of electing theſe repreſentatives, and the qualifications that are required for that purpoſe.

He firſt treats of the conſtitution of royal boroughs in Scotland; and of the annual election of magiſtrates and counſellors, in whom this right of election is veſted.

He next diſcuſſes, with his uſual accuracy, the manner of electing the repreſentatives of the boroughs.

And laſtly, he treats of the qualifications neceſſary to entitle a perſon to be elected a burgeſs to ſerve in parliament.

It is impoſſible to follow our Author through his minute details; which would not ſuit the nature or limits of our Review. We can only ſay, that the learned writer's inveſtigations are the reſult of laborious reſearch, and will prove of important uſe to all who wiſh to acquire a deep and accurate acquaintance with the orders and conſtitution of the Parliament of Scotland, through all its changes and revolutions.

We cannot conclude this article without obſerving, that ſome years ago the Author publiſhed, in octavo, a "Treatiſe on the Laws concerning the Election of the different Repreſentatives ſent from Scotland to the Parliament of Great Britain; with a preliminary View of the Conſtitution of the Parliament of England and Scotland before the Union of the two Kingdoms."

The general principles of that work were the ſame as thoſe which conſtitute the baſis of the preſent. The additions, however, are ſo numerous, and the form ſo materially altered, that the book before us may be conſidered as a new publication; and may well juſtify the Author in giving to it a new title.

ART. II. *Miſcellaneous Tracts* by the late William Bowyer, Printer, F. S. A. and ſeveral of his learned Friends; including Letters on literary Subjects, by Mr. Markland, Mr. Clarke, &c. &c. Collected and illuſtrated with occaſional Notes, by John Nichols, Printer, F. S. A. Edinb. 4to. 1l. 1s. Boards. Editor. 1785.

PERHAPS the grateful remembrance of his early patron and liberal benefactor, may have too much biaſſed the judgment of Mr. Nichols in behalf of ſome pieces in this collection, which in our opinion are unworthy of a liberal mind or an enlightened underſtanding. But, ſays the Editor, after Garrick (who alſo ſpoke of the "*god of his idolatry*"),

It is my pride, my joy, my only plan,
To loſe no drop of this immortal man.

The motive does honour to his feelings; and if we had no praiſe to beſtow on this collection, we ſhould have ſufficient reaſon to commend the principle that gave birth to it.

Theſe Tracts are the production of the late learned Mr. Bowyer and his friends; particularly of Gale, Clarke, and Markland: extracts from his correſpondence with the two laſt form a conſiderable part of the volume.

Of the learning and abilities of Mr. Bowyer, the Public have had frequent and ample proofs, in his various productions, which have illuſtrated and adorned almoſt every department of literature. The materials of the preſent volume (though of unequal merit and importance) would confirm the received opinion of his talents and erudition, if the fame of Mr. Bowyer ſtood in need of any additional confirmation. Many of the articles in this miſcellany ſeem to have been written amidſt the haſte and fatigue of his profeſſion; and that which in others would have been the reſult of laborious ſtudy, was nothing more than a relaxation to his vigorous and well-furniſhed mind.

His remarks on Kennet's Roman Antiquities; Bladen's tranſlation of Cæſar; on the Roman hiſtory, commerce, and coin; and the Notes on Middleton's Life of Cicero, diſplay his accurate knowledge of Roman learning and cuſtoms. Various errors and miſtakes in the laſt celebrated work are pointed out and corrected:—theſe, and indeed the greater part of his criticiſms, are written with ſo much candour and moderation, that while his learning and abilities command our reſpect, his urbanity and benevolence conciliate our eſteem.

This liberal conduct of the learned Printer is particularly deſerving of praiſe, when we conſider that few—very few examples of it were afforded him by his cotemporaries, who took the lead in criticiſm and controverſy:—that he lived when the republic of letters was diſgraced by the ſtrife of literary gladiators; and when the conteſt concerning the Epiſtles of Phalaris had been agitated with all the powers of ridicule, invective, and ſlander.

Amidſt this copious maſs of literary and critical articles, we are at a loſs what to ſelect for the amuſement of our Readers.

We will turn at adventure among Mr. Markland's letters; and ſelect two or three that come firſt to hand:

"What is ſaid by the *Socinians*, *Arians*, or *Orthodox*, ſeems to me to be very little worth regard, when they are talking of things which they cannot underſtand, and perhaps never were deſigned to be underſtood by *man* in this ſtate. The Letter of *Ben Mordecai* is moſt excellent to this purpoſe. O ſhameful Creed of Athanaſius!

"From ſeveral circumſtances (which perhaps I do not underſtand, as being ſo much out of the world), I own I am very ſuſpicious of

the

the people of the Feathers-tavern *; and cannot forbear thinking that Rome or Scotland (who, I do not doubt, would unite on ſuch an occaſion) may be concerned in the affair. Οὐκ ἀγνοῶμεν τῶνδε μηχανήματα, as an ambi-dexter would ſay. What *ought* to be done, is very clear and obvious: what *will* be done, very uncertain."

Nov. 27, 1772.

"I have a great opinion of Mr. Lindſey, as of a good and ſincere worthy man; and of the Queriſt as a judicious one. If you aſk my opinion concerning the form of the edition, I anſwer, BY NO MEANS: becauſe you will find inſuperable difficulties before you are got half-way through, though, I confeſs, any thing pleaſes that explains. But, upon conſideration, you will find that the old *John Trott*-way is the ſafeſt: and it is pretty much the ſame thing whatever copy you follow; for you muſt make no conſiderable alteration in the text (though you be ſure it is right) againſt all the copies, or the majority of them; of which very many inſtances might be given; which, *in theſe books*, any blockhead can defend from the conſent of copies, and all the learned men in the world can never prove to be otherwiſe: for, *in this caſe*, 'non probâſti, etiamſi probaveris;' and ſenſe, reaſon, uſe, and criticiſm, are nothing againſt fact and obſtinacy. In this very ſpecimen which you have given, there are three or four things which probably did not come from the Evangeliſt himſelf. But I would not be the man who ſhould ſay ſo. Why? Becauſe St. Paul has taught me a much better private rule, Rom. xiv. 22. Σὺ πίστιν ἔχεις; Καλὰ σεαυτὸν ἔχε, ἐνώπιον τοῦ Θεοῦ. *Are you firmly perſuaded of the truth of any thing? Keep it to yourſelf, before God.* Poor Mr. Lindſey was not at liberty to make uſe of this rule: you and I, private men, are; who need not profeſs what we cannot believe: he, by his office, was obliged to do it, had not his honeſty preponderated. Who can ſay how he would have acted on the ſame occaſion?

"It ſeems to me impoſſible that our Saviour's *Divinity* can be eluded, except a perſon who is certainly often called Θεὸς, can be without Θειότης. I believe we are quite ignorant of theſe matters, notwithſtanding all our ſyſtems; and when the *Father*'s Godhead is ſpoken of, it is called ΑΪΔΙΟΣ δύναμις καὶ Θειότης, Rom. i. 20; whereas our Saviour ſays, that "all power *hath been given* to me."

Feb. 7, 1773.

"No wonder Caſtalio interpreted as he did. He ſaw, when he came to tranſlate, that ὧν ὀφθησομαι † was nonſenſe in any ſhape. But Beza was a genius, and of the Vulgate's *quibus* he would make ὧν ſignify *in* quibus: and his authority was ſufficient to our great interpreters. So John, iii. 13, when he could not tell what to do with ὁ ὢν ἐν τῷ οὐρανῷ (and he muſt have been very ſkilful if he could), he contends, that ὁ ὢν ſignifies *qui erat*; as he might better have ſaid, that ὢν ſignifies ὁ ἐσόμενος, *qui futurus eſt*; which would have been equally true in language, and much more to the purpoſe in that place."

April 16, 1773.

"I thank you for your information concerning the quoter of ὁ ὢν, which was a matter of curioſity; for I was ſure it never could be of

* The application from the Diſſenting Clergy to Parliament, for relief in matters of ſubſcription. † Acts, xxvi. 16.

conviction,

conviction, from all the authorities in the world, till I could ſee an inſtance of thoſe words ſignifying *qui erat:* eſpecially in one who diſtinguiſhes (Revelat. i. 8.) ὁ ΩΝ, καὶ ὁ ΗΝ, καὶ ὁ ἐρχόμενος, the ſame as ἰσόμενος. I ſhould be very glad if you would ſend me (but I believe you cannot) an inſtance of thoſe two words clearly ſignifying *qui erat*; eſpecially when the foregoing are, ὁ ὢν ἐκ τοῦ οὐρανοῦ καταβάς. For if it be ſaid of any perſon, that *he came down from heaven*, there ſeems no great need to ſay in the next words, that *he was in heaven.* Ὁ ὢν εἰς τὸν κόλπον, &c. is right, becauſe it was ſpoken by the Evangeliſt in his *own* perſon, *after* our Saviour's aſcenſion: but ὁ ὢν ἐν τῷ οὐρανῷ is ſpoken by the *Son of Man* himſelf, at that very time converſing upon *earth* with Nicodemus, and affirming that at the ſame time *he is in heaven.* How this could be without *two* Human Natures, I do not underſtand. Dr. Whitby's *(according to his Divine Nature)* labours under the ſame difficulty. Eraſmus's and Grotius's notes ſeem to come from perſons who thought themſelves obliged to ſay ſomething upon what they did not underſtand. In the edition of *Conjectures on the New Teſtament* which you ſent me, in the margin, againſt John, iii. 13, I find theſe words, 'If Joſ. Scaliger, Iſ. Caſaubon, Grotius, Salmaſius, Bochart, and Bentley, were to give their unanimous opinions, that ὁ ὤν might ſignify *who was*, I ſhould not believe it without an exemplification. It is contrary to the nature of language, which all the opinions in the world cannot alter now. Surely Dr. Cl. could not be impoſed upon by our verſion, τυφλὸς ὤν, *whereas I was blind*, John, ix. 25.

" I fancy the note of Eraſmus, which you have ſent, diſcovers the whole affair. It was impoſſible the words ὁ ὤν could be taken in their uſual ſignification here: and therefore Eraſmus gives them a new one; " Participium verti poteſt per præteritum perfectum, *qui erat* (he ſhould have ſaid *fuit*) *in cælo*, &c." Beza, who underſtood it no more than Eraſmus did, was glad however of ſuch an authority, and ſo tranſlates it *eſt* vel *erat*. It is no wonder that thoſe who came after, being under the ſame circumſtance of *not-underſtanding*, ſhould follow ſuch great examples. This is not the only inſtance of the kind in the New Teſtament, where a word has been *forced* into a ſignification it never has, for the ſake of an hypotheſis."

The following extract will give our Readers ſome idea of Mr. Markland's political creed, as the foregoing ones muſt have pretty clearly diſcovered his theological ſentiments:

" What will become of us? For I foreſee the American petition will be rejected. I have feared it a long time. I have leſs reaſon to be concerned than you have, being much older; and yet I cannot forbear being uneaſy for poſthumous calamities, which I foreſee will be owing to the weakneſs of ſome, and the wickedneſs of others. The Provoſt of Eton brought his ſon hither, a youth of about eleven years old. I told him, I was afraid he will ſee evil days in England; for that it ſeemed to be ripening apace. You, I believe, will laugh at all this, as appearances are different to different perſons; and yet I think every man in England has reaſon to be uneaſy at ſuch a majority of members of parl—t who will ſell you to the beſt bidder; in which caſe you have only one way (and that a very diſagreeable one) to help yourſelf. We ſeem to be in a very bad ſituation;

tion; and worſe, if Sophocles's remark be true, ταῦτα πάλα ξυός· which probably is the caſe."

Jan. 29, 1775.

"It amazes me when I conſider what ſtrange overſights have been made in the N. T. by men of the greateſt learning and ſagacity, in a book that has been more read than any book in the world. What can be the reaſon of it? They would not have done ſo in any other author. Reverence, perhaps, has got the better of common ſenſe. I could ſend you inſtances which would aſtoniſh you.

"Poor America! and poor England!"

We will cloſe this article with Mr. Bowyer's abridgment of a very curious work, little known, perhaps, to our Readers. It is entitled *Pictor Errans*, and was written by M. Phil. Rohr.

'Painters err; I. In repreſenting the Creator as an old man, the "Ancient of days" of Dan. vii. 9, cenſured by Auguſtin, Ep. cxxii.

'II. In painting the ſerpent which tempted Eve without feet: whereas his creeping on his belly was inflicted on him as a puniſhment. See Pole's Synopſ. in Gen. iii. 1. 4.

'III. Many of them place one angel with a drawn ſword as a guard to Paradiſe, when man was expelled from it, Gen. iii. when the text ſays there were more, *Cherubim*, plural. See Pole.

'IV. Falſely make Noah's ark a ſquare houſe placed on a round ſhip, whereas the ark itſelf was more probably round.

'V. Miſled by the Vulgate, they repreſent Abraham with a ſword in his hand, when he was to ſacrifice Iſaac, inſtead of a ſacrificing knife, as the Hebrew expreſſes it, Gen. xx. 10, with which he afterwards ſlew the ram. See Piſcator in loc. Pole's Synopſ. &c.

'VI. Falſely repreſent Iſaac kneeling before the pile of wood, with his face towards it; whereas, as the Hebrew word means, his *hands* were *tied to his feet* backwards, and he was laid on the pile, with his face upwards, as the ſacrifice uſed to be.

'VII. Without any authority from Scripture, Exod. xii. 12, &c. repreſents the Iſraelites eating the Paſchal Lamb at their going out of Egypt *ſtanding*. The Scripture is ſilent as to the poſture, whether it was ſitting or ſtanding. See Schmidius on Matth. xxvii.

'VIII. Exod. xxxiv. 29. The Vulgate renders QUOD *cornuta eſſet facies ſua* *; whence the painters have repreſented Moſes with horns coming out of his head. But the Hebrew word denotes the *glory* that ſhone in his face, as the LXX. have rightly rendered it, δεδόξασται το προσωπον αὐτου.

'IX. In Canticles, i. 4. the Vulgate reads, *Trahe me, poſt ſe currimus in odorem unguentorum tuorum*; which Hermannus Hugo having tranſlated in his Emblems, lib. ii. emblem 8, has obliged his painter to repreſent the bridegroom going before with a cenſer of frankincenſe, of which there is not a word in the Hebrew, nor in any approved verſion, the Hebrew having only *Trahe me poſt ſe*.

'X. Iſaiah is painted as ſawn aſunder from the head through the body, of which we have no ſufficient authority. But as this has been believed by many of the Fathers, we will let it paſs as dubious.

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* 'The margin of the quarto edition has *ſplendens*. EDIT.'

'XI. Cor-

' XI. Cornelius à Lapide ſays, that in an ancient MS. of Baſilius Porphyrogenitus the prophet Daniel is painted as *beheaded*; againſt the authority of all hiſtory, which tells us that he died a *natural death*, Dan. xii. 13. Joſephus, Hiſt. x. 12. The report of his being beheaded is *portentum fabulæ & puerile delirium*, ſays Reinſius, Var. Lect. lib. ii. c. 13.

' XII. The painting rays of glory round the heads of Chriſt, the Virgin Mary, and the Apoſtles, is an univerſal cuſtom, taken up without any ſufficient foundation.

' XIII. John the Evangeliſt is painted young while writing his Goſpel, which he wrote, as ſome ſuppoſe, at ninety years of age; but all agree, when he was very old.

' XIV. To ridicule the Chriſtians, ſome one repreſented a perſon in a gown, with aſſes ears, and one foot hoofed, holding a book in his hand, with theſe words underneath, *Deus Chriſtianorum Onocœtes*. "This was that Anah that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father." What was ſaid of Anah, they aſcribed to Moſes; and afterwards from the Jews to the Chriſtians, as Selden tells us, De Diis Syntag. II. Voſſ. de Idol. lib. iii. c. 75.

' XV. Without any authority or reaſon, they repreſent Joſeph the huſband of the Virgin Mary, as an old man.

' XVI. In the Virgin Mary's Conception, ſome repreſent Chriſt as an infant deſcending from heaven, bearing his croſs in his hand; which, in picture, is the very ſenſe of the Valentinian hereſy.

' XVII. In the pictures of the Nativity, an ox and an aſs are repreſented feeding at the manger, which aroſe probably from the falſe tranſlation of the LXX. Hab. iii. 2. ἐν μέσῳ δύο ζώων γνωσθήσῃ, *in medio duorum animalium cognoſceris*. Jerom, according to the Hebrew, renders *in medio annorum vivificas illud*. Vide Caſ. c. Baron. Exerc. ii. § ii. From this, joined to Iſ. iii. 1. *the ox knows his owner, and the aſs his maſter's crib*, aroſe the cuſtom of placing theſe two animals as gueſts at that ſolemnity *.

' XVIII. The *Magi* who came to Chriſt are repreſented as Kings with crowns on their heads, and to have been three only in number, and one of them of a tawny complection: for none of which circumſtances we have any authority.

' XIX. Simeon, Matt. ii. 25. is pictured in the habit of a prieſt, and blind, againſt all authority, as Bp. Montague obſerves, Orig. Eccl. part i. p. 161.

' XX. Matt. iii. 4. Mark, i. 8. John the Baptiſt is uſually painted as a ſatyr, with the ſkin of a camel thrown over him. But he had probably a coarſe veſtment made of camel's hair, as Beza maintains, and Luther's verſion expreſſes it.

' Matt. iv. 6. Our Saviour is repreſented as ſet by the devil on a ſharp ſpire † of the Temple: but as the roofs of the Jewiſh houſes were flat, ſurrounded with a parapet wall, ſo probably a parapet

* ' The ox and aſs are introdueed at the Nativity merely to ſhew that it happened in a ſtable. EDIT.'

† ' The original in Matt. iv. 5. and Luke iv. 9. is πτερυγιον, a battlement. EDIT.'

wall

wall was carried round the Temple, for ornament's ſake, as Grotius obſerves on Deut. xxii. 8.; and Chriſt probably was placed within-ſide of that wall.

'XXI. The painters repreſent the houſes of the Iſraelites with flant roofs, like our modern ones, directly contrary to the command given them, Deut. xxii. 18. Whence we often find mention made of walking on the battlements of their houſes, 1 Sam. ix. 25, 26. 2 Sam. xi. 2. xvi. 22. See Matt. x. 22.

'XXII. Luke, xvi. 21. Lazarus is by ſome ill-repreſented, lying along in the *parlour* of the rich man, as if a man full of ſores would be admitted within doors. By others he is repreſented laſhed by the ſervants, while the dogs lick his ſores, to whom he was grown familiar by his frequent coming thither. But he would hardly have come again, if he had been ſcourged away by the ſervants.

'XXIII. Matt. xxi. 21. At Chriſt's proceſſion into Jeruſalem, boughs and the clothes of the populace are repreſented ſtrowed under the feet of the aſs; but that, as Lightfoot obſerves, would rather have made the aſs to ſtumble. It is probable, therefore, that they built ſmall houſes on the road-ſide with boughs, and covered them with their garments, as was uſual on the feaſt of Tabernacles. Lightfoot, Hor. Hebraic. in Matth.

'XXIV. Chriſt is repreſented *ſitting* at table with his gueſts, the diſciples, Matt. xxvi. and John, like an infant, before him, in his boſom. But the Jews, it is well known, like the Romans, uſed at this time to eat lying along, as appears from the words ἀναπεσεῖσθαι, and κλιθῆναι, uſed in the N. T. and from Lazarus being ſaid to be carried to Abraham's boſom; Luke, xvi. 12.

'XXV. The bread which Chriſt broke with his diſciples, Matt. xxvi. 26, is often repreſented as a piece of a great loaf. But the Jews uſed at their meals ſmall loaves, or manchets, as we find from the mention of breaking them ſo often mentioned, as Matt. xxvi. 26. Mark, vi. 41. vii. 10, &c. and from the fragments which were left, Matt. xiv. 20. xv. 37.

'XXVI. In the monaſtery of St. Mary Magdalen at Magdeburgh, Chriſt is repreſented *lying down* in a brook full of ſharp ſtones. A conceit formed from John, xviii. 1, *he went forth with his diſciples over the brook Cedron*; and Pſal. cx. 7, *he ſhall drink of the brook in the way*; which is no ſupport for the painter's fancy.

'XXVII. Some painters repreſent Chriſt ſcourged with *rods*, others with *thongs*, or *ſcourges*, Matt. xxvii. 26. Mark, x. 26. Luke, xii. 33. That the former are wrong is clear from the word, in the text φραγελλώσας, Matt. xxvii. 26. Mark, xv. 26. and μαστιγώσι, Luke, xviii. 33. which denote *ſcourges*, not *rods*. It is ſaid that the Jews uſed only ſcourges, Buxtorf, Syn. Jud. c. xx. And though the Romans uſed rods, witneſs that form, *L. lictor colliga manus, caput obnubito*, VIRGIS CÆDITO; yet this form was left off in time, *Cic. pro Rabirio Coſ.* and ſcourging was introduced in later times. *Sciendum eſt, Pilatum Romanorum legibus judicium miniſtraſſe, quibus ſanctum erat, ut qui crucifigitur prius* FLAGELLIS *verberetur*, Rich. Montacut. Orig. Eccleſ. tom. I. part. poſt. p. 390, from Jerom. But this Artiſt does not ſeem to know that *flagellum* denoted a *twig* as well as *virga*.

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'In this ſcene of the ſcourging, *two* executioners are repreſented as performing the act; whereas, according to the Roman cuſtom, only one was employed, as appears from the form before cited; and according to the Jewiſh likewiſe, as Buxtorf ſhews from the Miſhna. According to which likewiſe the pillar to which the criminal was bound was only about a cubit and an half; not of that length in which it is uſually painted.

'XXVIII. Some repreſent Chriſt and Simon the Cyrenian both bearing the croſs at once, expreſsly againſt the narration in Matt. xxvii. 32.

'In ſome pictures the croſs on which Chriſt is crucified is repreſented like a capital T, with the upright beam not projecting above the tranſverſe; which, though it was the form of ſome croſſes, was not ſo of our Saviour's, according to Juſtin Martyr; and ſee Lipſius, de Cruce.

'Another miſtake is committed when they repreſent the feet of Chriſt faſtened to the croſs with *one* nail only; *i. e.* with three nails in all, two through the hands, and one through the feet: whereas Irenæus, Juſtin Martyr, Cyprian, Nonnus in Paraphr. p. 230, ver. 37, expreſsly mention four nails. And the ſame method is atteſted by Plautus;

Ego dabo ei talentum primus, qui in crucem excurrerit,
Sed ea lege, ut affigantur bis pedes, bis brachia.

'The two malefactors (ill called thieves), who were crucified with Chriſt, are repreſented generally with their hands and feet tied to the croſs: but why their hands and feet ſhould not be repreſented nailed likewiſe, no reaſon can be aſſigned. Nonnus is expreſs, πέιλῃσιν ἀνιλίὺποις. See Montac. Orig. Eccleſ. tom. I. par. ii. p. m. 393.

A ſmall ſeat was in the middle of the upright beam, as Juſtin Martyr likewiſe teſtifies; but is uſually omitted by the painters of the Crucifixion.

'The ſoldier who pierced the ſide of Chriſt is generally painted on horſeback; contrary to the expreſs teſtimony of John, an eye-witneſs of the fact, xix. 34, εἷς τῶν ϛραλιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε. The word ϛραλιώτης, by itſelf, denotes only a foot-ſoldier, and the ſpear λόγχη was not the weapon of the horſe. Juſtly therefore does Salmaſius blame Xaverius the Jeſuit for following this error in the Hiſtory of Chriſt, publiſhed by Lud. de Dieu. See Salm. ep. ii. ad Bartholin. The former of theſe two reaſons is a good one, but the latter not ſo; for in the latter times the horſe uſed λόγχῃ as well as the foot: Joſephus, ... φέρουσι δὲ οἱ μὲν περὶ τὸν ϛραλήγὸν ἐπιλεκῖοι πεζοὶ λόγχην καὶ ἀσπίδα,—Οὐδενὶ δὲ ὅπλῳ διαλλάτ̈ουσιν οἱ περὶ τὸν ϛραλήγὸν ἱππεῖται ΤΩΝ ΕΝ ΤΑΙΣ ΥΑΑΙΣ ΙΠΠΕΩΝ. See Schelius in Hyginum, c. xii. p. m. 297.

'XXIX. In the deſcent of the Holy Ghoſt on the Apoſtles on the day of Pentecoſt, Acts, ii. 1, ſome painters repreſent the Virgin Mary in the midſt of them; that ſhe may, as Beza obſerves, appear the Queen of the Apoſtolical College.

'Tongues in the ſhape of fire are likewiſe repreſented as *ſitting* on the *heads* of the Apoſtles: but, according to Urſinus, Analect. lib. vi. c. 38. the fiery tongues were ſeen, ὤφθησαν, in the *mouths* of the Apoſtles;

Apoſtles; and what is ſaid to ſit or *reſt* upon them was the Holy Spirit, which immediately follows, according to the Hebrew conſtruction [or rather the *fire* which is juſt before mentioned]: *And tongues, as of fire, were ſeen diſtributed among them, and* IT [the fire] *reſted upon each of them, and they were all filled with the Holy Ghoſt.* This, in my opinion, is ſo forced a conſtruction, that I recommend to the painters to keep to their old copies.

'XXX. Paul, at his converſion, is uſually repreſented on horſeback, and falling from his *horſe* at the heavenly viſion, Acts, ix. 2. But it is more probable he was travelling on foot, otherwiſe his ſudden fall from a horſe would have endangered his life. His companions, it is ſaid, STOOD *ſpeechleſs*, ver. 7.; and ver. 8, that *they led him by the hand.* Had he been on horſeback, they would more probably have ſet him on his horſe again.

'XXXI. Painters repreſent Chriſt proſtrate before the Father, ſupplicating for our ſalvation; whereas the Scripture repreſents him as ſitting on the right hand of the Father. See Rom. viii. 26. 1 John, ii. 1.

'XXXII. Why Death is uſually painted like a ſkeleton, with an hour-glaſs and a ſcythe, we know not. It is not the figure of Death in the Apocalypſe, ch. vi. 8, or of Death among the ancients, which was that of a beaſt with large teeth and crooked nails.

'XXXIII. Chriſt coming to judge the world is repreſented ſitting on a rainbow; taken no doubt from Apocalypſe, iv. 3. Compare with Matt. xxv. 31. But it cannot be Chriſt who ſits on the throne in the Revelations; for he is repreſented by the Lamb, cap. v. 7, as all commentators agree.

'XXXIV. The woman who waſhed the feet of Jeſus with her hair, Luke, vii. 38, is repreſented *falling down* at his feet, when the text ſays, ſhe STOOD at his feet.

'XXXV. The ſons of Zebedee are repreſented as children.

The Public are indebted to the care and gratitude of Mr. Nichols for this collection of the remains of his early friend, whom he ſtyles, in a ſhort and ſenſible Preface, "*the laſt of learned Printers.*" The accuracy, however, of the preſent publication, and the other labours of our Editor, bear reſpectable teſtimony that at leaſt the *love* of learning, and a deſire to promote its intereſt, is not yet extinguiſhed among the Printers of this country.

ART. III. *Letters of Literature.* By Robert Heron, Eſq. 8vo. 6s. Boards. Robinſon. 1785.

BECAUSE Mr. Pope, in his Eſſay on Criticiſm, allows it to be ſometimes the privilege of *great wits* to "ſtare, with brave diſorder, from vulgar rules," a multitude of literary adventurers have been purſuing fame out of the common track; but miſtaking their *brave diſorder* for the bold and daring efforts of original genius, they only bring to the recollection of more ſober readers another paſſage of the ſame poet, where the ſot is repreſented

repreſented as fancying himſelf to be *a hero*, and *the lunatic a king*.

We often hear of men's "ſnatching a grace beyond the reach of art." But for one who gains, a thouſand miſs the acquiſition; for the graces are ſeldom taken by ſurpriſe: and though vanity may call its extravagancies *glorious offences* *; yet cooler and more correct judges will not be dazzled by a ſplendid epithet, nor loſe ſight of folly, however tricked off with novelty.

It ſeems to have been one leading object of this writer (who calls himſelf *Robert Heron, Eſq*;) to excite attention by ſingularity; well-conſidering, indeed, that a little man, when he ſtands alone, is a more conſpicuous figure, than a taller and bulkier perſon who mixes with the crowd.

In ſome reſpects he hath gained his end; but we ſhall not follow the example of thoſe who have purſued him *letter by letter*; for praiſe and cenſure, imprudently adminiſtered, equally flatter that vanity which ought to be mortified: and many worthleſs performances have acquired, by oppoſition, a degree of credit, to which their merits by no means entitled them.

Singularity hath few attractions to charm our eyes at this period of life; and being nearly arrived at the fortieth year of *our* critical progreſs, we are more and more confirmed in opinion, that what hath been ſanctified by ages, and ratified by the univerſal ſuffrage of the beſt and wiſeſt of mankind, muſt have ſome permanent foundation in nature, that will not eaſily yield to the attack of thoſe who are "*grown ſo wiſe*" as to "*think their fathers fools:*" and we are perſuaded that the *little* Titans of yeſterday, will be equally unſucceſsful with the heroes of ancient fable, whoſe bold exploits they have the vanity to ape. The former, we ſuppoſe, *made angels weep*; but the "*phantaſtic tricks*" of the latter muſt make mortals laugh.

For example:—Vid. Heron's Letters.

'They who peruſe the familiar letters of Cicero, will find that orator, malapert and various as he is, uniform in his reſpect, and almoſt in his adoration of Cato. Such was the power of real dignity of mind over ſaucy and loquacious eloquence.' p. 39.

'Style hath ſaved all the Latin writers, who are only good imitators of the Greeks. Terence is only the tranſlator of Menander; Salluſt an imitator of Thucydides; Horace is an imitator, and almoſt a tranſlator, in all his Odes, as we may boldly pronounce, on comparing them with ſuch very minute fragments of Grecian lyric poetry as have reached us; yet it was he who exclaimed,

"O imitatores ſervum pecus!"

* Great wits ſometimes will glorioufly offend—
POPE's Eſſ. on Criticiſm.

Style

Style hath ſaved Virgil entirely, who hath not the moſt diſtant pretence to any other attribute of a poet.' p. 59.

Mr. Heron having expoſed the *malapertneſs* of Cicero, and the *tinſel* of Virgil, ſpeaks of the *ſtrength and ſmoothneſs* of Biſhop Hall's Satires; and produces the following line, as a proof of his having written in a ſtyle not unworthy of Pope.

Now toſs they bowls of Bacchus' boiling blood.

On this line, at once ſo *ſmooth* and *ſtrong*, our critic, with his uſual modeſty, aſſerts, that '*Bacchus' boiling blood* were [i.e. *would have been*], in the mouth of an ancient Greek or Roman writer, an exquiſite phraſe for *wine*.' p. 78.

Let him have it, as he ſeems to thirſt for the blood of the ancients.

Mr. Heron will call this a pun. It is, however, a pun in his own way; and if not ſo *ſmooth*, is ſomething *ſtronger* than his own. Speaking of Virgil's invocation to the ſpirit of Cæſar, he ſays,

'They who find invention in either of theſe ornaments, are welcome to *feed* on it, mixed up with a *little whipt cream*.'

Suppoſe this *cream* be *whipt* up with *Bacchus' boiling blood*, will it not make a good ſyllabub to grace the deſert of 'Squire Heron?

But enough!—bad examples are infectious: and wit, in low company, will ſometimes degenerate into groſſneſs or puerility.

We ſhall review this writer with the ſame haſte with which he appears to have written; and ſhall note a few of thoſe deciſions on diſtinguiſhed authors, that, we ſuppoſe, were meant to ſtrike at firſt ſight; leaving our Readers to *decide* on them as they may judge proper; and at the ſame time thanking our Author for ſaving us that trouble, which, amidſt the preſſure of more important buſineſs, we could ill beſtow on ſuch letters as theſe.

JOB.—"*Cloathed his neck with thunder.*" This Mr. Heron '*pronounces* to be the moſt conſummate nonſenſe that was ever cloathed with the *thunder of bombaſt*.' He farther improves the joke by the following witty exclamation—'A horſe wearing a neckcloth in battle! a neckcloth of thunder!'

A critic on Job ſhould be able to read the Author in the original; and if that was a point beyond his learning, he ought to have conſulted ſome commentator, who had the credit of underſtanding Hebrew. Bochart, Le Clerc, and Heath render the word, tranſlated *thunder* in our verſion, by a term that at once ſhews how a man, who attempts to raiſe a laugh at the expence of what is ſacred, may have it returned in ten-fold meaſure on himſelf.—"He hath adorned his neck with a *flowing mane*," is no bad image in a poetical deſcription of a war-horſe.

ARISTOTLE. 'His work on poetry is a crude * and indigeſted performance, written by the author in his ſilly vanity of dictating in every ſcience then known to man.'

A critic on Ariſtotle ſhould, like a critic on Job, be able to read the author in the original.

Whether Mr. Heron be qualified to '*pronounce*' on the merits of a Greek author may be tolerably well gueſſed at, not only by his *general* method of writing on ancient literature, but by an examination of a *particular* paſſage in the 29th letter, in which he undertakes to diſcuſs the nature and qualities of the original farces of the Greeks; and ſeems to take to himſelf the merit of a great and ſingular diſcovery.

'The ΣΑΤΥΡΙΚΑ, or farces of the Greeks,' ſays our critic, 'were the invention of their feſtival days, inſtituted in honour of the gods; for that wiſe and gay people rightly imagined, that the joy of man is the ſupreme praiſe of the deity. Tzetzes tells us, theſe entertainments were the invention of rude ruſtics; by which Caſaubon underſtands, that their origin is to be aſcribed to the moſt ancient age, before towns were built, or civil ſociety eſtabliſhed. That the σατυρικον is the moſt ancient ſpecies of dramatic writing, we have the authority of Ariſtotle himſelf; who tells us, that the *choruſes of antient tragedy are borrowed from them*; τα πολλα οι χοροι εκ των Σατυρικων συνισανλο. A circumſtance not attended to by any of our critical writers, who univerſally look on the choruſes as the original parts of tragedy, being at firſt ſongs in honour of deities, to which dialogue was added by degrees. How long will our Engliſh critics dully follow the French; and tread always in the paths of each other, for fear of being loſt in a ſearch after the original fountains of knowledge?'

In *theſe fountains* our critic is in as little danger of being *loſt* as any man. He hath ſcarcely dipped his foot in the ſtream.

The paſſage which he pretends to quote from Ariſtotle, he hath received at ſecond hand; and in paſſing through his own, it hath loſt, partly its *form*, and wholly its *meaning*.

We will not imitate Mr. Heron, by '*pronouncing*' without proof. We owe reſpect to the underſtandings of our Readers; and as we are *watched* by a hundred eyes, we are cautious of our ſteps—*for there are many who ſeek for our halting!*

Puzzled at Mr. Heron's Greek, and quite confounded by his συνισανλο, we thought it too great an undertaking to travel all through Ariſtotle, to clear up the difficulty. He refers the reader to no particular work of the ancient author; and we had almoſt reſolved to quit the purſuit of what appeared abſolutely

* Mr. Heron ſhould be informed that this work of Ariſtotle is not come down to us entire.

unattain-

unattainable, till we luckily recollected, that as Mr. Heron had quoted Caſaubon's treatiſe on the *ſatirical poetry of the Greeks*, he might poſſibly have *glanced* his eye on a paſſage which bears *ſome* reſemblance to his Greek.

Our conjectures were not groundleſs; and on conſulting Caſaubon, we diſcovered that Mr. Heron's Greek was Ariſtotle's—" *with a difference!*"

We will preſent the Reader with the original quotation in its *uncorrupted* ſtate, with Caſaubon's remark; by which it will appear, that Mr. Heron hath equally miſtaken the *text* and the *comment:*

Τα πολλα οι χορoὶ εκ των Σατυρων [not Σαλυρικων] συνισαν̃ο [not συνισαν̃ο.]

Now the plain Engliſh of this very plain paſſage is this—that, *the Choruſes frequently conſiſted of Satyrs.* In other words, *Characters that* PERSONATED SATYRS *generally formed the Chorus* in the earlier periods of the Greek Tragedy.

In proof of this conſtruction, the learned Reader will take notice of the uſe that Caſaubon made of the paſſage, and the inference which he drew from it. " *Conſtat vetuſtiſſimos Choros è* SATYRIS componi ſolitos." The quotation from Ariſtotle is urged as a proof of this aſſertion.

Thus Mr. Heron *(with the uſual raſhneſs of half knowledge*—as he ſays of Warburton) applies to the Choruſes of Æſchylus, Sophocles, and Euripides, what was ſpoken by Ariſtotle (and by Caſaubon on his authority) of the original and primitive Choruſes.

But what is worſe, he totally miſtakes the meaning of the paſſage in the moſt eſſential point, and by not diſtinguiſhing between Σαλυρικων and Σαλυρων, he hath excluded the *Satyrs* from the ſcene, and reduced *living perſons* to mere *ſatirical compoſitions!*

'This,' he ſays, 'was a circumſtance not attended to by any of our critical writers.' Very true. The honour of the diſcovery is entirely his own; and no '*critical writer*' will ever claim a prior right.

As for συνισαν̃ο, which he tranſlates '*borrowed*,' it is equally original with his diſcovery. As it is *private property*, he had the liberty of making what uſe of it he thought fit: and we ſhall not diſturb him in the poſſeſſion of it.

Nor is our Critic's Greek alone entitled to this ſingular privilege. It is *private property* throughout! For whether Mr. Heron ſpeaks of ancient or of modern authors—of epic, didactic, lyric, ſatiric, paſtoral or dramatic poetry—of general literature, or the particular branches of it—of criticiſm and critics—of politics, hiſtory, or religion, it is συνισαν̃ο all!—and all, both in *matter* and *manner*, both in *ſubſtance* and in *form*, perfectly worthy of Robert Heron, Eſq.

After having ſpoken with ſovereign contempt of Ariſtotle, Ariſtophanes, Terence, Cicero, Virgil, &c. &c. who would wiſh for the applauſe of ſuch a Critic?

Utinam malè qui mihi volunt ſic ſient!

WALLER, &c. 'He hath no merit, ſave that of Malherbe in France, *that* of poliſhing and refining the language of his country. He has even leſs merit than Malherbe, his pages being evidently proofs of that old datum, *datur vacuum*. I have read him over thrice, to ſee on what his fame ſtands; but could not obſerve *one* image, ſentiment, or expreſſion, that ſpoke the poet.'——'Why ſhould I dwell on the worth of Milton in his Lyric works of Lycidas, Il Penſeroſo, L'Allegro; or of Dryden, in his celebrated Ode? Cowley's Pindarics may accompany Waller's works (that is, be thrown into the fire) with all my heart. One or two of his Anacreontics are good.'

VIDA, &c. &c. 'How Vida came into reputation is eaſily accounted for. Pope, a boy of 18 *, and conſequently of little maturity of judgment, happened to light upon him at ſome dull hour when *inſipidity* itſelf appears *bright*, &c. &c.'—'I have read the poems of Fracaſtorius, Amaltheus, Buchananus, Grotius, Heinſius, and all the men in *us*, as Moliere calls them, that ever ſcribbled; together with thoſe of all the names in any other ſyllable whatever, to the number of many hundreds. They are all ſo many carcaſes of the reſpective countries dreſt in Roman habits.'——

Caſimir is excepted from the catalogue of the *carcaſes*. Mr. Heron produces one of his odes, beginning with

"Sonori buxi filia ſutilis," &c.

We hope, however, for the credit of Caſimir, that he underſtood *quantity* better than to have written ſuch a line.

As for Mr. Heron's acquaintance with this delicate ſubject, the Reader, who hath made it his *ſtudy* (for there are ſome *graces* that cannot be *ſnatch'd* without *art*) will determine from the following deciſion of our Critic, with the *reaſons* alleged to ſupport it, on the juſtly admired Ode of Mr. Gray——

Oh! tu ſeveri religio loci, &c.

'This exquiſite Ode,' ſays he, 'is by *no means* in the Alcaic meaſure, which Mr. Gray *ſeems* to have intended it for. The Alcaic meaſure, as uſed by Horace, conſiſts of ſix feet, or twelve ſyllables in the two firſt lines; three feet and a half, or ſeven ſyllables, in the third; and four feet, or eight ſyllables, in the fourth.'

Now this is a receipt to make an Alcaic Ode! And we doubt not but his SONORI *buxi filia* would ſing as melodiouſly in Latin,

* We hope, for the credit of Mr. Heron, that he himſelf is yet under that age. If he *hath* left the grammar ſchool ——— !

as ſhe doth in Engliſh, with a bold defiance of *long* and *ſhort* ſyllables.

'Read and judge'—as Mr. Heron ſays.

TO HIS HARP.

Sonorous daughter of the pliant boxen ſtem,
On the high poplar, O my Harp! thou ſhalt depend;
While laughs the ſky ——.

And who can forbear to laugh? Though, in truth, it is (like Mr. Heron's *attempt* on the Engliſh language) almoſt *too ridiculous* to be laughed at; for there is a point where ridicule itſelf is repelled, and abſurdity is left to wander on, unnoticed and alone.

POPE. 'His works are *ſuper*abundant with *ſuper*fluous and unmeaning verbiage: his tranſlations are even replete with tautology, a fault which, to refinement, is as midnight to noonday.'

ADDISON. 'Uſual French ſuperficiality of ſcience, &c. &c.'

JOHNSON. 'A writer faſhionable, becauſe he uſed a pedantic jargon of Roman Engliſh.'

LORD KAIMS, &c. 'Elements of Criticiſm form a good title, but a woful book; full of falſe elements, and falſe criticiſm. BLAIR's Lectures on the *Belles Lettres* are no better, he being the mere ape of the French, and never venturing beyond his leading-ſtrings.'

FERGUSON [Adam]. 'The drieſt [author] I ever remember to have read; inſomuch, that the moſt *intereſting* ſubjects loſe all *intereſt* in his frigid pages.'

ENGLISH LANGUAGE. 'Now I will hazard a bold opinion, namely, that our language is infinitely more barbarous, in all reſpects, than it was in the days of Chaucer. For melody there is no compariſon. The *é* always pronounced in *ſpoké* and *ſhaké*, &c. [*ſpokey*, *ſhakey*,] was alone ſufficient to render it much more melodious.'

FRENCH LANGUAGE. 'How this pitiful tongue hath become ſo prevalent I cannot account, unleſs it be in accompliſhment of the Scripture, *Bleſſed are the poor in ſpirit, for they ſhall be exalted.*' Now this is Mr. Heron's wit!

ENGLISH STAGE. 'It is overwhelmed with floods of Iriſh nonſenſe, and ſtuff *more ſtupid than ſtupidity.*'

COMMENTATOR'S ON SHAKSPEARE. 'Such Criticiſms make one quite ſick. Ipecacuanha is a jeſt to thoughts that ſhew an abſence of common underſtanding.'—'The nonſenſe-reading-and-expounding Steevens.'—'Warburton——*nomen ipſum ſtultitia.*' What if we ſay—*Nomine mutato?*—

Mr. Heron ſpeaks diſreſpectfully of the fourth book of the Dunciad: and we ſuppoſe that he thinks himſelf privileged

to abuſe that ſatire, on the footing of the common maxim, that *the injured have a right to complain.*

He is indeed of the generation of thoſe againſt whom the poet directed his ridicule; but as Dr. Warburton was the greater offender, both by his Notes on the Dunciad, and all his other writings (particularly by his Dedication to the "GENII *of the nation*," the FREE-THINKERS) it is not to be wondered at, that Mr. Heron ſhould join the *pecuaria Arcadiæ* in their outcry againſt him, and pronounce 'Gildon to be a critic of twice his ſize.'

The *Gildons* and the *Herons* have always been in *alliance* againſt the *Popes* and the *Warburtons*; and it is for their intereſt to ſupport one another. For, as the poet ſays of Mr. Heron's GREAT critic, and his GREATER aſſociate John Dennis, Eſq;

"Blockheads with reaſon wicked wits abhor—"

But we will not take leave of Mr. Heron with ſo uncivil a ſalutation. He is no *blockhead*; he is, as Caſaubon ſaid of Cardan (and the compariſon will not offend him, conſidering *who* and *what* Cardan was, on his own confeſſion), *homo* VENTOSI *ingenii*; to whom we may apply the celebrated lines in PARADISE REGAINED, as an exact delineation of his character and literary purſuits—

——————— Who reads
Inceſſantly, and to his reading brings not
A ſpirit and judgment equal or ſuperior,
* * * *
Uncertain and unſettled ſtill remains,
Deep vers'd in books and ſhallow in himſelf,
Crude or intoxicate, collecting toys,
And trifles for choice matters, worth a ſpunge;
As children gathering pebbles on the ſhore.
Par. Reg. B. IV. l. 322.

ART. IV. *Aſtronomical Obſervations* made at the Royal Obſervatory at Greenwich, from the year 1765 to the year 1783. By the Rev. Nevil Maſkelyne, D.D. Aſtronomer Royal, and Fellow of the Royal Society. Publiſhed by the Preſident and Council of the Royal Society, at the Public Expence; in Obedience to his Majeſty's Command. *Folio.* Vol. I. and Part of Vol. II. to be completed hereafter, 2l. 7s. 6d. in Sheets. Elmſley. 1776 and 1784.

WE are really at a loſs how to account for the circumſtance of this very important publication having eſcaped our notice, when the firſt volume was publiſhed, in 1776. Our Readers may, perhaps, be as much at a loſs how to account for our taking it up now, on the publication of a part, only, of the ſecond volume: this circumſtance, however, we can readily explain. The Preſident and Council of the Royal Society, under whoſe

whoſe direction the work is publiſhed, have, it ſeems, come to a reſolution of publiſhing theſe valuable obſervations more frequently; we are told, *annually*; that the aſtronomical world may reap the benefit of them as ſpeedily as the nature of the undertaking will admit: they will not therefore come more regularly under our notice in future, than they do at the preſent time.

The Royal Obſervatory at Greenwich was founded by King Charles the Second, in 1675, at the inſtance of Sir Jonas Moore, Knight, for the expreſs purpoſe of determining the motions of the heavenly bodies, in order to find out the longitude at ſea; and Mr. Flamſtead was appointed the firſt royal aſtronomer, with a ſalary of 100*l.* a year; another perſon was appointed, at the ſame time, under the appellation of labourer, at a ſalary of 26*l.* But although the walls of an obſervatory were erected, and an aſtronomical obſervator appointed to it; yet, by a fatality which frequently attends the deſigns of Kings and Emperors, as well as of other people, not a ſingle inſtrument was provided, by means of which the obſervations might be made. To account for this very extraordinary circumſtance, it will be ſufficient to obſerve, that Sir Jonas Moore, the firſt mover, and ſteady patron of this and many other equally laudable foundations, eſtabliſhed during that reign, unfortunately died before the work was completed; and Mr. Flamſtead was left either to ſit down contented with his ſalary and the bare walls of the building, which his reputation would not ſuffer him to do, or to furniſh the inſtruments himſelf, at an expence which he was very ill able to afford. He, however, fitted up a ſector of ſeven feet radius, provided with teleſcopic ſights; with which he began to ſettle the relative places of the fixed ſtars and planets, by obſerving their diſtances from one another. Sometime afterwards he procured a mural quadrant of the ſame ſize, and having fixed it in the plane of the meridian, proceeded to determine the right aſcenſions and declinations of the celeſtial bodies, by obſerving with it the times of their tranſits over the meridian, and their diſtances from the zenith.

When we conſider the great defects to which an inſtrument of this kind is liable, uſed as a tranſit-inſtrument, on account of the utter impoſſibility of making the whole of the arch ſo true a plane as not to draw the teleſcope in ſome places out of the meridian, and, at the ſame time reflect on the truth and accuracy of Mr. Flamſtead's obſervations, made with it, we cannot help admiring the great attention and dexterity of the obſerver in guarding againſt them. This excellent aſtronomer died on the 19th of December 1719, in the 74th year of his age.

An edition of the greater and more valuable part of Mr. Flamſtead's Obſervations, together with his Britiſh Catalogue of the Fixed Stars, deduced from them, was publiſhed in the

year 1712, under the direction of Dr. Halley, but at the expence of his Royal Highneſs Prince George of Denmark, then Lord High Admiral of England, upon the repreſentation of ſeveral members of the Royal Society: and in 1725, a complete edition of all his Obſervations, together with the Britannic Catalogue, was publiſhed, in three volumes folio, under the title of *Hiſtoria Cœleſtis Britannica*, by his widow, and his ſon-in-law, the late Mr. James Hodgſon, F. R. S. then Maſter of the Mathematical School in Chriſt's Hoſpital, and formerly his aſſiſtant in the Obſervatory.

Mr. Flamſtead was ſucceeded at the Royal Obſervatory by Dr. Halley; who found, as Mr. Flamſtead had done before him, an obſervatory without inſtruments. For the inſtruments, which Mr. Flamſtead uſed, being all his own, they had been taken away, on his deceaſe, by his executors. Dr. Halley's attention being principally directed towards the eſtabliſhment of the theory of the Moon, for the important purpoſe of determining the longitude at ſea, fitted up a tranſit-inſtrument of five feet in length: which being completed near the end of the year 1721, he obſerved, with great diligence, the right aſcenſions of the Moon, during the four ſucceeding years, by comparing the times of her tranſit over the meridian with the times of the tranſits of known fixed ſtars. In 1725, a moſt excellent mural quadrant, of eight feet radius, was finiſhed for the Royal Obſervatory, under the direction of that excellent mechanic the late Mr. Geo. Graham, and divided by him with a degree of accuracy unknown before. It was on this inſtrument that the quadrantal arc was firſt divided into 96, and alſo into 90 equal parts, or degrees, as a check on one another. The number 96 was made choice of, becauſe 64, the chord of which is equal to the radius, will admit of diviſion by continual biſection down to unity, which is not only the moſt eaſy, but the moſt accurate of all modes of diviſion: and as the teleſcope, or index of the inſtrument, carries a Vernier's dividing plate to each ſet of diviſions, they become ſo ſevere a check, one on the other, that none but the moſt careful and ſkilful artiſts can venture to put them on the ſame inſtrument. With this inſtrument Dr. Halley, ever afterward, determined the declinations and right aſcenſions of the Moon, by obſerving the diſtance of her enlightened limb from the zenith, and by comparing the times of its tranſits with the times of the tranſits of known fixed ſtars over the ſame inſtrument, as had been practiſed by Mr. Flamſtead: and it is remarkable, that notwithſtanding Dr. Halley was 64 years of age when he went to Greenwich, and never had recourſe to an aſſiſtant, it is ſaid, he ſcarce ever miſſed a tranſit of the Moon, which the ſtate of the heavens would permit him to obſerve, for 18 years. This eminent

nent aſtronomer, philoſopher, and mathematician, died on the 14th of January 1742, in the 86th year of his age.

Dr. Halley has been cenſured for obſerving the tranſits of the Moon's limb over the meridian by his mural quadrant, rather than by the tranſit-inſtrument, which he had made uſe of before the quadrant was put up; and it is not, perhaps, in our power to exculpate him entirely. Dr. Halley, though one of the beſt theoretical aſtronomers that this or any other nation has ever produced, was not remarkable for accuracy in obſerving; and he even affected to deſpiſe it in his ordinary converſation: but, if the caſe had been otherwiſe, it would not have been eaſy for a man of 70 or 80 years of age to run from one inſtrument to another, and from that back to the firſt, and make, and write down, five or ſix obſervations in the ſpace of two or three minutes, the time which the Moon takes up in paſſing the inſtruments. We may add, that he had the example of Flamſtead for the practice; and his ideas of practical aſtronomy did not lead him to enquire for improvements in the manner of making obſervations. Moreover, 40 years had elapſed from the time of *Olaus Roemer*, the celebrated Daniſh aſtronomer, who was the inventor of, and the firſt who uſed, a tranſit-inſtrument, without any one following his example before Halley; ſo that the opinion of aſtronomers could not then be ſo decidedly in favour of tranſit-inſtruments as it is now.

The reſults of Dr. Halley's obſervations are publiſhed in the ſame volume with his Aſtronomical Tables, under the title of *Lunæ Meridianæ Aſcenſiones rectæ Greenovici obſervatæ, cum Computo noſtro collatæ*, until the beginning of December 1725, and after that time *Lunæ Meridianæ Longitudines*, &c.; but his Obſervations were never printed, nor was it known, till very lately, what was become of them. They were found, by chance, about the year 1770, in the hands of a poor obſcure perſon, and purchaſed, for a moderate ſum, by the Commiſſioners of the Board of Longitude, in whoſe poſſeſſion they now are.

On the death of Dr. Halley, a doubt could not be admitted with reſpect to the perſon who *ought* to ſucceed him: nor does it appear that a doubt was entertained. Dr. Halley died on the 14th of January, and Dr. Bradley's promotion to the place was announced in the courſe of the ſame month.

Dr. Bradley continued the obſervations with the inſtruments which had been uſed by Dr. Halley until the year 1750, with this difference in the mode of uſing them, that he obſerved only the diſtances from the zenith with the mural quadrant, and the tranſits over the meridian with the tranſit-inſtrument. But as this acute and vigilant obſerver could not be content to make obſervations with inſtruments, the truth and accuracy of which he had not himſelf verified, he deviſed, and put in practice, a

method

method of examining, not only the accuracy of the diviſions of his inſtrument, which he found excellent, but the quantity of the total arch alſo; which, to his great regret, he found leſs than a quadrant, or 90 degrees, by about 16 ſeconds. As he well knew, from long experience, that the error ariſing from hence was much greater than he was liable to commit in making his obſervations, if this could be removed, which his experience in inſtruments led him to think could be done, he applied to government, in 1748, for a new mural quadrant, and tranſit-inſtrument; and, while the ſucceſs of his petition was depending, requeſted Mr. Bird, whom he had pointed out as the moſt proper perſon for conſtructing them, to conſider how he could prevent the above mentioned misfortune in the new quadrant, which both of them concluded aroſe from ſome defect in the conſtruction of the old one, that did not enable it to ſupport its own weight when hanging in a vertical poſition.

Mr. Bird declares, in his "Method of conſtructing Mural Quadrants," that he "found the general plan of the old quadrant to be ſuch as will be a laſting teſtimony of Mr. Graham's great ſkill in mechanics;" and he aſcribes the error, which Dr. Bradley found in it, to "a defect in the manner of faſtening the ſeveral parts together, probably (ſays he) to the cocks and plates for that purpoſe being of iron, which could not be forged into that advantageous ſhape which I afterward contrived to give to thoſe that were caſt of braſs for the new quadrant, an order for the making of which I received in February 1749."

The frame of the old quadrant was conſtructed of bars of iron, and the arch, on which the diviſions were cut, of braſs. The new quadrant is made wholly of braſs, caſt into bars at the ſame time, and out of the ſame pot of metal: the bars being firſt caſt of about three quarters of an inch thick, and afterwards rolled down to a quarter of an inch, in order to give them all the ſtrength and ſtiffneſs which could be obtained in that thickneſs. And, we are of opinion, that it is chiefly owing to theſe precautions that this inſtrument has now been in a vertical poſition 36 years, without altering its figure ſo much as to become ſenſible to the moſt acute and rigorous modes of trial, to which the ingenuity of man has been able to put it. We know what we hazard in ſporting this opinion: the authorities for a contrary one are great enough to make prudent men tremble at the thoughts of even hinting a doubt of them. But a ſpirit of inquiry has gone forth in the preſent times which ſubmits not to authorities, though ever ſo great, or to opinions however ſanctified, where reaſons can be advanced againſt them; and as we ſuſpect that ſome very ſubſtantial ones may be given for ſuppoſing that the alteration, in the figure of the old quadrant, at Greenwich, ariſes from the variability of heat and cold, rather than from a defect in the mode of putting the ſeveral parts together,

gether, we ſhall, with all due deference to the opinions of thoſe who think otherwiſe, venture to produce them.

The quantity by which the arch was found, by Dr. Bradley, to have ſhortened, was 16 ſeconds of a degree, or $\frac{1}{201\frac{1}{75}}$ of its whole length; which, according to the experiments and obſervations of Mr. Smeaton, recorded in the 48th volume of the Philoſophical Tranſactions, might be effected by an alteration of about 14° of Fahrenheit's thermometer in the temperature of the atmoſphere. We are totally ignorant, and probably ever ſhall be ſo, what the ſtate of the atmoſphere was when the arch was put on, and divided; but, as Dr. Halley firſt began to obſerve with this inſtrument in the month of December, it is not improbable that it was divided ſometime in the preceding ſummer, and conſequently in a pretty warm ſtate of the air: now, if Dr. Bradley tried the figure of it in a ſtate of the atmoſphere which was 14 degrees of Fahrenheit's thermometer, colder than that in which the inſtrument was put together and divided, it is evident that the braſs arch would have contracted more by $\frac{1}{201\frac{1}{75}}$th part of itſelf, or 16 ſeconds of a degree, than the iron radii would have done, and conſequently would appear to be leſs than a quadrant by that quantity; though, if it had been tried in a warmer ſtate of the air, it might have been found very right, or even as much greater than 90 degrees, as it was then ſhort of it. Indeed, we ſee no cauſe to conclude that it is impoſſible for ſuch an inſtrument to appear ſometimes a whole minute leſs than it ought to do, ſince ſuch an appearance would be produced by a change in the atmoſphere of about 53 or 54 degrees. But let this be as it may, nothing can be plainer than that a very conſiderable error muſt ever ariſe from this cauſe; and it would be, at leaſt, a very curious experiment to try the figure of this inſtrument in two very extreme ſtates of the atmoſphere.

The new inſtruments were finiſhed, and ready for uſe, in the ſummer of the year 1750; and the new quadrant was then fixed upon the weſt ſide of the pier, for the purpoſe of obſerving the altitudes, or rather zenith diſtances, of ſuch ſtars as paſs north of the zenith of Greenwich; Dr. Bradley intending, as ſoon as he had made a ſufficient number of obſervations this way, to remove it to the eaſtern ſide of the pier, and obſerve the zenith diſtance of ſtars which paſs ſouth of the zenith of Greenwich. His deſign, in making theſe obſervations, was to determine the latitude of the Obſervatory by a mode of his own, which had never been put in practice before, and which determines the latitude independent of the declinations of the objects which are uſed, and even of the refractions alſo. It would lead us too far on one ſide of our object, in this place, to explain the method fully; nor would it anſwer any great purpoſe, unleſs

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we were able to give alſo the obſervations which were made for determining this point: we cannot help adding, however, that we, in common with every Britiſh aſtonomer, have cauſe to lament that the Doctor's papers have fallen into the hands of a body, which has either not leiſure or not inclination to publiſh them *.

In the ſpring of 1753, the Doctor having ſatisfied himſelf with reſpect to obſervations of ſtars near the Pole, removed the quadrant to the eaſt ſide of the pier; but before he did that, he and Mr. Bird, each of them ſeparately, and by two different methods, examined the figure of the inſtrument. By the firſt of them, Dr. Bradley made the arc 2 ſeconds leſs than a quadrant, and Mr. Bird made it one ſecond and a half leſs: and, by the ſecond method, Dr. Bradley made it three quarters of a ſecond, and Mr. Bird half a ſecond more than a quadrant, or 90 degrees. This was after the inſtrument had hung three years in a vertical poſition. On the 28th of July 1759, after this inſtrument had been ſuſpended in a vertical poſition more than nine years, the Doctor tried its figure again, and could not find that it differed by any ſenſible quantity from a complete quadrant. This laſt trial was in very hot weather; and the two firſt in very cold, ſo that it is evident, neither hot nor cold weather, nor the weight of this inſtrument, have any material effect on its figure.

Such are the principal inſtruments with which the Obſervations at the Royal Obſervatory are made; but beſide the tranſit-inſtrument and mural quadrant, there were added, at the ſame time, to the inſtruments at the Royal Obſervatory, a moveable quadrant of 40 inches radius, made by Mr. Bird; a moſt excellent clock, made by Mr. Shelton, under the direction of Mr. Graham, with a compound pendulum, of that kind which is uſually called the gridiron pendulum, invented, or at leaſt firſt

* Dr. Bradley's papers were taken away by his executors, as thoſe of his predeceſſors had been; and are, at preſent, locked up in the archives of the Univerſity of Oxford. The Board of Longitude (we believe we are correct in our information) have repeatedly offered to print and publiſh them at their own expence; but their propoſals have as often been rejected. In the mean time, the national character, at leaſt as far as regards ſcience, is called in queſtion by one of the moſt extraordinary *public* papers that ever was handed from the Miniſter of one great nation to that of another; in which it is aſſerted that the ſituation of the Britiſh Royal Obſervatory is not known within 11 ſeconds of longitude, or FIFTEEN SECONDS OF LATITUDE. But whenever the papers of Dr. Bradley are made public, it will be evident to all, that the latitude of that Obſervatory cannot poſſibly admit of an error of a ſingle ſecond; and that the ſituation of no Obſervatory on earth is ſo well eſtabliſhed as that of Greenwich.

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conſtructed by the late Mr. John Harriſon, maker of the time-keepers for diſcovering the longitude at ſea; and a Newtonian reflecting teleſcope, of ſix feet focal length, made by the late Mr. James Short: there were before in the Obſervatory, the 12 feet zenith ſector, made by Mr. Graham, with which Dr. Bradley had diſcovered the aberration of the fixed ſtars, and the nutation of the earth's axis; a ſmall equatorial ſector, made by the ſame gentleman; three refracting teleſcopes, of different powers and lengths, and a wire-micrometer fitted to one of them. In 1760, were added to theſe, a reflecting teleſcope, of two feet focal length, and a divided object-glaſs micrometer, both made by Mr. Short, for the purpoſe of obſerving the tranſit of Venus in 1761. Theſe formed the apparatus of inſtruments belonging to the Royal Obſervatory at the death of Dr. Bradley, which happened on the 12th of July 1762; and he was ſucceeded by the Rev. Nathaniel Bliſs, Savilian Profeſſor of Geometry in the Univerſity of Oxford, in the ſame month.

Mr. Bliſs being too old, and too infirm, when he was appointed, to make any material alterations either in the inſtruments or the mode of obſerving, contented himſelf with purſuing the ſteps of his great predeceſſor. Mr. Bliſs died in September 1764, and the place was kept vacant till March 1765, for the Rev. Dr. Maſkelyne, the preſent Aſtronomer Royal, who was then at Barbadoes, under the appointment of the Board of Longitude, for the purpoſe of trying Mr. Harriſon's marine time-keeper, according to the Act of the 14th of Queen Anne.

Several inſtruments have been added ſince the appointment of Dr. Maſkelyne, and many alterations have been made in thoſe which were in the Obſervatory before. For inſtance, a moſt excellent achromatic teleſcope of 46 inches focal length, with a treble object-glaſs, and a divided achromatic object-glaſs micrometer, adapted to it, have been made by Mr. Dollond; two large equatorial ſectors, by Mr. Siſſon; and ſome other inſtruments of leſs conſequence. Achromatic object-glaſſes have alſo been applied to the teleſcopes of the tranſit-inſtrument, and new quadrant, and the magnifying power of the former increaſed by taking away the two combined eye-glaſſes, and ſubſtituting a ſingle deep eye-glaſs in their ſtead; which eye-glaſs is moveable in a direction parallel to the horizontal wire which is in the focus of the teleſcope, for the purpoſe of rendering each of the five vertical wires ſucceſſively diſtinct, as well as the object, at the inſtant of its tranſit over them. Finer wires have alſo been applied in the foci of both theſe inſtruments. Gold points have been applied on the central plates and arches of both quadrants, for adjuſting the plumb-lines, as being leſs ſubject to tarniſh by the corroſive quality of the air than thoſe made in braſs. A new ſpirit-level, ground with a regular curvature on the in-

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ſide of the tube, has been made by Mr. Nairne for the purpoſe of adjuſting the axis of the tranſit-inſtrument; but we are informed that this has ſince been laid aſide, and a plumb-line level ſubſtituted in its ſtead, by Mr. Dollond. Some improvements have been made in the mounting and conſtruction of the ſix feet Newtonian reflector; and ruby pallets have alſo been ſubſtituted, inſtead of the ſteel ones, in the clock by which the tranſits are obſerved, the ſteel ones having been found much worn.

Having given a very full and explicit account of the inſtruments, Dr. Maſkelyne next proceeds to explain the obſervations themſelves, and to mention ſuch particulars, relating to them, as are neceſſary to make them underſtood by others, and to enable ſuch as chuſe it, to make deductions from them. The firſt, and as might be expected, by much the moſt voluminous part of the firſt volume, is that of the obſervations at the tranſit-inſtrument from the ſpring of the year 1765 to the end of 1774: it contains the obſerved times of the tranſits of the Sun, Moon, fixed ſtars, and planets over the meridian. This part contains alſo all ſuch miſcellaneous obſervations as depend wholly on the time by the clock; as the eclipſes of Jupiter's ſatellites, eclipſes of the Sun and Moon, and occultations of the fixed ſtars and planets by the Moon. It contains alſo all ſuch obſervations and remarks as relate to the management and adjuſtment of the clock and tranſit-inſtrument.

Then follow the obſerved meridional zenith diſtances of the Sun, Moon, fixed ſtars, and planets, at the mural quadrant, from the beginning of May 1765 to the end of the year 1769, together with the heights of the barometer and thermometer, both within and without doors, for the purpoſe of correcting the mean refractions.

We have next obſervations of the meridional zenith diſtances of a great variety of fixed ſtars, which paſs the meridian near the zenith of Greenwich, taken with the zenith ſector, the face of the inſtrument being turned alternately eaſt and weſt, in the latter end of the year 1768, and the beginning of the year 1769, for the purpoſe of determining the errors of the line of collimation of the two mural quadrants.

Obſervations of the very ſplendid comet that made its appearance in the year 1769 follow; after which the obſerved meridional zenith diſtances of the Sun, Moon, fixed ſtars, and planets, are continued until the end of the year 1770, and are ſucceeded by obſervations of the comet of that year.

The zenith diſtances for the years 1771, 1772, and 1773, follow in order, and are ſucceeded by obſervations of the comets of 1771 and 1773; and the obſerved zenith diſtances of the Sun, Moon, &c. for 1774 terminate the obſervations contained in the *firſt volume*.

The obſervations in the ſecond volume are of the ſame kind with thoſe which have been deſcribed in the firſt; and follow in the ſame order, except that the obſervations with the zenith ſector, and the obſervations of the comet of 1779, are not intermixed with the obſerved meridional zenith diſtances of the Sun, Moon, fixed ſtars, and planets, made with the mural quadrant. In that part of the ſecond volume already publiſhed, the obſervations are brought down to the end of the year 1783.

To the firſt volume are annexed, by way of ſupplement, a large collection of very uſeful tables; conſtructed by the Aſtronomer Royal, for facilitating the computations of the apparent places of the fixed ſtars, and reducing obſervations of the planets. They are 56 in number, and are preceded by an introduction equally learned and perſpicuous.

ART. V. *An Inquiry into the Fine Arts.* By Thomas Robertſon, Miniſter of Dalmeny, and Fellow of the Royal Society of Edinburgh. Vol. the Firſt. 4to. 18s. Boards. Cadell.

TO point out the true buſineſs of the fine arts, to indicate the ſeveral objects which they have to attain, and to aſſign to each its proper limits, powers, and purſuits, not only requires a practical knowledge in all the arts of ingenuity and refinement, but a ſpeculative, enlightened, and philoſophic mind.

We have writings on plans ſomewhat ſimilar to the work before us, by Count Algarotti, by Mr. Webbe, and by others of literary eminence; and yet neither artiſts, nor lovers of the fine arts, ſeem inclined to regard their eſſays as claſſical, or ſuch as have exhauſted the ſubject; which was therefore open to whoever had courage to enter the liſts. Indeed, if any one of the arts ſeemed at preſent leſs in want of hiſtorical reſearch, or elementary diſcuſſion, than another, it was MUSIC, upon which ſeven or eight huge volumes have been ſo lately publiſhed. And whether, with the aſſiſtance of theſe, and from the gift of ſuperior penetration, taſte, and knowledge, Mr. Robertſon has been enabled to throw new light on the ſubject, and open new views to artiſts, an examination of his work muſt ſhew.

The title of this book, though not accurate, is alluring; and we look on works concerning the fine arts as the *entremets* of our literary repaſts: with which, after the more ſolid food, we are glad to amuſe ourſelves.

In the *Introductory Diſcourſe*, the Author denies that the arts are imitative.—Muſic, which he does not here mention, has certainly but few natural productions, or effects, to imitate; but painting and poetry have all the works of nature to delineate and deſcribe. Yet, though artiſts ſometimes quit nature for the

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ſports of imagination, by which agreeable monſters are often generated, nature *muſt* be the baſis and grand archetype of their general configurations and colouring.

There is much common-place, and ſuperficial reaſoning, which paſſes off in converſation, where it may happen that ſome of the hearers are ſtill leſs enlightened than the ſpeaker; but in books, which are purchaſed at an expence of money, and peruſed at a further expence of time, we expect ſomething in return, that will inſtruct or amuſe, in proportion to the coſt.

The firſt 13 pages of the Introduction are ſpent by the Author in proving nothing; in diſputing with himſelf, as any one of his readers might have done, as much perhaps to his profit and recreation, whether the fine arts are imitative or not: a queſtion which he has wholly left where he found it.

P. 26. He wants a theory which can be inſtructive without *ſtudying much*; but of what uſe are the principles of a written language without books? The elements of architecture, without ſeeing or conſtructing buildings to illuſtrate them? Of botany, without plants? Or of poetry, without verſe?

This Preface, or introductory diſcourſe, is indigeſted, unconnected, and throws no light on the ſubject or manner in which the Author intends to treat it.

Many of his aſſertions are looſe, thrown out at random, and erroneous; particularly when he boldly pronounces that 'the fine arts, poetry excepted, have never flouriſhed in our iſland ſo much as they have done upon the continent. Not having fine artiſts, we are in danger of not knowing what are the fine arts; for in architecture, painting, ſculpture, and chiefly muſic, we not only do not execute ourſelves, but ſcarcely know what is executed by others. How can we, in this caſe, ſpeak of the fine arts? How can we judge of the taſte of poliſhed nations, ancient and modern; or even reaſon upon human nature in general? Can we underſtand, for example, the diſpute about ancient and modern muſic? There is even a riſk of being ridiculous, when we talk upon the ſubject.'

We can neither ſubſcribe to theſe aſſertions, nor let them paſs uncenſured. This is not a place for long diſcuſſions on the comparative view of the preſent ſtate of the fine arts in the ſeveral countries of Europe; but we think that architecture, painting, and ſculpture, ſo far from flouriſhing *leſs* in England than in other countries, are now cultivated *more ſucceſsfully* here than elſewhere. Every candid judge of theſe arts, who has lately made the tour of Europe, readily allows that our architecture is in a ſtyle more elegant, ſimple, and Grecian, than in any other part of Europe; that a ſchool of painting has been formed here within theſe twenty years, if not equal to the beſt times of Italy, at leaſt ſuperior to any, either there or elſewhere, which

ſubſiſts at preſent; nor has ſculpture been neglected during this period, as many monuments of exquiſite workmanſhip, of various kinds, will long continue to teſtify.

With reſpect to practical muſic, it is at preſent in no higher ſtate of cultivation in any part of the world than in England. The numerous and well-diſciplined bands, and number of exquiſite ſolo players of London being ſuch, as no other capital in the univerſe can equal: and the *Commemoration of Handel*, the *Operas*, *Oratorios*, and innumerable public and private concerts, as well as the many admirable performers, particularly on keyed-inſtruments among the ladies of our country, muſt convince perſons who viſit public places, or are much admitted into the beſt company, that we are neither deficient in executing muſic ourſelves, nor incompetent judges of what is executed by others.

It will perhaps be ſaid, that both the muſic and performers are in general foreigners: granted; but there is no country in Europe, which does not entertain foreign muſicians: Italy itſelf has always liſtened to Spaniards, Flemings, and Germans, as well as natives; France has now Piccini, Sacchini and Gluck in its ſervice; and Germany has at all times profited from the taſte and talents of Italy.

Why we ſhould be leſs able to 'underſtand the diſpute about ancient and modern muſic' than our neighbours, does not appear; as we are in poſſeſſion of the ſame books and materials, on which to build ſyſtems and form conjectures: and few and dark as theſe books and materials may be, we have perhaps thrown away as much time in their diſcuſſion, as hath been beſtowed on them by any other learned nation in Europe.

CHAP. I. *Theory of Modern Muſic.*

Some of the definitions given in this chapter are from good writers on the theory of muſic. There appears, however, the confuſion incident to an inexpert compiler, and the obſcurity of a writer who does not clearly underſtand himſelf. For example *, ſpeaking of the different degrees of force with which ſound may be produced or delivered, how looſe and unſcientific is it to talk of *low*, as oppoſed to *loud*? *Loud* and *ſoft*, *ſtrong* and *feeble*, *high* and *low*, *acute* and *grave*, convey a true idea of oppoſition; but *loud* and *low*, imply only *ſtrong* and *grave*. But all he means to ſay ſeems uſeleſs, when the expreſſive and comprehenſive terms are attended to, that are univerſally adopted from Italy, or tranſlated by the reſt of Europe: and with reſpect to light and ſhade, from the different degrees of force given to ſound by minute augmentation and diminution, the art has received more improvement and embelliſhment within theſe few years, than in any other particular.

* P. 39.

All that the Author ſays concerning the *poliſh* of ſounds, is implied, and perfectly underſtood, by a *good*, a *ſweet*, a *ſmooth* mellifluous *quality of tone*. Who ever heard Giardini's violin, Fiſcher's hautbois, Mrs. Sheridan's or Mrs. Bates's voice, without applying to them one or all of theſe epithets?

P. 47. All the terms uſed by the Romans in ſpeaking of the *declaiming voice* are now out-numbered, in Italy, by thoſe applied to the *ſinging voice*.

48. Undoes all the little that had been done in ſeveral previous pages, as to the meaſure of vocal or inſtrumental force.

The *tune*, or *tone*, of a voice or inſtrument depends chiefly on nature and the inſtrument-maker—but *time*, on inſtruction and ſtudy. The Author muſt greatly confuſe and diſtreſs a young muſical reader in ſaying, 'that *tune* is nothing elſe but *time*.' But tune is not *time* in the uſual eſtabliſhed ſenſe of time in muſic. Who thinks of *undulations* when time is talked of! His diſtinctions in this place, therefore, only tend to render a plain matter obſcure.

The diviſion of meaſure (55.) into dual and triple proportions, or ſlowneſs and quickneſs, is wholly unintelligible; and when the Author ſays, that time *naturally* falls into two diviſions, he appears to be totally wide of truth and experience. Indeed, we remember not to have ſeen any explication of muſical meaſures and proportions ſo intricate, and unlikely to be underſtood, as this.

His long ſection on *tune*, as he calls it, or rather *tone*, and muſical intervals, with their ratios and proportions, puzzled by his own remarks, is a ſubject that has been ſo often better treated, that we fear it will meet with few readers, and afford thoſe readers but little profit. Let a *philoſopher* teach the theory of ſound, and a *muſician* the practice. A ſmatterer, a compiler, in ſhort a *dilettante*, has no knowledge in either to ſpare. He is himſelf feeling his way in darkneſs and obſcurity; and fancies he is going ſtrait forward, when, if his eyes were opened by true ſcience, he would find himſelf making deviations from the line of truth, ſimilar to thoſe in the illuſtration he has given, p. 75, of the difference between a muſical and a ſpeaking voice.

This work might have been uſeful to the Author, as a muſical common-place or memorandum-book to turn to, when his ſcience or his memory failed him; but it is neither ſufficiently original, ingenious, profound, or clear, to be of great uſe to the Public. Every ſubject of which he treats having, of late years, been more ably and accurately diſcuſſed.

110. After beſtowing ſo many pages on definitions and rules of compoſition, the Author, in pure predilection for the wild and national muſic of Scotland, tells us, that 'nothing ſometimes miſleads ſo much as the very term *rule*. In the Scottiſh

muſic, *ſome of the fineſt melodies in Europe* begin in one key, and end in another.' But whoever undertakes to write a grammar of the Engliſh tongue, means to recommend pure Engliſh, ſuch as is ſpoken by well educated people at court and in the capital, and written by the learned; not the *patois* and jargon of Devonſhire, Yorkſhire, or Scotland †. The ploughman's language, or the ploughman's whiſtle, wants no treatiſes or maſters: our Author ſet off with muſic as one of the *fine arts*; and now it is debaſed by artiſts, and beſt in a native and unprincipled garb.

His illuſtration of the muſical term *modulation* (111.) may contain ſome internal light; but it is like that of a dark-lantern, the luminous ſide of which is either cloſed, or turned towards himſelf.

His rules of compoſition are the common rules that have been in all books of muſical rudiments ever ſince the invention of counterpoint; nor have his remarks and explanations rendered the matter ſhorter, or clearer. On the contrary, we fear the rules he lays down will only be underſtood by thoſe who already know them, and are in need of no ſuch inſtructions. Old John Playford's, or Maſter Chriſt. Simpſon's *Introduction* convey more knowledge in fewer words.

(116.) The Author's rules for the approximation and uſe of the harmonics in compoſition are not very clear; and when he ſays, that the chord F, A, c, d, or D, F, A, B, is figured with a ſixth, and called *Chord of the ſixth greater*, he ſhould have added, in *French* muſic; for we have no ſuch diſtinction in England; and each of theſe chords, when figured, requires a $\frac{6}{5}$.

Chap. II. *Theory of Ancient Muſic.*

The ſtyle of this Author in treating of modern muſic, concerning which he may be ſuppoſed to have the cleareſt ideas, is frequently confuſed and inaccurate; but, in treating of ancient muſic, which ſo few underſtand, however grammatical and well arranged the words may be, is wholly unintelligible. Let our Reader try what he can make of the following period concerning the *genera* of ancient muſic:

P. 144. 'On merely glancing at the *genera*, we ſee they are far from being only nominal diſtinctions. They exhibit differences that are ſerious: objects that are extremely unlike. In the *diatonum*, the intervals approach neareſt to equality: there is only the difference of the tone and ſemitone, or half-tone. In the *chroma*, the breach widens; there is the leap from the half-tone, to the trihemitone, or three half-tones. In the *enharmonium*, there is a very diſruption: the ſmall intervals becoming ſmaller, and the large interval larger; for we have the *dieſis*, or quarter-tone, and the *ditone*, or two whole tones: that is, eight quarter-tones. The *diatonum*, from moderate intervals and leſs variety, ſeems formed for regularity and order;

† See p. 236.

for ſerene ſubjects and general uſe: a muſic in which all can partake. Hence appears it to have been called φυσικωτερον, *more agreeable to the nature of all men*; alſo, *manly* and *auſtere*; meaning, that it was more of a tranquil and undiſturbed ſpirit. The other two are formed for emotion; and that in more ways than one: either by the more frequent uſe of their ſmaller intervals, or of their larger; deriving hence a double character. Hence ſeems the *chroma* to have been called by Ariſtides Quintilianus, ἡδιστον και γοερον, *very ſweet*, and alſo *mournful*: drawing its latter character, perhaps, from the leſſer third, and its former from the ſmall and gentle ſteps by ſemitone: in the words of Vitruvius, from its *ſubtili ſolertia ac crebritate*. But the capacity of the *enharmonium* was more diverſe: for, on the one hand, it was ſaid to be ηπιον, *mild* and *placid*; on the other, ηγεμονικον, *rouſing* and *animating*. Hence the enharmonium, καλλιστον των γενων, *the moſt beautiful of the genera*, according to Plutarch, and getting its name from its excellence, had, of all others, the greateſt powers; for, by uſing chiefly its ſmall intervals, it gave the expreſſion of grace and delicacy, calming and compoſing the mind; by uſing chiefly its large interval, it roſe to that σεμνοτης, *majeſty*, *gravity*, for which it was ſo highly diſtinguiſhed; and laſtly, from an intermixture of the two kinds, ſo unlike to one another, ſeem to have ariſen thoſe effects, of which the ancients ſpeak with wonder: exciting enthuſiaſm, fury, and diſorder. With a view to this laſt caſe, probably, it was held to be ακριβεστερον, *more exquiſite*; and requiring great exertion, ſays Ariſtoxenus, to accuſtom the ſenſes to it. It called upon the hearer to quicken, to agitate himſelf, to become enraptured. From not attending to theſe circumſtances, giving the enharmonium oppoſite qualities, tranſlators and critics have thought, ſome, that the ancient text was ſpurious; others, that it ſhould be rejected as contradictory: while, in the mean time, they do not diſguiſe, that it is confirmed by other paſſages, and by the uniform teſtimony of all ancient writers.'

Even what this writer has taken from others, by changing the order of the words, either to diſguiſe the plagiariſm, or with intention to better the expreſſion, becomes unintelligible in his hands. (163.) 'The ſeven ſpecies of diapaſon, notwithſtanding (of) the tunings remained always inviolate. Yet whatever were the methods uſed in practice, we ſhall never underſtand what the ancients have written upon the theory, without having the methods we have explained, of changing the mode lying in our eye.'

The diagram given (161.) of the ſeven perfect modes is only the lower ſpecies of octaves in the key of A or C natural, which, with all the uſual aſſiſtance of Meibomius and Burette, and the *Memoirs* of the *Academie des Inſcrip.*; with the paper of Sir Fr. H. Eyles Styles, on the Greek Modes, in the Phil. Tranſactions, and the more recent labours of Sir John Hawkins and Dr. Burney upon the ancient Greek muſic, we fear will not much enlighten his readers by the diſcoveries he has made in that abſtruſe ſubject.

185. In adapting, without acknowledgment, the very words of Dr. Burney * concerning the *unrelative* modulation of old church muſic, and its ſolemn, wild, and melancholy effect, the Author tells us, that 'it is but of late, that *Pergoleſi* has practiſed the ſame tranſitions, and with admirable effect.' Now, we know not of any ſuch modulation as he is deſcribing in the works of the graceful and elegant Pergoleſi. *Paleſtrina*, ſays Dr. Burney †, "begins his *Stabat mater*, which is ſtill uſed in the Pope's Chapel, by *three ſucceſſive common chords, with ſharp* 3ds, to this baſs, A, G, F, deſcending diatonically." Perhaps Mr. Robertſon, having never heard of any *Stabat mater*, but that of Pergoleſi, imagined the aſſigning one to Paleſtrina, a miſtake.

189 to 193. He denies the knowledge, or, at leaſt, the uſe, of harmony, or muſic in parts, to the ancients, in the very words of Dr. Burney's confutations of the Abbé Fraguier. Burette, and the Abbé Du Bos, are all his. Of Plato's famous paſſage, the ſame, only mixing the original Greek with the Engliſh. Merſennus and Claude le Jeune—the ſame.

196. His whole chapter of Rhythm is drawn from the ſame ſource—except his long *theſis* and *ſhort arſis*—which Dr. B. has more decorouſly expreſſed by ⁻ ˘. See p. 205, beating time.

208. He refines on the enthuſiaſm of Ariſt. Quintilianus, till it becomes bombaſt. And ſays, that 'without enthuſiaſm, there can be no fine art.' Granted—but neither A. Quintilianus, nor Mr. R. are compoſing muſic: they are writing didactic treatiſes on a fine art, which, perhaps, would be better accompliſhed, *without enthuſiaſm.*

P. 209. His whole ſection *on the Muſica Metrica*, differing more from what has lately been publiſhed upon ancient muſic, than any other part of this Author's enquiries, we at firſt intended to give it as a ſpecimen of his ſtyle, and manner of communicating information on this dark ſubject; but, on a peruſal, we find it is too long for our inſertion:—it is however the beginning of this ſection only, which ſeems the Author's own property. P. 216 belongs to Rouſſeau——the reſt to others. Indeed, he differs from other writers chiefly in *words* and *manner*. Being unable to give new information, he diſguiſes the old in a language very ill adapted to convey clear ideas.

220. What the Author ſays here in defence of the frequent change of meaſures in the old French Opera muſic, is totally overſet by the practice of that nation in their preſent Operas. Gluck, Piccini, and Sacchini, have all diſtinguiſhed *air* from *recitative*, by conſtantly confining one movement to one meaſure.

* Hiſt. of Muſ. Vol. I. p. 65. † *Ib.* Note (g).

'All octave-notes, *ſay muſicians*, are preciſely the ſame.' We believe no muſician ever ſaid ſo; at leaſt in print. It is only true, that the harmony of any one ſound is likewiſe harmony to all its octaves. Uniſon is *exactly* the ſame; octave only *ſimilar*; indeed ſo ſimilar, that a man and woman, or man and boy, may *magadize*, as the Greeks called it, in ſinging, and the ignorant fancy they perform in uniſon.

225. Who ever, in treating the ſubject, except perhaps Dr. Pepuſch, did not *endeavour*, at leaſt, to write as clearly as poſſible? Muſical authors are here, we think, ſomewhat unfairly charged with dogmatizing, and a fondneſs for myſtery, and keeping their knowledge as ſecret as poſſible.

"The ſubject itſelf is dark," ſays Tartini, "all the doubt, difficulty, and obſcurity a reader meets with, therefore, ſhould not be wholly aſcribed to the author." We have read many books on the ſubject, written with different abilities, but do not recollect any one in which the author, ſo far from keeping his trade a ſecret, did not not only tell *all* he knew, but even *more*. For it does not ſeem as if any one of them thought it to be his buſineſs to confeſs ignorance of any thing. "Aſk a compoſer, why he paſſes ſo often into a new octave: he cannot tell; perhaps, becauſe *theory* forbids him." This is both feeble and unjuſt. When it is ſaid that all conſonance and diſſonance are contained within the octave, in *practice* it is true, though the *ratios* ſpeak a different language in *theory*. But as D'Alembert ſays, we are obliged, in practice, to approximate, by means of the octave, ſounds that are too remote for our hands to graſp.

228. What the Author means by *time* and *tune* being the ſame thing, is mathematically ſpeaking. *Vibrations*, which aſcertain degrees of gravity, are *numbered*—ſo are the pulſations of time—but it is an equivocal and unclear way of ſpeaking.

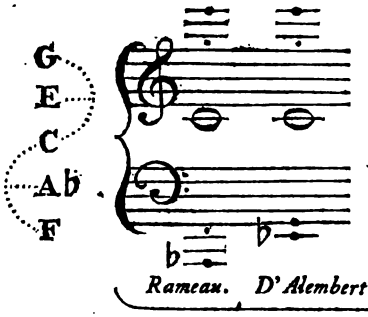
When this Author ventures to go without leading-ſtrings, which is very ſeldom, he totters about and ſtumbles upon odd notions. 'Let us lay hold of an interval,' ſays he, p. 228. What he calls the rhythmus of the octave, is a miſapplication, and an abuſe of words, which in ſcience cannot be too carefully avoided. Rhythmus for ratios and coincidences of vibrations, is what few will expect, and ſtill fewer underſtand.

235. 'In the charming old muſic of Scotland, a fourth is unknown.' Of this we have doubts, which, for want of genuine copies of ancient Scots tunes before us, we are now unable to ſolve.

236. Is a looſe unprincipled page of badinage and jocularity, at which ſcience cannot laugh, and ignorance will triumph.

238. Rameau's origin of the minor mode is inaccurately ſtated. The indication of the minor mode, Rameau calls the ſilent tremulous motion of the major 3d and 5th, below the generator

nerator C. In the firſt edition of D'Alembert's Eſſay, it was derived from the trembling of F, A flat; in the 2d from G, E flat.



But how unſcientific and confuſed is this explanation—'he obtained the major mode in both hands!'

240. Tartini's 3d ſound, and the ſyſtem founded upon it, are deſcribed in ſuch a way, as will only be intelligible to thoſe who have already made themſelves acquainted with it in the original treatiſe of Tartini, or in his commentators, M. Serre of Geneva, or Mr. Stillingfleet. Mr. Robertſon gives the wrong 3d ſound: $\frac{1}{2}$ inſtead of 1, following Tartini's firſt account, which has been ſhewn to be wrong: of this he ſeems to be ignorant.

245. Rameau gives the radiations of a ſingle ſound; Tartini draws them to a focus. Mr. Robertſon expatiates and declaims on all occaſions, which, when well done, amuſes, but ſeldom inſtructs. Whatever is to faſten on the mind, and become a part of its eſſence, muſt be cloſe, compreſſed, and demonſtrative reaſoning. The French more frequently render dark and abſtruſe ſubjects *pleaſant* than profitable, by *badinage*. We could wiſh this Author, if he goes on with his enquiry into other arts, to attend to ſtyle; to be more logical and exact in the uſe of words; and not content himſelf with compiling from the ſcience and opinions of others, but try to give us, when his knowledge and ideas are better digeſted, ſomething from his own ſource, which ſhall convince us that he is poſſeſſed of a ſufficient degree of information concerning the ſeveral refined and ſubtil queſtions he has to diſcuſs, and of thoſe powers of mind that are ſufficient to inſtruct and guide curious enquirers into the arcana of theſe arts.

[*To be concluded in our next.*]

Art. VI. *Fabulous Hiſtories*, deſigned for the Inſtruction of Children, reſpecting their Treatment of Animals. By Mrs. Trimmer. 12mo. 2s. 6d. Longman, &c. 1786.

WE are glad to ſee this excellent preceptreſs extending her plans, for the benefit of the riſing generation, to every branch of moral inſtruction proper for young minds; and particularly,

ticularly, we now rejoice to find her inculcating benevolence to the brute creation; a point too often overlooked by thoſe who are intruſted with the important buſineſs of education. "Poor dumb fowls," ſaid an honeſt Shropſhire farmer, "they conno' ſpeak for 'emſelves, and no body ſpeaks for 'em.—I wiſh th' Porſon wou'd preach againſt cock-fighting:—tho', mayhap, that would make the 'Squire angry, and do no good, in the eend."—The humane farmer, however, ſtarted a good idea; and we heartily wiſh that the clergy, of all denominations, would purſue it—as did the reverend and worthy Mr. Granger *, ſome years ago, when he preached, and publiſhed, a ſermon againſt cruelty to the brute creation: See Review, Vol. XLVII. p. 491.

'It certainly,' as Mrs. Trimmer obſerves in her Prefatory Advertiſement, 'comes within the compaſs of *Chriſtian benevolence*, to ſhew compaſſion to the animal creation; and a good mind naturally inclines to do ſo. But as, through an erroneous education, or bad example, many children contract habits of *tormenting* inferior creatures, before they are conſcious of giving them pain,—or fall into the contrary fault of *immoderate tenderneſs* to them; it is hoped, that an attempt to point out the line of conduct which ought to regulate the actions of *human beings*, toward thoſe over whom the SUPREME GOVERNOR hath given them dominion, will not be thought a uſeleſs undertaking: and that the mode of conveying inſtruction on this ſubject, which the Author of the following ſheets has adopted, will engage the attention of young minds, and prove inſtrumental to the happineſs of many an innocent animal.'

With reſpect to the mode of inſtruction which the fair Moraliſt has adopted, on this occaſion, as we cannot explain it to our Readers in better terms than her own, we ſhall extract, from the *Introduction*, the account which ſhe has, herſelf, given of her plan:

'Many young readers, doubtleſs, remember to have met with a book, which gives an account of a little boy, named *Henry*, and his ſiſter *Charlotte* †, who were indulged, by their mamma, with walking in the fields and gardens, where ſhe taught them to take particular notice of every object that preſented itſelf to their view. The conſequence of this was ‡, that they contracted a great fondneſs for animals; and uſed often to

* Author of the Biographical Hiſtory of England: See Review, Vol LIV. p. 242.

† This, if our recollection does not miſlead us, refers to Mrs. Trimmer's *Introduction to the Knowledge of Nature*: See Review, Vol. LXIV. p. 68.

‡ We ſuppoſe that this fact was realized in the Writer's own little family; for we are told that ſhe hath her "quiver full;" and that her books contain her actual practice in her *domeſtic ſchool*.

expreſs

expreſs a wiſh, that their birds, cats, dogs, &c. could *talk*, that they might hold converſations with them. Their mamma, therefore, to amuſe them, compoſed the following Fabulous Hiſtories; in which the ſentiments and affections of a good father and mother, and a family of children, are *ſuppoſed* to be poſſeſſed by a *neſt* of *Redbreaſts*; and others of the feathered race are, by the force of imagination, endued with the ſame faculties: but' [to obviate, we ſuppoſe, a common objection to *fable books*], 'before Henry and Charlotte began to read theſe hiſtories, they were taught to conſider them, not as containing the real converſations of birds (for *that* it is impoſſible we ſhould ever underſtand), but as a ſeries of FABLES, intended to convey moral inſtruction, applicable to themſelves, at the ſame time that they excite compaſſion and tenderneſs for thoſe intereſting and delightful creatures, on which ſuch wanton cruelties are frequently inflicted, and recommend *univerſal benevolence.*'—Such is the Writer's account of the origin of the preſent work;—the title of which [*Fabulous* Hiſtories] is properly contraſted with that of her more important publication—of SACRED HISTORY, in ſix volumes *.

We think the memoirs and adventures of the *Redbreaſt family* extremely well adapted to entertain and improve the little pupils for whom the work is chiefly calculated; and that the moral concluſions are not beneath the attention of readers of every age:—and ſincerely do we wiſh that they could be communicated to readers of every age, and every rank in ſociety. As to the affluent, they can afford to buy the book; but if a *cheap edition*, or an *abſtract*, were made, for the uſe of the common people, the benefit of this publication might then be extended to thouſands, perhaps millions, who otherwiſe may never hear that ſo uſeful a production exiſts. But, indeed, this is too much the caſe with moſt other good books.

We ſhall diſmiſs this little article, with the following very commendable expoſition of the Author's benevolent principles with reſpect to this work, extracted from the concluſion:

'I conſider,' ſays the amiable Writer, 'that the ſame almighty and good GOD who created mankind, made all other living creatures likewiſe; and appointed them their different ranks in the creation, that they might form together a community, receiving and conferring reciprocal benefits.

'There is no doubt that the Almighty deſigned all beings for happineſs, proportionable to the faculties he endued them with; therefore, whoever wantonly deſtroys that happineſs, acts contrary to the will of his Maker.

* An account of this work has been given in ſeveral of our Reviews, at the reſpective periods of their publication, in ſucceſſive volumes.

'The

'The world we live in ſeems to have been principally deſigned for the uſe and comfort of mankind, who, by the divine appointment, have dominion over the inferior creatures; in the exerciſe of which, it is certainly their duty to imitate the *ſupreme Lord of the Univerſe*, by being merciful to the utmoſt of their power.'

ART. VII *Eight Sermons on the Prophecies reſpecting the Deſtruction of Jeruſalem*; preached before the Univerſity of Oxford in the Year 1785, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Saliſbury. By Ralph Churton, M. A. Fellow of Braſen-noſe College. 8vo. 4s. ſewed. White. 1785.

AS the Chriſtian religion was deſigned for general benefit, its proofs are adapted to the general approbation of mankind; they are of a nature that all can ſee, and all can judge of.

Not but that abſtract ſpeculation may be rendered ſubſervient to its intereſts, when under the direction of a mind like Butler's. The profoundeſt reaſoners, and the moſt acute metaphyſicians, have frequently defended it on grounds which infidelity hath been vain enough to arrogate as its own right; and the weapons of which it hath attempted to avail itſelf have been fairly turned againſt its own boſom.

All ſpeculations, however, that are not ſupported by facts, muſt actually fall to the ground. They may amuſe, for a moment, a curious fancy, but they can afford no ſolid ſatisfaction to a ſober and diſcreet enquirer.

The Chriſtian religion is founded on the permanent baſis of authentic and well-atteſted facts; and unites the pureſt ſpeculations of reaſon with the cleareſt teſtimony of ſenſe and experience. Thus its evidence is equally ample and obvious, and is adapted to afford ſatisfaction to perſons of every capacity, and of the moſt various habits of reflection.

Amidſt thoſe evidences that are of the more obvious kind, ſuch as lodge their appeal with hiſtory that cannot be diſputed, which reſt on facts that are ſo well atteſted and confirmed by obſervation and experience, as to leave little room for cavil or debate, we may conſider thoſe which report the fate of the Jewiſh church and nation as the moſt clear and illuſtrious.

The ſubject hath been frequently diſcuſſed; and though we cannot ſay that it is placed in a new or ſingularly ſtriking light by Mr. Churton, yet we have the ſatisfaction of aſſuring the public, that it appears in a light exceedingly well calculated to intereſt and inſtruct common readers; for the ingenious and learned Author hath arranged the leading facts with much accuracy, and accompanied them with obſervations and reflections that do equal credit to his piety and his underſtanding.

In

. In paying this general tribute of reſpect to the preſent work, we would not be underſtood as expreſſing an unlimited approbation of every tenet which the Author eſpouſes. We have our objections to many paſſages, wherein we diſcover too fond an attachment to certain principles, which will neither bear the ſcrutiny of reaſon, nor ſtand the teſt of the word of God, unſophiſticated by the dreams of ſuperſtition, and the deciſions of authority.

But we are not diſpoſed to cavil where we have received ſo much ſatisfaction. While we enjoy our own opinions on ſome points of doubtful diſputation, we are content to leave our Author in the quiet poſſeſſion of what he piouſly deems the faith of the goſpel, and the faith of the church of England.

The firſt ſermon, on Matt. vi. 10. conſiſts of an introductory view of the advent of the Meſſiah, and the coming of his kingdom.

'The kingdom of God is an expreſſion which has different acceptations in holy ſcripture. It denotes his eternal and his ſpiritual dominion; that ſovereign power, which the Creator of all things exerciſeth over the works of his hands, and that ſtate of grace and ſalvation, which was eſtabliſhed in the world by Jeſus Chriſt. The former, it is evident, is neither ſubject to diminution, nor admits of increaſe; it has no other bounds but thoſe of the univerſe. The latter, wide as it has ſpread itſelf from a ſmall beginning, ſometimes oppreſſed, and ſometimes proſperous, may ſtill enlarge its borders, as God ſhall bleſs what his right hand hath planted, and his providence preſerved, till that come to paſs, which the prophets have foretold, till "the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea."

'If this diſtinction be applied to the text, though it is plain that the kingdom, in the notion firſt mentioned, as unchangeable and abſolute, cannot be that which is there intended; yet it may juſtly be regarded, and the doxology implies that it ought to be regarded, as the ground of the petition. Becauſe GOD is "King for ever and ever," the ſupreme governor of heaven and earth, we therefore pray, that he may be acknowledged as ſuch; that the goſpel of truth may be publiſhed and received throughout the world, and that thoſe who enjoy its ſacred light may walk worthy of it, as faithful ſubjects and obedient children of an Almighty Lord and Heavenly Father, as redeemed from ſin by the precious blood of the Son of GOD.'

The concluding remark is ſtriking and elegant.

'It was the obſervation of a young man in Tully, with regard to the great queſtion of the ſoul's immortality, that whilſt he read the treatiſe of Plato on the ſubject, he was convinced by his reaſoning; but when he laid down the book, and revolved the matter with himſelf, his aſſent vaniſhed. So numerous, it may be preſumed, or ſo perplexing were the difficulties, which the ſtate of things then preſented to his mind, that they effaced the impreſſions made by philoſophy.

'The

'The caſe, in the preſent inſtance, is far otherwiſe. Read the arguments of thoſe, who have defended Chriſtianity; the demonſtration is clear, your conviction full. Step forth from your cloſet, and caſt your eyes abroad, your belief is confirmed. View the works of creation, they cry out, There is a GOD; ſurvey the moral world, and the revolutions of kingdoms, they reſound, There is a Providence. Look upon the people that once were the Lord's; ſee them continue, as it was foretold of them, though diſperſed, yet not loſt, though perſecuted, yet not deſtroyed; what do they but proclaim, by their infidelity now, as they ſhall one day, we truſt, in their converſion acknowledge, "Great and marvellous are thy works, Lord GOD Almighty; juſt and true are thy ways, thou King of ſaints!"

The ſecond ſermon, on the previous propagation of the goſpel (Matt. xxiv. 14.), conſiders more particularly the original planting of Chriſtianity in the world, and traces the progreſs of it both among the Jews and Gentiles. The preacher conſiders this circumſtance as a very ſtrong argument from fact, in proof of the divine original of the goſpel. It carried in its propagation the evidence of a ſuperintending power, that controuled the common courſe of human events. 'If the goſpel did indeed, without the help of miracles, without any ſupernatural aid from above, gain ſuch footing in the world, this itſelf truly was, as St. Chryſoſtom hath remarked, the greateſt of miracles.'

'The very idea,' ſays our Author, with equal energy and judgment, 'the very idea, and deſign, of the firſt preachers of Chriſtianity, can ſcarcely be accounted for, to the ſatisfaction of an impartial judge, on any other ſuppoſition, but that the facts which they aſſerted were true, and that they were commiſſioned from heaven to teach them. Twelve illiterate men, of mean birth, lately deſtitute of courage, undertake, with a full view of dangers and of death before their eyes, to make all nations believe, that a perſon given up by the Jewiſh rulers to the power of the Romans, and by them condemned to an ignominious death, was riſen from the dead; that he died, not for his own ſins, but to make atonement for the ſins of the whole world; that he was the Son of GOD, and ordained to be the judge of all mankind. There are ſome parts of this plan, in appearance, ſo mean, and ſome ſo tranſcendently ſublime; there is ſomething, in the whole, ſo much out of the road, and beyond the reach of human invention, that it is in the higheſt degree improbable it ſhould have been deviſed by men; as, on the other hand, it is certainly impoſſible that it could ever have been impoſed upon the world, if it were not the contrivance of divine wiſdom, ſupported by divine power.

'What then is the iſſue? They proclaim the death and reſurrection of Jeſus, in a place where thouſands could have contradicted them, had the facts not been true; yet thouſands are convinced. They go abroad, and publiſh the doctrine of the croſs in the moſt populous and moſt learned cities of the world; in Antioch, in Tarſus, in Athens, in Corinth, and in Rome. Unlearned and ignorant men, the moſt tenacious of ancient cuſtoms, and leaſt capable of being taught ſublime truths, believe in the one true and only GOD, and Jeſus Chriſt whom He had ſent. The profligate forſake vice,

vice, and ſcorners embrace wiſdom; nor are there wanting, among the ſons of erudition and the men of opulence, thoſe who join a perſecuted ſect, at the manifeſt hazard of wealth, of fame, and of life.'

The third ſermon treats of the appearance of falſe Chriſts (from Matt. xxiv. 4, 5.); to which are added ſome remarks on the evidence of prophecy and miracles.

The Author is of opinion, that when the foundation reſpecting real miracles is laid, we may, without endangering the cauſe of revealed truth, allow, that ſome works above the ordinary reach of men have at times been performed by thoſe who came not with authority from heaven.

He takes care to guard and qualify this poſition; but whether it can be admitted, without expoſing the great bulwark of the Chriſtian faith, is a point on which it doth not become us to decide; and we leave it among thoſe delicate ſubjects that it is dangerous to touch, leſt we ſhould inadvertently injure ſomething or other that ought to be ſacred and inviolate.

It is our ſincere veneration for the goſpel, and not our ſuſpicion of its truth, that teaches us this caution. The rudeneſs that preſſes too cloſely on the ark hath been called *freedom of enquiry.* God forbid that we ſhould repreſs the ſpirit of free enquiry; but we wiſh that none may miſtake raſhneſs for liberty, nor fooliſhly imagine that the further they are off from the letter of ſcripture, the nearer they approach its ſenſe. It is an odd ſyſtem that is made up of the ſhreds and parings of the Bible; and that man certainly needs the gift of inſpiration, who takes upon him to chooſe and reject particular paſſages, chapters, or books, at pleaſure, leſt he ſhould chance (and the chance is againſt him), to make a wrong choice and a wrong refuſal.

The fourth ſermon, on Matt. xxiv. 8. treats of the ſigns of wrath, and the commencement of troubles.

The Author pays more credit to ſome ſtories in Joſephus than they appear to merit. Hiſtory, however, clearly proves, that our Saviour's predictions of "famines, peſtilences, and earthquakes,"—"fearful ſights and great ſigns in the heavens," were literally and circumſtantially fulfilled. The teſtimony of Joſephus, reſpecting the prodigies which preceded the ſiege of Jeruſalem, is confirmed by Tacitus (Hiſt. l. v. c. 13.)

The providential deliverance of the Chriſtians at this memorable and awful period, is the ſubject of the fifth ſermon, on Luke xxi. 20, 21.

This is followed by ſermon the ſixth, on the miſeries of the ſiege, and the final deſolation of the city and the temple.

The future converſion of the Jews is the ſubject of the enſuing diſcourſe, on Rom. xi. 25, 26.

The introduction is very ſtriking and beautiful:

'The

'The hiſtory of the Jews is, in every part, ſingular and aſtoniſhing. From their firſt deſignation as a peculiar people, to the preſent hour, they ſtand forth a conſpicuous proof of God's ſpecial providence and conſtant direction of the affairs of men; a glorious example of the bleſſed fruits of faith and obedience to the will of Heaven, and a ſtupendous inſtance of the dreadful conſequences, even in this life, of ſtubbornneſs and ſin.

'Their unparalleled ſufferings in one age we have ſurveyed at large. We have ſeen their calamities commencing at the time and in the manner which our bleſſed Lord had foretold, and daily multiplying, till the ſword of the Romans finiſhed what their own diſſentions began, and their heinous offences merited; till their land was laid waſte, their beauty conſumed, and the city of their ſolemnities burnt to the ground.

'But although the exact completion of our Lord's prediction, in all the particulars of this amazing ſeries of events, is abundantly ſufficient to demonſtrate the inſpiration of thoſe holy goſpels which contain this important prophecy, and to eſtabliſh, in conſequence, the truth of that religion which is therein taught; yet we cannot here conclude our meditations. Beholding, amidſt the revolutions of empire and viciſſitudes of fortune, this extraordinary people ſtill ſubſiſting, at the diſtance of more than ſeventeen centuries from the final deſolation of their country, we cannot look upon them with indifference. Spread as it were on the ſurface of the ocean, but not blended with its waves, ſcattered through the maſs of mankind, but ſtill preſerved diſtinct, like the bodies which, in the heart of the earth, remain as tokens of an univerſal deluge, they ſhew that they once belonged to one common ſtate; they ſhew that thoſe ſcriptures muſt be divine, which foretel their diſperſion and preſervation; events that none but the All-wiſe could foreſee, and none but the Almighty could bring to paſs. We cannot therefore but inquire, whether thoſe ſame ſcriptures, to the truth of which they are living though involuntary vouchers, have declared the future will of Heaven concerning them; what calamities are yet behind, or what bleſſings ſtill in ſtore for them.'

The laſt diſcourſe is a recapitulation of the principal topics diſcuſſed in the preceding lectures, and a general view of the chief arguments which it was the Author's deſign to illuſtrate and confirm.

Though theſe Diſcourſes are not remarkable for any peculiar beauty or ſtrength of language, or any new illuſtrations of ſcripture, or profound reſearches into hiſtory, or indeed for any obſervations that diſcover an original turn of thinking or vigorous ſtretch of mind, yet they are entitled to a good reception from Chriſtians of all denominations: and where there is much to entertain and edify the candid and pious mind, it would diſcover a captious and faſtidious temper to enlarge upon, or take offence at particular miſtakes.

ART.

ART. VIII. *The Heireſs.* A Comedy in Five Acts. As performed at the Theatre Royal in Drury Lane. 8vo. 1s. 6d. Debrett. 1786.

WE have now before us, in the avowed Author of this comedy, a General Officer, who declares himſelf a volunteer in the cauſe of the drama, entering cheerfully into the buſtle of the theatrical campaign, and encamping on the ſtage, that he may, without loſs of time or hindrance of buſineſs, while Mars lies repoſing in the arms of Venus, gather freſh laurels beneath the banners of Apollo. Some indeed, a kind of ſpies in the dramatic *corps*, pretend that the General has before been engaged in *actions* of a ſimilar nature, and declare him to be a known and acknowledged *veteran* in the ſervice of the theatre. They tell us too, that he has even claims as *lord of the manor*; and that he, who before celebrated the union of the Earl of Derby to *the Maid of the Oaks*, has now with peculiar propriety addreſſed the ſame nobleman 'in favour of any attempt at *regulated drama*' in his *Dedication*, and concluded his *Preface* with a diſtinguiſhed compliment to Miſs Farren.

On that *Preface*, as a platform, raiſed by the General himſelf, we ſhall build our animadverſions on the comedy of *the Heireſs*; and though we may perhaps ſtorm a redoubt or two, we do not mean to blow up his works.

To prevent the poſſibility of miſapprehenſion, or miſrepreſentation, we ſhall lay the whole of *the Preface*, the two laſt paragraphs excepted, before our Readers:

PREFACE.

'The approbation the following Comedy has received upon the ſtage, and the candour with which every criticiſm, that has come to the Author's knowledge, has been accompanied, might encourage him to truſt it to the cloſet without any other Preface, than an acknowledgment of his gratitude to the Public, for the honours done to him. And if he detains the reader a few moments more, it is not to diſavow what has been hinted at in ſome of the daily prints, as a ſpecies of plagiariſm, but to plead it in behalf of dramatic writing in general, againſt rules, that if carried to the extent they lead to, would fix ſhackles upon genius, and give a very undue limitation to variety.

'*In point of fable for inſtance*—Is it a reproach to borrow?

'Surely the dramatiſt, like the architect, brings his talents equally to the teſt, whether he builds upon another man's ground or his own. And if inſtead of ſmall and detached parts, the writer of the Heireſs had taken the complete plot of his play from a novel; he would have imitated the examples (the only imitation to which he has any pretence) of the beſt dramatic poets of every age.

'*In point of originality of characters*—It is humbly hoped this Comedy is not without it. But preſent inſtances apart, it is ſubmitted to the judicious, whether ſuch an exaction of novelty as would make a reſemblance to any thing ever ſeen upon the ſtage before

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unacceptable, might not materially vitiate the public taſte, carry the major part of writers beyond the ſcope of nature and probability, and deprive the ſpectator of that pleaſing and infinite diverſity of ſhape and colouring, that the leading paſſions, vices, and follies of civilized life admit. Love, avarice, miſanthropy, &c. &c. if drawn a thouſand and a thouſand times with new ſhades, and in different points of view, will do as much credit to invention, and have as juſt an effect in exhibition, as if Moliere or Congreve had never touched the ſubjects. It is not whether there may not be perſonages in the Heireſs, in whom we may diſcover family features, that is aſked; but whether they are not ſtill individuals, with whom we have been hitherto unacquainted—a queſtion, not for the Author to determine.

'*Original thought*.—It has been obſerved, that there is an image in a ſpeech of Lord Gayville, copied cloſely from Rouſſeau. Very poſſibly it may be ſo. The Author of the Heireſs certainly has read that elegant writer; and to ſhew how eaſily invention may be deceived, he will quote another writer (in his eſtimation ſtill more elegant) who thus accounts, and apologizes for, unconſcious plagiariſm:—"Faded ideas," ſays Mr. Sheridan, "float in the fancy like half forgotten dreams; and imagination, in its fulleſt enjoyments, becomes ſuſpicious of its offspring, and doubts whether it has created or adopted."

'More ſentiments and expreſſions due to the imagination of others, may poſſibly be challenged, though they are equally out of the recollection of the Author.—He would only wiſh the candid to admit the probability, that while he believed them his own, he thought them his beſt.'

The degree of *imitation* and *ſimilarity* for which our poet militant here contends, is not only allowable, but almoſt unavoidable, and is certainly no '*ſpecies of plagiariſm*:' but if, inſtead of '*new ſhades, and different points of view*,' we are preſented, under a little freſh colouring, with old ſituations; if in '*the perſonages of the Heireſs*,' we not only *diſcover family features*, but trace the very air and faces of individuals repreſented in the living Comedies of living writers; and if, '*inſtead of ſmall and detached parts from* NOVELS, *the writer of the Heireſs* has taken *the complete plot of his play*' from a *Comedy*, of whoſe name and whoſe author, even in this profeſſed apology for 'UNCONSCIOUS PLAGIARISM,' he has not ſaid a ſingle ſyllable; if all this ſhould appear to be the caſe, the charge would be widely different.

Waving to point out from recent dramas the obvious prototypes of *Alſcrip*, *Miſs Alſcrip*, and *Chignon*, often exhibited on the ſame ſtage, and repreſented by the ſame performers; and juſt curſorily obſerving, that *Tiffany* in *the Heireſs* is no more than the *faded idea* of *our Bridget* in Miſs Lee's Comedy of yeſterday, called *The Chapter of Accidents*, we ſhall proceed to point out *the well known* FRENCH PLAY from which the fable and characters of *The Heireſs* are as evidently borrowed, as *The Confederacy* and *The Miſtake* of Vanbrugh from *Dancour* and *Moliere*, or *The Way*

Way to keep him, and *Engliſh Merchant*, of Murphy and Colman, from *De Moiſſy* and *Voltaire*.

We aſſert then, and we now throw the glove, and challenge the General to deny our aſſertion, that the Comedy of *The Heireſs* is neither more nor leſs than an alteration, not always for the better, from LE PERE DE FAMILLE of DIDEROT! from which play *the complete plot of the Heireſs* is taken. 'The ſmall and detached parts,' alluded to in the Preface, are borrowed, if our recollection does not fail us, from the Novels of Mrs. Lennox and Miſs Minifie.

The *Dramatis Perſonæ* of General Burgoyne, and the *Perſonages* of Diderot (the two or three characters above mentioned, and the *Blandiſhes*, excepted), are exact counterparts of each other. *Sir Clement Flint* is *Le Commandeur* tranſlated into an Engliſh Baronet, more refined indeed than the French character, but leſs natural; ſo that here the two nations ſeem to have changed hands. The General ſeeks refinement, and Diderot follows nature.

Clifford is an exact copy from *Germeuil*, but without all the ſpirit of the original.

Lord Gayville, diſguiſed as *Mr. Heartly*, is *St. Albin*, diſguiſed as *Sergi*.

Mrs. Sagely, landlady to Miſs *Alton*, is named in the French play, *Madame Hebert*, *hoteſſe de Sophie*.

Lady Emily perſonates Diderot's *Cecile*; and *Miſs Alton* repreſents, on the Engliſh ſtage, his *Sophie*, *une jeune inconnue*.

So much for the fable and characters of *The Heireſs* as *original!* of which we ſhall only ſay, farther, that by ſuperadding the detached parts from Engliſh novels to the French plays together with the *Blandiſhes*, who promiſe much, and effect but little, the General has deſtroyed the elegant ſimplicity, as well as decreaſed the warmth and intereſt of his original; for as the plot thickens, the ſuperabundance of matter embarraſſes his operations. The cataſtrophe is preceded by too many complex incidents, to be eaſily unravelled; and circumſtances ſo adverſe, like a divided army of the enemy, entangle the General, who finds almoſt as many difficulties to combat, as thoſe he encountered at Saratoga.

The *dialogue* is, in our opinion, much the moſt valuable part of this Comedy. It affords many neat turns and good points, and is conceived and written in the elegant ſtyle and ſpirit of a gentleman; though we think there is, *from a gentleman*, too much affectation of the Man of Quality; and that the *Author* more frequently delivers *the good things*, and *bons mots*, than the *character*. What the perſonages ſay in the dialogue ſhould ſeem, like eaſy converſation, to ariſe naturally, and to flow from themſelves; for the Poet ſhews his head with as little grace as

the Prompter. It is his buſineſs to keep out of ſight, behind the ſcenes, or ſnug in the Green-room, and never to come forward on the ſtage, unleſs called, as at the French theatre, at the dropping of the curtain, to receive the thanks and congratulations of the delighted ſpectators.

We are doubtful whether, in the next edition of *The Heireſs*, the Writer will do us the honour to aſcribe to our remarks 'the candour with which every criticiſm that has come to the Author's knowledge, has been accompanied.' Monthly and diurnal critics often differ in opinion. We are bound to ſpeak the plain truth! Wiſhing, however, to ſhake hands at parting, we ſhall tranſcribe, as a ſpecimen of the Comedy, a very entertaining ſcene; freely confeſſing that the piece has others equally excellent:

'*Miſs Alſcrip.* I *am* promiſed a creature to be about me out of the common way.

'*Mrs. Blandiſh.* A new woman?

'*Miſs Alſcrip.* No; ſomething to be raiſed much higher, and at the ſame time fitted better to receive one's ill-humour. An humble companion, well born, well educated, and perfectly dependent, is a moſt uſeful appurtenance in the beſt families.

'*Mrs. Blandiſh.* Well, do not raiſe her to the rank of a friend, leſt I ſhould be jealous.

'*Miſs Alſcrip.* You may be perfectly ſecure—I ſhall take particular care that friendſhip ſhall be out of the queſtion on both ſides. I had once thought of a reſtoration of pages to ſit in ſcarlet and ſilver (as one reads in former times) upon the forepart of the coach, and to hold up one's train—but I have a new male attendant in a Valet de Chambre, who has poſſeſſion of my buſt—My two women will have the charge from the point of the ſhoulder to the toe—So my perſon being provided for—the Counteſs of Gayville ſhall have an attendant to wait upon her mind.

'*Mrs. Blandiſh.* I vow a moſt elegant and uncommon thought.

'*Miſs Alſcrip.* One that can pen a note, in the familiar, the punctilious, or the witty—It's quite troubleſome to be always writing wit for one's ſelf.—But above all, ſhe is to have a talent for muſic.

'*Mrs. Blandiſh.* Aye, your very ſoul is framed for harmony.

'*Miſs Alſcrip.* I have not quite determin'd what to call her—Governante of the private chamber, keeper of the boudoir, with a ſilver key at her breaſt ———

Enter Chignon.

'*Chignon.* Madame, a young lady beg to know if you be viſible.

'*Miſs Alſcrip.* A young lady—It is not Lady Emily Gayville.

'*Chignon.* Non, Madame; but if you were abſente, and I had the adjuſtment of her head, ſhe wou'd be the moſt charmante perſonne I did ever ſee.

'*Miſs Alſcrip.* Introduce her. [*Exit* Chignon.] Who can this be?

'*Mrs. Blandiſh.* Some woman of taſte to enquire your correſpondent at Paris—or—

Enter

Enter Miſs Alton.

Miſs Alſcrip *curtſying reſpectfully*, Miſs Alton *retiring diſconcerted.*

'*Miſs Alſcrip.* Of taſte indeed by her appearance!—Who's in the anti-chamber? Why did they not open the folding doors?—Chignon, approach a fanteuil for the lady.

'*Miſs Alton.* Madam, I come———.

'*Miſs Alſcrip.* Madam, pray be ſeated———

'*Miſs Alton.*—Excuſe me, Madam———

'*Miſs Alſcrip.* Madam, I muſt beg———

'*Miſs Alton.* Madam, this letter will inform you how little pretenſions I have to the honours you are offering.

'*Miſs Alſcrip. (reads)* "Miſs Alton, the bearer of this, is the "perſon I recommend as worthy the honour of attending you as a "companion *(eyes her ſcornfully.)* She is born a gentlewoman. I "dare ſay her talents and good qualities will ſpeak more in her fa"vour, than any words I could uſe—I am, Madam, your moſt obe"dient—um—um—" Blandiſh, was there ever ſuch a miſtake?

'*Mrs. Blandiſh.* Oh! you dear, giddy, *abſent* creature, what could you be thinking of?

'*Miſs Alſcrip.* Abſent *indeed.* Chignon, give *me* the fanteuil, *(throws herſelf into it.)* Young woman, where were you educated?

'*Miſs Alton.* Chiefly, Madam, with my parents.

'*Miſs Alſcrip.* But finiſh'd, I take it for granted, at a country boarding ſchool; for we have, "young ladies," you know Blandiſh, "boarded aud educated," upon blue boards in gold letters in every village; with a ſtrolling player for a dancing maſter, and a deſerter from Dunkirk, to teach the French grammar.

'*Mrs. Blandiſh.* How that genius of your's does paint! nothing eſcapes you—I dare ſay you have anticipated this young lady's ſtory.

'*Miſs Alton.* It is very true, Madam, my life can afford nothing to intereſt the curioſity of you two ladies; it has been too inſignificant to merit your concern, and attended with no circumſtances to excite your pleaſantry.

'*Miſs Alſcrip. (yawning)* I hope, child, it will be attended with ſuch for the future as will add to your own—I cannot bear a mope about me.—I am told you have a talent for muſic—can you touch that harp—It ſtands here as a piece of furniture, but I have a notion it is kept in tune by the man who comes to wind up my clocks.

'*Miſs Alton.* Madam, I dare not diſobey you. But I have been us'd to perform before a moſt partial audience; I am afraid ſtrangers will think my talent too humble to be worthy attention.

A S O N G.

I.

For tenderneſs framed in life's earlieſt day,
A parent's ſoft ſorrows to mine led the way;
The leſſon of pity was caught from her eye,
And ere words were my own, I ſpoke in a ſigh.

II.

The nightingale plunder'd, the mate-widow'd dove,
The warbled complaint of the ſuffering grove,
To youth as it ripened gave ſentiment new,
The object ſtill changing, the ſympathy true.

III.

Soft embers of paſſion, yet reſt in the glow!
A warmth of more pain may this breaſt never know!
Or if too indulgent the bleſſing I claim,
Let the ſpark drop from reaſon that wakens the flame.

'*Miſs Alſcrip.* I declare not amiſs, Blandiſh: only a little too plaintive—but I dare ſay ſhe can play a country dance, when the enlivening is required—So Miſs Alton you are welcome to my protection; and indeed I wiſh you to ſtay from this hour—My toilette being nearly finiſh'd, I ſhall have a horrid vacation till dinner.

'*Miſs Alton.* Madam, you do me great honour, and I very readily obey you.

'*Mrs. Blandiſh.* I wiſh you joy, Miſs Alton, of the moſt enviable ſituation a young perſon of elegant talents could be raiſed to—You and I will vie with each other to prevent our dear Counteſs ever knowing a melancholy hour—She has but one fault to correct—the giving way to the ſoft effuſions of a too tender heart.

Enter Servant.

'*Servant.* Madam, a letter——

'*Miſs Alſcrip.* It's big enough for a ſtate pacquet—Oh! mercy, a petition—for heav'n's ſake, Miſs Alton, look it over. *(Miſs Alton reads.)* I ſhould as ſoon read one of Lady Newchapel's methodiſt ſermons—What does it contain?

'*Miſs Alton.* Madam, an uncommon ſeries of calamities, which prudence could neither ſee, nor prevent: the reverſe of a whole family from affluence and content, to miſery and impriſonment; and it adds, that the parties have the honour, remotely, to be allied to you.

'*Miſs Alſcrip.* Remote relations! aye, they always think one's made of money.

'*Miſs Alton.* That ſome years ago——

Enter another Servant.

'2*d Servant.* A meſſenger, Madam, from the animal repoſitory, with the only puppy of the Peruvians, and the refuſal at twenty guineas.

'*Miſs Alſcrip.* As I live, the offspring of the beauteous Aza, who has ſo long been thought paſt hopes of continuing his family! Were he to aſk fifty I muſt have him.

'*Mrs. Blandiſh.* *(offering to run out)* I vow I'll give him the firſt kiſs.

'*Miſs Alſcrip.* *(ſtopping her)* I'll ſwear you ſhan't.

'*Miſs Alton.* Madam, I was juſt finiſhing the petition.

'*Miſs Alſcrip.* It's throwing money away—but give him a crown.

[*Exit with* Mrs. Blandiſh, *ſtriving which ſhall be firſt.*

'*Miſs Alton.* "The ſoft effuſions of a too tender heart." The proof is excellent. That the covetous ſhould be deaf to the miſerable I can conceive, but I ſhould not have believed, if I had not ſeen, that a taſte for profuſion did not find its firſt indulgence *in benevolence.* [*Exit.*'

The Prologue, by the Right Hon. Richard Fitzpatrick, is written with a liberal air of eaſe and elegance; but proceeds on

a principle overthrown and contradicted by theatrical experience; for if

"Prologues, like *peers*, by privilege are dull,"

Epilogues, like *peereſſes*, alſo claim their privilege, and are often idle, flippant, and inſignificant. The truth is, that prologues, from the days of Dryden to thoſe of Garrick and his followers, have been, taken generally, more ſucceſsful than epilogues. Many of them are conſtantly repeated before the piece for which they were written, which has ſcarce ever been the good fortune of epilogues,—Budgell's to the Diſtreſs'd Mother excepted.

The epilogue to *the Heireſs*, written by the Author of the comedy, though avowedly diſpatched in haſte, has many lucky hits, and needed not the apology that concludes the preface.

ART. IX. *A General Index to the Monthly Review*; from its Commencement, to the End of the Seventieth Volume. By the Rev. S. Ayſcough, Compiler of the Catalogue of undeſcribed Manuſcripts in the Britiſh Muſeum. In Two Volumes. Containing a Catalogue of the Books and Pamphlets characterized, with the Size and Price of each Article, and References to the Reviews wherein the Account of them, with the Bookſellers' Names, are inſerted. Alſo an Index to the principal Extracts, Obſervations, and remarkable Paſſages. 8vo. 2 Vols. 15s. Boards. Becket, Longman, &c. 1786.

AT length this Compilement, ſo long and frequently called for by our Readers, hath made its appearance; and we hope it will anſwer the wiſhes and expectations of thoſe who have been ſo deſirous of ſuch a publication.—Of the manner in which the Work hath been executed, ſome idea may be formed, by attending to the following extract from the Compiler's Preface.

'The plan which was adopted in the Catalogue of undeſcribed Manuſcripts in the Britiſh Muſeum, hath been followed, on the preſent occaſion. The reader may, therefore, conſider the two volumes, now laid before him, as calculated to exhibit the ſtate of Engliſh Literature during a period of THIRTY FIVE YEARS.

'The FIRST Volume contains an Index to the *Titles*, AUTHORS' NAMES, *Sizes*, and *Prices* of all the Books and Pamphlets (digeſted under their reſpective claſſes) which are characterized in the Reviews, from the beginning of the Work, in 1749, to the end of the SEVENTIETH Volume, which was finiſhed in the year 1784. This comprehenſive *Catalogue* contains, nearly (indeed with ſcarce *any* omiſſions), all the Publications in *Great Britain* and *Ireland*, during that period; together with the moſt conſiderable productions of the *Foreign* preſſes.

'As ſo great a number of articles, in one *General Alphabet*, would have rendered it very difficult to conſult, occaſionally, the

Books on any particular ſubject, eſpecially *anonymous* publications, the expediency of an arrangement under the proper claſſes, or general diviſions of literary ſtudies, is ſufficiently obvious.

'Anonymous Tracts are, therefore, claſſed under the ſubjects on which they were reſpectively written, and not, after the uſual manner of Indexes, under the firſt, or leading word of the title:—a vague and deſultory method, by which the object of the ſearcher is too often eluded, and his wiſh, perhaps, diſappointed at laſt.

'On ſome very important ſubjects, all the publications, as well thoſe which are printed with the Author's name, as thoſe which are anonymous, are entered under the head to which they *chiefly*, if not *immediately* belong; for inſtance, the articles of *Bible*, *Jews*, *Subſcription*, &c. in THEOLOGY; and *America*, *Eaſt Indies*, *Ireland*, &c. in POLITICAL: but this arrangement has not been invariably obſerved,—as, in the ſmaller claſſes, it was unneceſſary.

In regard to the original Controverſies, all the *Anſwers*, *Replies*, *Rejoinders*, &c. will be found under the name of the AUTHOR, or TITLE of the leading book. The work of the Writer under whoſe name it ſtands, is diſtinguiſhed by the Roman character: the titles of the Anſwers, &c. are printed in *Italics*; and under the Anſwerer's name, his publication will alſo be found. The *anonymous* productions of this nature, are, in general, placed under the name of the *original Author*; or, if it may be ſo termed, in the *Controverſy*: for example, *Lowth*, *Kennicott*, *Middleton*, &c. in the Claſs of THEOLOGY; *Gibbon*, &c. in HISTORY; and *Garrick*, *Chatterton*, &c. in POETRY.

'Tracts relating to particular or popular characters, are collected under the name of the perſon concerning whom they were written: as in the articles relative to *Keppel*, *Pitt*, *Wilkes*, &c. in the Claſs of POLITICAL publications.

'In reſpect to the Prices of Books and Pamphlets, they are given as they ſtand in the Reviews; and it muſt be obſerved, that they are ſometimes the prices *bound*, or in *boards*, or *ſewed*; which it was not poſſible to diſtinguiſh, in every inſtance, with perfect accuracy. The names of the Bookſellers and Publiſhers will be found in the Reviews; to which the reader is conſtantly directed, by the Firſt Volume, or *Catalogue part*, as we may term it, of this Work.

'For the accommodation of thoſe who may wiſh to know what hath been *written by* or *concerning* any particular Author, during the period of the Reviews, an INDEX to ALL the *Names* is added to the TABLE of CONTENTS, of which the Firſt Volume conſiſts.

'In the SECOND VOLUME is given an INDEX to the principal Extracts, Obſervations, and remarkable Paſſages. As theſe materials could not be ſo properly arranged in Claſſes as thoſe of the Firſt Volume, they are wholly comprehended under one General Alphabet; and the particulars are literally copied from the original Indexes, ſubjoined to the different Volumes of the Review.'

To what Mr. A. hath obſerved, we need only to add one remark, *viz.* That even to readers who are not poſſeſſed of ſets of the Review, theſe volumes will be of great uſe, as they may, with ſtrict truth, be affirmed to comprehend the moſt general,

ral, and moſt complete *priced* Catalogue * that ever was offered to the Public.

It may be further obſerved, with reſpect to thoſe whoſe ſets of the Review are *incomplete*, that to ſuch perſons the publication before us will be found peculiarly uſeful, as it will, in ſome meaſure, ſupply the want of thoſe volumes of the Review in which their ſets are deficient, and which, perhaps, are nowhere to be procured.

ART. X. *A General Synopſis of Birds.* By John Latham. Vol. III. In Two Parts. 4to. 2l. 12s. 6d. Coloured. Leigh and Sotheby, &c. 1785.

AT length we have Mr. Latham's moſt laborious work *complete*. We announced †, from time to time, the appearance of the ſeveral volumes; and upon thoſe occaſions, ſpeaking only in general terms of the performance, we reſerved ourſelves till the whole work ſhould be fairly before us; in which caſe we promiſed to be more particular in our account of it.

We are to look upon this Synopſis as bringing down the hiſtory of ornithology to the preſent day: we may reaſonably therefore expect a treaſure of new objects; a more complete liſt of the ſpecies than has been before given; and a more correct and more ſcientific deſcription of the ſeveral ſubjects which are introduced.

In the *two firſt* particulars Mr. Latham exceeds all former writers who have treated the ſubject. Sir Joſeph Banks's liberal communication of his ſtores, and the valuable collections in the Leverian and Britiſh muſeums, have given him opportunities which are to be had in no other country. We are not to be ſurpriſed therefore, when we are told, 'that in theſe ſheets will be found near four times the number of birds mentioned in the *Syſtema Naturæ*.'—How animating this, to the ſtudy of ornithology! It may be preſumed that we can ſcarcely meet with a ſpecies, of which ſome account cannot be obtained in theſe volumes.

Whether the THIRD particular will anſwer the reader's expectations, *ſub judice lis eſt*.

But let us conſider the plan and the ſeveral parts of the work. It is compriſed, after the Author's mode of reckoning, in three

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* This obſervation bears reference only to the *Firſt* Volume, the *Second* having a different kind of merit, peculiar to itſelf—as a MISCELLANEOUS INDEX to the literary hiſtory of this country (with frequent excurſions *abroad*), for near FORTY YEARS paſt.

† Vol. I. Rev. vol. lxv. p. 394. Vol. I. Part II. Rev. vol. lxvii. p. 155. Vol. II. both parts, Rev. lxxi. p. 315.

volumes; but after the common computation of thoſe who read and buy, in *ſix*. For the Author publiſhed each volume in two books, which he called parts. To all intents and purpoſes then he gave out two volumes at a time; the nominal mode of publiſhing cannot change the fact.

A preface of ſix pages gives us a ſhort account of what has been done heretofore in behalf of ornithology; then Mr. Latham's method of conducting his work; and his reaſons for differing in ſome reſpects from Authors who have gone before him. In immediate ſucceſſion we have the main work, *i. e.* the hiſtory and deſcriptions * of all the known ſpecies at large; proceeding (which we cannot ſufficiently admire) without interruption or forgetfulneſs (parent of diſconſolate appendixes!) in one continued *decurſus*, to the end. One hundred and ſix plates, containing figures of one or more ſcarce birds under every genus, are interſperſed. Theſe are executed by Mr. L. himſelf, who though not the firſt-rate artiſt, yet makes ſuch amends by his attention to natural character, that the ornithologiſt will commend the attempt. Indexes of the contents cloſe the ſeveral volumes.

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* There are no generic tables, or ſhort ſpecific deſcriptions (*characteres eſſentiales*) throughout the whole work. But of this notice will be taken preſently. Prolix deſcriptions of the genus ſtand at the head of each family. Theſe are compiled from Linnæus, Pennant, &c. with his own additions; of which take the following ſpecimen: Article VULTURE.

'Linnæus deſcribes the genus in this manner:

The bill ſtrait; hooked at the end only.

The head without feathers; the ſkin on the fore-part naked.

Tongue bifid at the end.

To which Mr. *Pennant* * adds, that the edge of the bill is cultrated; and the baſe covered with a thin ſkin.

Noſtrils differing in different ſpecies.

Tongue large and fleſhy.

Head, cheeks, and often neck, either naked, or covered only with down, or ſhort hairs; the neck retractile.

Craw often hanging over the breaſt.

Legs and feet covered with great ſcales; the firſt joint of the middle toe connected to that of the outmoſt by a ſtrong membrane.

Claws large, little hooked, and very blunt.

Inſides of the wings covered with down.

The bill, according to *Linnæus*, would ſeem to characteriſe this genus; but, in my opinion, is not ſufficient, as that of many of the *falcon genus* is ſtrait at the baſe likewiſe, though, for the moſt part, the point is more crooked and ſharp than in the *vulture*. The want of feathers on part of the head, and ſometimes the whole head and neck, with the manners below mentioned, ſeem to make a better diſtinction; but after all not ſo clear as one would wiſh.'

* Genera of Birds, 1773, p. 2.

In

The laſt volume gives us a long and very *curious* liſt of authors who have been conſulted in the execution of the work.

In peruſing the preface, two circumſtances particularly arreſted our attention. The firſt is, the pride which the ingenious Author takes, at his outſet, in his grand diviſion of the feathered tribe into land and water birds; alleging an inſufficiency in Linnæus's thruſting in his water birds in the middle of the land kinds. This will appear, we apprehend, to be rather a diſtinction without a difference: for all the world knew that the *anſeres* and *gralli* of Linnæus were aquatics; and if that great man choſe to create an order of dignity, or, in the amuſing ſportiveneſs of fancy, to carry on an analogy with his quadrupeds, we cannot ſee that the ſcience was *materially* hurt. Ray's more natural diſtinction of birds into land and water tribes, might certainly have been retained by Linnæus with great propriety; though here again, we may obſerve, that ſeveral of the ſpecies of *anſeres* and *gralli*, when dead, do not ſhew themſelves at once, *niſi exercitato*, to be aquatics, but muſt be worked out, according to the technical rules of the artificial ſyſtem; ſo that Mr. Latham's reſtoring Ray's general diviſion of birds, is not ſuch a great ſource of inſtructive diſcrimination as at firſt ſight may be imagined; and as we have juſt ſaid, is rather a diſtinction without a difference.

The ſecond thing which we would notice, is the following: 'We will therefore paſs over even the names of all (ornithological writers) here, except the one to whom all future writers on natural hiſtory muſt feel themſelves indebted; I mean the ever-memorable and great Sir Charles Linnæus, who at one view has drawn together, as it were, all nature and her productions, in his *Syſtema Naturæ*. This work has brought down our ſubject, among the reſt, through twelve editions, as far as the year 1767*. In this undertaking, his aim has been conciſeneſs; but in gaining this, he has loſt ſight, I fear, of *ſufficient* inſtruction, having done little more than pointed out where ſuch inſtruction may be found.—And if that be done, is it not ſufficient? Here the Reader will obſerve, that we are led to the conſideration of that THIRD particular, *viz.* whether Mr. Latham has given us, as might be expected, a more *correct* or more *ſcientific* deſcription of the ſubjects which he introduces, than thoſe who have gone before him. That he has not, will readily appear from what we ſhall advance in defence of Linnæus.

* In the *Mantiſſa Plantarum*, publiſhed in 1771, will be found a few more birds deſcribed at the end; but theſe are only twenty in number.

Linnæus,

Linnæus, following the general plan of his *Syſtema*, is anxiouſly intent upon giving us the eſſential character of all the ſpecies that had come to his knowledge; to which he ſubjoins the ſynonymes of other authors who have written partially and looſely, but whoſe deſcriptions, though not general and complete, yet ſerve to give a very ſufficient idea of various objects. Thus, a ſtriking diſtinction is brought forward, and in caſe of doubt ſtill ariſing, a faithful deſcription or figure, or both, are pointed out to us. Not unfrequently Linnæus himſelf deſcribes the ſpecies. This we call *conſideratis conſiderandis*, the height * of ſufficient inſtruction. Had Linnæus purſued the Lathamic plan, his writings would have been equally bulky and confuſed. If ſix large quartos are to be appropriated to birds, upon a moderate computation, the *mammalia* would have taken up two; the *amphibia* one, at the leaſt; *piſces* three; *inſects* ſix; *vermes* as many; *plants* nearly forty, &c. Whoſe ſpirits would have been ſtout enough to have examined ſuch a ſtore, eſpecially without a ſpecific guide? Mr. Latham's plan is to lay aſide all ſpecific deſcription, and give verboſe accounts of all the particulars relating to any ſpecies. So that to find out a ſpecies of parrot, if *with an uneven tail*, we may be forced to read over minute deſcriptions of ſixty different ſpecies,

* It has oftentimes been diſputed amongſt naturaliſts, whether it would not be adviſable to collect all the deſcriptions of every ſpecies into one account, and not to compel the ſtudent in natural hiſtory to have recourſe to a variety of books for information. Perhaps, upon the whole, it would be inexpedient to publiſh a *Syſtema* after this method. The deſcriptions would be ſo long, and of courſe the work ſo coſtly, that the ſtudy would be diſcouraged. Partial publications may proceed upon this plan: but we muſt obſerve, that nothing has proved ſo encouraging to the ſcience, as having all nature deſcribed within ſo ſhort a compaſs as it is done by Linnæus in his *Syſtema Naturæ*, *viz.* four cheap pocket volumes Beſide, although verbal deſcription could be made to concenter in one point, yet figures, the expenſive part of the ſtudy, cannot; ſo that the pecuniary convenience of the ſtudent could not be much conſulted by this method. Indeed the ſize and conſequent price of the *Syſtema* (on this enlarged plan) would be very diſtreſſing to many; for then every one would be forced to buy all (at a vaſt expence) or nothing. At preſent, each perſon proceeds as far only as he chuſes. The *Syſtema Naturæ* gives him an excellent and complete outline of nature. As his zeal increaſes, he enlarges his library, and of courſe his knowledge. The monied naturaliſt would wiſh to obtain, at any price, eaſe and facility in his reſearches (though the want of figures being brought into one view, will ſtill give him the trouble of reference to other books); and to *him*, undoubtedly, much convenience would ariſe from a compilation of deſcriptions of the various authors, &c.—*Sed* PERPAUCOS *equus amavit Jupiter.*

alias

alias fifty-six quarto pages; if *with an even tail*, seventy-three species, or sixty-six quarto pages.—Upon the Linnæan plan, two lines would be sufficient for each species. For from Linnæus's short description, a very good guess can be made *which* it may be, and then the reading a minute description or two would complete the research. Does then the laborious Latham surpass the acute Linnæus? It is the presumptuous Dares contending with the aged, but unconquerable Eatellus!

We really cannot account for Mr. Latham's expression.—Professing ourselves most sincere admirers of the immortal Swede, we do not mean ever to be silent when defects are intimated, which do not fairly present themselves to our view, and are not expressly called for. That Linnæus had his errors, who (duly sensible of human infirmities) can deny?—*Verum opere in longo fas est obrepere somnum.*—If Mr. Latham aims, generally, at his system, this is evidently past his power to mend. He has not mended it in this work. The power of the Linnæan method, in striking out specific characters, is so wonderful, that it leaves behind the most verbose descriptions that ever were penned. Does Mr. Latham mean that Linnæus is too short, or that he describes some species upon trust? *Nonne et ipse eadem fecit?* Does he mean that Linnæus was imperfect in his accounts of the *varios habitats* of the several species *? Mr. Latham's more enlarged enumerations of this particular must be put down to the good fortune of his obtaining later information. But this slender particular cannot justify his triumph.—If he wishes, in short, to compare *generally* his sufficient instruction with that of Linnæus, he will lose altogether in the comparison; more *sufficient* instruction, as far as the discoveries in 1767 enabled him, being to be found, as the works *now* stand, in one of his pages, than in many of Mr. Latham's put together.

The true state of the case is this: Mr. Latham has to rejoice that he lived after Linnæus, and was born in a country where all Nature and her history at length centers. In consequence of this combination of fortunate circumstances, he has produced the largest collection of species, and the fullest information of their history which the world ever saw. This must of necessity place him *very high* among ornithological writers. But *as yet*, he is *not* the *king* over *all*. It is true, he may, if he will be advised, take the full and uncontroulable lead in this elegant

* Perhaps Linnæus is more faulty in respect to the marking of the *habitats* of his subjects throughout his whole Systema, than in any other particular. Here Mr. Latham oftentimes deserves the highest encomiums.

branch

branch of natural hiſtory. But this is to be done only by his copying that mode of dealing out ſufficient inſtruction, which the immortal Linnæus ſet him, *viz.* by the conſtructing of *generic tables*, and ſtriking out *ſpecific deſcriptions*. Without theſe, his volumes are a wonderful *moles operoſa laborum*—with them, neatneſs, ſatisfaction, facility, and every pleaſant circumſtance which an artificial ſyſtem can afford, would be at once introduced. In this reſpect ſo much has been done by the noble Swede himſelf, that to a man of Mr. Latham's apparent intimacy with the ſubject, there could be no difficulty in executing the remainder. If he will communicate with any ſtudent in this branch, we are certain that he will find the truth of this obſervation; it is not dictated by caprice, envy, or ſpleen, but ſolely by our real deſire to aſſiſt the ſcience. We would therefore earneſtly intreat him to take this matter into his conſideration: we imagine that no one can be more capable; certainly it can be no one's *intereſt* more than his to perform this work *. His labours would then be in their fulleſt perfection: the ſale of his work would be prodigiouſly promoted by it, becauſe its uſe would be increaſed in a tenfold proportion: the conveyance of knowledge (the firſt ſatisfaction to a philoſophic mind) would keep pace with his wiſhes, and his name and reputation be placed beyond the power of detraction to leſſen.

The work bears evident marks of immenſe labour, and muſt neceſſarily have a place in the library of every ornithologiſt. As it is ſo near perfection, we cannot but wiſh that it were quite complete. Its mode of deſciption is formed after Mr. Pennant's model, with which the world is well acquainted; we forbear therefore making any extracts from it.

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* This might be done in a ſeparate publication immediately, or in the firſt appendix which he may have occaſion to publiſh: for it is to be hoped, that out of juſtice to his firſt purchaſers, he will follow this method. The ornithological world is far from being exhauſted. No doubt but appendix after appendix will ſtill be called for—but ſtill more, generic and ſpecific deſcriptions. In the preſent ſtate of the work, we uſe it by way of reference; the bird being found, the deſcription may be reſorted to; but this is the true line of ſtudy, from a ſhort *pointed* deſcription to find the bird.

What a noble and ſatisfactory work would Mr. Latham's be, were the tables of generic and ſpecific deſcription added—an addition for which we cannot too ſtrongly plead!

ART.

ART. XI. *Obſervations on the Diſeaſes incident to Seamen.* By Gilbert Blane, M. D. F. R. S. Phyſician Extraordinary to the Prince of Wales, Phyſician to St. Thomas's Hoſpital, and to the Fleet in the late War. 8vo. 6s. Boards. Murray. 1785.

WE cannot ſufficiently commend the laudable ſpirit of enquiry which ſeems to have animated the Author of this book; nor is the perſpicuous method which he has taken to arrange his matter leſs deſerving of praiſe. We only regret that he was not ſooner appointed to the ſtation which he ſo worthily filled, of Phyſician to the Fleet, and that he had not more time for making obſervations, and for digeſting and correcting his thoughts, on the various topics which he diſcuſſes: Dr. Blane did not receive his commiſſion till the ſpring 1780, and it is well known that the peace took place early in 1783.

This work is divided into three parts, and the firſt part into three books, which are again ſubdivided into chapters. The ſtate of health, and of mortality, in the fleet, are exhibited in judicious Tables; to which we muſt refer the Reader: the principal and moſt important obſervations made by Dr. Blane we ſhall endeavour to ſelect.

The firſt circumſtance which ſtrikes us is, that new ſhips are not, as they have been commonly imagined, unhealthy, unleſs they are built of ill-ſeaſoned timber. The *Montague*, and the *Belliqueux*, both new ſhips, were extraordinarily healthy. The ſuperior degree of health in frigates, to that of the people on board men of war, is rationally accounted for by our Author.

The *Gibraltar*, on the eve of ſailing from England, received a draft of dirty men on board, which occaſioned a fever of the infectious kind to break out, on her paſſage to the Weſt Indies; ſo that ſhe arrived there in a very ſickly ſtate: but this fever ſoon diſappeared, and the ſhip became one of the leaſt ſickly in the Fleet. Dr. Blane adds, 'it is proved by this, as well as other facts, that a warm climate, ſo far from tending to generate or even to foſter the infection of fever, tends rather to extinguiſh it.'

Obſervations on the utility of limes, &c. in the cure of the ſcurvy, are hardly neceſſary at preſent; they are become matters of general notoriety; but we cannot forbear giving to our Readers a ſtrong inſtance of their advantage, mentioned by Dr. B. in addition to the many others recorded in books of phyſic. The *Alcide*, and the *Invincible*, both of 74 guns, in working to windward, after the action of the 29th of April, with the French fleet, anchored at Montſerrat, on the 11th of May, in order to water. They remained there only part of two days, and they procured no refreſhment, except a few buſhels of limes. The ſcurvy was then at a great height in both ſhips; but between

this

this time and the 23d of May, when they came to an anchor at Barbadoes, ſixty men were diſcharged, as fit for duty, from the ſick liſt of the Invincible, and 114 from that of the Alcide. Theſe were the only two ſhips that had the advantage of the limes; and during theſe twelve days the ſcurvy continued to increaſe in all the other ſhips.

The fleet was ſupplied with eſſence of malt during all this campaign; and though Dr. B. thinks it was of uſe, yet he ſays it did not prevent the ſcurvy in all caſes. He beſtows the *ſame kind* of *praiſe* on the melaſſes, and yet he ſays that the *Princeſſa* in particular, which ſuffered *moſt* from the ſcurvy, was well ſupplied with this article. Here the facts ſeem to explode the favourable opinion he delivers of the medicines. The great increaſe of the ſcurvy, during the plentiful ſupply of malt and melaſſes, ſhews their inefficacy to prevent or to cure the diſeaſe. And as if *ſucceſs* inſtead of *failure* had actually been the caſe, Dr. B. proceeds to mention the qualities by which they render ſervice. 'There is reaſon to think,' ſays Dr. B. 'that it is not in the vegetable ſweet alone that the antiſcorbutic principle reſides, but in this, in conjunction with the natural mucilage, ſuch as exiſts in malt.' How powerful is the antiſcorbutic principle in the vegetable acid of the limes, and yet we ſhould ſeek in vain for the 'vegetable ſweet', or the 'natural mucilage,' in them! Dr. B. profeſſes to deliver *real obſervations* on points of practice, and to ſet his face againſt all theory; but he, we apprehend, does himſelf ſlide into it more than he is aware of: and, indeed, his judgment, in different parts of his book, ſeems to be conſiderably influenced by it.

He obſerves, on the ſubject of the ſcurvy, that the men recovered faſter on board than on ſhore. Hence it would appear, that land-air, merely as ſuch, has no ſhare in the cure of the ſcurvy, and that the benefit ariſes from the concomitant diet, cleanlineſs, and recreation.

In Auguſt 1781, the Doctor returned to England, and ſailed again in January 1782. When he arrived in the Weſt Indies, he found the fleet there rather more healthy than that in which he came from England.

At page 66, he reaſons a good deal about the *vis medicatrix*. He obſerved, in general, that the health on board was in proportion to the good diſcipline of the ſhips. The *Prince George* was 'a model of diſcipline and cleanlineſs, and therefore of health.' The *Bedford* man of war was another example of it. The diet was the ſame on board all the ſhips, and the diſcipline ſeems to have made all the difference. Fevers, fluxes, and the ſcurvy were the moſt prevalent diſeaſes on board the fleet. Dr. Blane remarks it, as ſomething particular, and with much reaſon, that though the diſeaſes of one hot climate reſemble thoſe

of

of another, yet he never remembers to have met with more than one well-marked caſe of an inflammation of the liver. The *phthiſis pulmonalis* is not ſo common as in cold climates, but proves ſooner fatal. He thinks the climate of the Weſt Indies favourable to aſthmatic complaints.

We recommend it to the Reader to conſult the very curious tables, containing an account of the number of the ſick, and of the proportional number of deaths, in different ſituations in Europe, in the Weſt Indies, and in America. While we applaud the ingenuity and induſtry with which Dr. B. has compoſed them, it is with concern that we perceive the mortality ſo great in proportion to the number of ſick. At Gibraltar, the number of deaths, when compared with the number of ſick admitted into the hoſpital, was 1 in 9; at Barbadoes, in 1780, one in $4\frac{1}{2}$; at another period, 1 in 6; at St. Chriſtopher's, in 1780 and 1781, in the proportion of 1 in 6; and at St. Lucia, in the ſame time, 1 in $5\frac{1}{2}$, or 2 in 11; at Jamaica, after the battle of the 12th of April, 1 in $3\frac{1}{2}$; at New York, in 1780, the proportion of deaths was 1 in 9, and at another period only 1 in 14. Dr. B. calculates, that of the whole complement of the fleet, from July 1780 to July 1781, there died about one in eight. He obſerves, that the mortality in the army was greater, amounting to one in four. The compariſon of the mortality abroad with that which is obſerved in England, will turn out much in favour of the latter. Of the whole number admitted into the Haſlar hoſpital at Portſmouth, one in thirty are ſaid to die, and one in ſeventeen or eighteen of the fevers.

The ſecond part of this work treats of the cauſes and prevention of diſeaſes. Here the Reader will perceive many ſtrong inſtances of the Author's diſpoſition to indulge in medical theories and ſpeculations. We ſhall paſs over this part, in a great meaſure; but we cannot help noticing one remark. The Author ſays, 'Cold is favourable to infection by preventing ventilation: hence aroſe in ſome meaſure the infectious fever among the poor people of this metropolis during the cold month of laſt March 1785. Poor people exclude the air to keep themſelves warm. Heat is the great deſtroyer of infection, and ſeems to act by evaporating, and thereby diſſipating it.' Here, ſurely, the Author confounds the cauſe with an accident ſometimes attendant on that cauſe. Cold tends naturally to check the progreſs of infection. Upon the ſetting in of winter, the plague generally ceaſes in thoſe countries where it is ſometimes ſeen. Putrid fevers are leſs frequent in cold than in hot countries; they are leſs fatal too in England than in the Weſt Indies. At the Haſlar hoſpital at Portſmouth only one in ſeventeen die of fevers, whereas one in $6\frac{1}{4}$ died at Barbadoes. If an infection was generated among ſome poor people, in March 1785, it is very un-

philoſophical to ſet down that to the account of the abſolute effect of cold, which was the reſult of the accidental diſtreſs and poverty of the people. Had they endeavoured, by labour, to counteract the ſeverity of it, inſtead of trying indolently to ſecure themſelves from the effects of it by ſhutting up their apartments, they would probably have preſerved their health. A want of ventilation, and of cleanlineſs, will, in any country, produce miſchief; but the effects of ſuch bad practices ſhould not be aſcribed to the ſtate of the heat or cold of the atmoſphere. The plague is not a diſeaſe of the tropics. Are we therefore to ſay, that heat is the deſtroyer of infection: the plague is the effect, probably, of a ſpecific contagion: and *if* it has fortunately not been communicated to the inhabitants of the tropics, they are unhappily ſubject to other putrid fevers, of a virulent nature, ſufficient to convince them that the heat of their climate does not protect them from infection. If Dr. B. had ſaid, that infection rarely ariſes in warm countries from a want of ventilation, he would have been near the truth: but to aſſert that heat, which in a certain degree promotes putrefaction, deſtroys infection, is a poſition no ways warranted, and not to be maintained. In this country putrid fevers ſometimes are the effect of infection ariſing from filth and a want of proper ventilation. In hot countries they are generated and propagated from other ſources, and are more frequent and fatal than in northern regions. We may hereafter have occaſion to point out other inſtances of haſty concluſions drawn by Dr. Blane; but we now proceed to another Part of his Obſervations.

Although, in our Author's opinion, ſurgery was not properly in his department, yet having an opportunity of collecting facts, he thought it his duty to pay ſome attention to it. Accordingly, we are favoured with a ſtate of the killed and wounded. It appears, that on the 12th of April, 810 men were wounded; of whom 88 died. Fifteen of them were carried off by the locked-jaw; and only three men in the whole fleet were ſaved who were attacked with this ſymptom, *viz.* one in the Montague, one in the Magnificent, and one in the Bedford. The means employed were, as uſual, the warm bath, opiates, volatile liniment, and mercurial frictions. Our Author haſtily concludes, 'that opium, and the warm bath, are the only remedies yet known which are of ſervice in this complaint.' Phyſicians, hitherto, have placed their dependance on the warm bath and opiates: but we cannot help ſuſpecting, that in many caſes the immenſe doſes of opiates may, of themſelves, have proved deſtructive. From Dr. B.'s account, as we have ſeen, one in ſix were recovered of the locked-jaw; and we are informed that one in five, in one of our greateſt hoſpitals, by means as above. In private practice, perhaps, the proportion has ſtill been ſmaller.

No

No wonder then that other methods have been thought of to combat this moſt formidable diſorder. In the 6th volume of the Medical Obſervations and Inquiries, we have an account of ſix caſes of locked jaw cured by the external application of cold water. As this method ſtrongly militates againſt our Author's opinions, and the ſubject is ſo intereſting to mankind in general, we ſhall pay more particular attention to this chapter, than we might, otherwiſe, have afforded.

P. 486. 'The locked-jaw from accidents, differs alſo from other caſes of tetanus in reſpect of its cure; for the latter has been ſucceſsfully treated by cold-bathing, as related by Dr. Wright *, and Dr. Cochran †; but it is acknowledged by *them*, that this treatment did not anſwer in the former.'

Not having ſeen Dr. Cochran's theſis, we cannot ſay what he has advanced; and after a careful peruſal of the remarks alluded to, we find no acknowledgment of this ſort. If Dr. B. had been a little more attentive to Dr. Wright's Paper, he would have ſeen that one half of the caſes of the locked-jaw were occaſioned by *accidents*, viz. Caſe 2d, from bruiſes about the temples; Caſe the 4th, from a nail run through the foot; and the 6th Caſe, from a phagedœnic ulcer. Dr. B. has brought no arguments in ſupport of his aſſertion, and ſeems to make a diſtinction without a difference.

P. 488. Our Author does not think that tetanus can be produced by heat. This ſeems to be a miſtake; for we find, in the Medical Obſervations and Inquiries referred to, that the firſt caſe of the locked-jaw was owing to a ſtroke of the ſun, and the third caſe ſeems to originate from the ſame cauſe. But more of this when we come to examine the Doctor's opinion of the cauſe of the locked-jaw in infants.

P. 494. 'The wounded men expoſed to a current of air were moſt liable to locked-jaw.' The expoſure of thoſe brave but unfortunate men is, perhaps, more to be lamented than prevented. A current of air, or what is called in the Weſt Indies a *fiery breeze*, will induce diſorders, as fevers, rheumatiſm, dyſentery; and probably, in caſes of large wounds, or after amputations, the locked-jaw. The beſt practitioners in warm climates, provide ſpacious and well-aired apartments for ſuch patients as undergo amputation. There are other cauſes which may occaſion a locked-jaw, and which ſurgeons do not ſeem to be aware of, eſpecially in tropical climates.

1ſt, Perſevering too long in the antiphlogiſtic courſe after wounds, compound fractures, or amputations, by which the body is weakened, the texture of the blood impaired, and a diſ-

* See Medical Obſervations and Inquiries, vol. vi.

† See Dr. Cochran's Theſis, Edinb. 1784.

poſition to gangrene and tetanus acquired; while the inflammation and tumefaction of the parts continue, and until a ſuppuration takes place, the antiphlogiſtic regimen ſhould be continued, and no longer. To obviate inflammatory ſymptoms, or take off fever, ſmall and repeated doſes of antimonials are proper, ſo as to promote a gentle perſpiration; and a ſuitable doſe of laudanum ſhould be given every evening, or at any time through the day, if the patients are in pain, or have ſtartings in amputated ſtumps. When the inflammatory ſymptoms are over, and the wounds diſcharge pus, a more generous diet ſhould be allowed, with a moderate uſe of wine and the bark. The opiate ſhould be continued as before.

2dly, Another cauſe of locked-jaw after amputations, is the taking in of much muſcular fleſh round the arteries, and tying the ligatures too tight. We have known inſtances of pain not being mitigated by laudanum, but the ligature being after ſome days cautiouſly divided, and the ſtricture removed, immediate eaſe has been felt, the tetanus has gradually abated, and diſappeared entirely the next day.

Page 489. 'The *triſmus infantum*, to which children are liable the firſt week after birth, is probably owing to the contact of the external air upon the ſkin, which is accuſtomed, in the womb, to a warm and moiſt medium.'

If our Author's opinion were juſt, new-born infants, in all climates, would be liable to the locked-jaw. In this country the diſorder is ſeldom ſeen; and even on the coaſt of Guinea, where the Negroes live nearly in a ſtate of nature, the locked-jaw in infants is unknown. It is common in the Weſt Indies, and vulgarly called jaw-falling. Negroe children are there more liable to it than white children; and it is a melancholy truth, that numbers of infants fall victims to this cruel diſorder in thoſe iſlands every day. We fear the Phyſician to the fleet could have but few opportunities of ſeeing this diſorder in children; and we find nothing ſatisfactory in authors who have written on Weſt India diſeaſes. We are therefore happy to preſent our Readers with the collected opinions of ſeveral eminent practitioners from the Sugar Iſlands, now in England.

The locked-jaw, or jaw-falling, in new-born infants, is owing to two cauſes; *viz.* heat, and a neglect of purging off the *meconium*. The ſlave Negroes make their ſleeping rooms narrow, and no windows; women who are ſuffered to lie-in in ſuch apartments, have a lamp burning through the day, and a wood-fire in the night time. By this means the mother generally contracts a fever, and the poor infant runs every riſk of the locked-jaw. Of late years airy lying-in wards are built on every well-regulated eſtate, where Negroe women are brought to be delivered; and ſince this practice has been adopted, the

mother and child generally do well. Infants affected with the locked-jaw die, for the moſt part, on the ſecond or third day; and although the inſtances of children who have been reſcued from this diſorder are very few in proportion to the number which miſerably periſh, yet humanity requires our attempting their relief.

If any thing is practicable, it is when tetanus is ſuſpected, or at its firſt appearance. The infant muſt be kept in a wide and airy room, and ſpeedily and effectually purged. For this purpoſe one grain of calomel muſt be given every two hours till a copious evacuation is procured, which generally happens after the ſecond or third doſe. Afterwards laudanum is to be adminiſtered as circumſtances require. By this means, ſeveral happy cures have been effected. An eminent practitioner at Iſlington in Jamaica ſucceeded in ſeveral caſes, by plunging the infants, after proper evacuations, in cold water, and immediately drying them with ſoft and warm cloths.

Our Author informs us, that many of the wounded men who died, were carried off by the locked-jaw. Time, and future experience, can only determine whether, in caſes of locked-jaw from large wounds, amputations, or ſcalds, the external application of cold water will be of uſe. In deſperate diſeaſes, like this, deſperate remedies and expedients are not only neceſſary but juſtifiable, and when other means are likely to fail, there can be no impropriety in giving the cold water a fair trial, early in the diſorder.

We have already exceeded the limits which we preſcribe to ourſelves in reveiwing articles of this ſort; but we were led to it by the importance of the ſubject, and we wiſhed to ſhow our attention to a gentleman who has ſet ſo laudable an example of induſtry in recording the diſeaſes incident to ſo valuable a claſs of people as our ſeamen. Dr. B. ſets out with expreſſing a diſſatisfaction with every theory he had ever ſeen. We therefore flattered ourſelves he would cautiouſly have avoided the rocks on which he had ſeen others ſo frequently ſtrike. We were, therefore, diſappointed to ſee him venture on ſuch unſafe ground; and ſtill more, to ſee his obſervations ſo frequently and ſo evidently biaſſed by theoretical opinions. If we have endeavoured to point out ſome errors in his reaſonings and notions, we aſſure him that it has not proceeded from any prejudice againſt him, or from any diſpoſition to cenſure; but as men are more powerfully taught by their own miſtakes than thoſe of others, by pointing out ſome fallacies in his own doctrines, we hope to give Dr. Blane another example of the diſſatisfactory nature of medical theories, and thereby to wean him entirely from them.

MONTHLY CATALOGUE,

For MARCH, 1786.

POLITICAL.

Art. 12. *An Addreſs to the Landed, Trading, and Funded Intereſts of England,* on the preſent State of Public Affairs. 8vo. 1s. 6d. Stockdale. 1786.

A Crude, confuſed production, labouring to prove a poſition that cannot be more impartially ſtated than in the writer's own words. 'This country ſeems to be ſo threatened with beggary and poverty on one hand, and with diſtraction and confuſion on the other; that nothing can in all appearance ſave or effectually ſerve it, ſhort of ſome prudent, timely, ſalutary modification, accommodation, or ſettlement, which may re-eſtabliſh and preſerve the whole, and every conſiderable part of it.' Q. E. D.

Art. 13. *Oppoſition Politics exemplified.* By the Editor of the Beauties of Fox, North, and Burke. 8vo. 1s. 6d. Stockdale. 1786.

A chronological ſeries of intelligence and ſpeculative paragraphs, quoted from the Gazetteer and Morning Herald, for the laſt year, with a ſerious commentary annexed!

When this indefatigable oppoſer of oppoſition exhibited the beauties of the three celebrated coalition leaders, they were of conſequence enough to afford tranſient amuſement: but to revive the forgotten contents of two daily papers!—is a drudgery in the reviewing ſtyle, that enlivens our ſpirits by compariſon, and in ſome degree reconciles us to the moſt diſagreeable parts of our own duty, jaded as we are at the cloſe of our monthly taſk. However, the applauſe that we cannot afford to his employment, we freely beſtow on his zeal, or his induſtry.

Art. 14. *The Book of Seven Chapters.* Containing a new Syſtem of national Policy. With a Poſtſcript on parliamentary Elocution, and an Utopian Scheme for the Conſideration of the Rev. Mr. Wyvill. Small 8vo. 3s. ſewed. Baldwin. 1785.

Theſe ſeven chapters contain a great number of good miſcellaneous obſervations, to recommend a ſyſtem of political honeſty and virtue, and to diſcredit Machiavelian ſtate craft. The Writer's reſentment is throughout particularly aimed againſt 'the noble Lord in the blue ribbon.'

Why this publication ſhould receive its title from the number of its chapters, is a conceit that remains with the Author.

Art. 15. *Letters on exceſſive Taxation.* From Philanthropiſt to his Royal Highneſs George Prince of Wales, the Right Honourable William Pitt, Firſt Lord of the Treaſury, and Chancellor of his Majeſty's Exchequer, and ſeveral other Noblemen of the firſt Diſtinction: with an Addreſs to the People of Great Britain. 8vo. 2s. 6d. Fryer. 1785.

Philanthropiſt is a fruitful ſchemer of taxes, and a very ſanguine propoſer of a noſtrum that is to relieve us from all our political diſtreſſes. He has hinted the poſſeſſion of this ſecret to divers great perſonages,

perſonages, without gaining their attention; and therefore now exhorts the people to appoint one gentleman out of every county to inveſtigate it, and to be as expeditious as poſſible: when this deputation is made, he will explain himſelf. We have thus, by repeating his offers, given him all the aſſiſtance in our power.

SHOP-TAX.

Art. 16. *General Obſervations and Reflections*, with friendly Advice, dedicated to the Conſideration of the Retail Shop Keepers, and all other his Majeſty's Subjects in Great Britain. By Farmer Steady. 8vo. 1s. Whieldon.

Should this tract be really the production of a farmer, we think he has aſſumed a name which he has no claim to; for a 'ſteady farmer' would have minded his own buſineſs, happy that the tax overlooked his door,—inſtead of ſtepping forth a champion for the ſhop-keepers. If he is no farmer, he might for the above reaſon have adopted a character more ſuitable to the buſineſs he engaged in on this occaſion: he deſerves, however, ſome credit for conſiſtency, even on this ſuppoſition, having afforded the ſhop-keepers as much aſſiſtance as if he had followed the plough all the days of his life! In one inſtance, indeed, we muſt allow him to have failed in his aſſumed character, for we much doubt whether there is a farmer in the iſland who will ſecond him in the offer of joining the ſhop-keepers in a petition to convert the tax into a general houſe-tax! Perhaps, after all, the farmer may have treated us as he ſerves the rooks, drilled in his meaning too deep for us to pick up, and hung an old wig aloft in the wind to delude us.

LAW.

Art. 17. *A Letter to the Jurors of Great Britain*: occaſioned by an Opinion of the Court of King's Bench, read by Lord Chief Juſtice Mansfield, in the Caſe of the King and Woodfall. By George Rous, Eſq. *Second Edition.* 8vo. 2s. Stockdale. 1784.

The firſt edition of this valuable tract appeared in 1771, without the author's name; and was pretty fully characterized in our Review for February, in the ſame year. Mr. Rous hath now given to it the ſanction of his name; and hath *prefixed* it with ſome very pertinent obſervations, in reference to the caſe of the Dean of St. Aſaph; with farther remarks on the duty, rights, and power of jurors. Of the *latter*, our ingenious and very able Author is a ſtrenuous aſſerter, in oppoſition to the "Political Hereſy" which hath, at times, been firmly maintained, and occaſionally renounced, by the Judges of the King's Bench.

NATURAL PHILOSOPHY.

Art. 18. *Diſſertations relative to the Natural Hiſtory of Animals and Vegetables.* Tranſlated from the Italian of Abbé Spallanzani, Royal Profeſſor of Natural Hiſtory in the Univerſity of *Pavia*, Superintendant of the Public Muſeum, and Fellow of various learned SOCIETIES. To which are added, *Two Letters from* Mr. BONNET to the Author. 8vo. 2 Vols. 10s. 6d. Boards. Murray. 1784.

We have, in ſeveral of our preceding volumes, made our Readers acquainted with the ſucceſs of M. Spallanzani's ingenious and ac-

rate reſearches into the ſecret operations of animal and vegetable nature;—thoſe curious branches of enquiry, we mean, which are the ſubjects of the preſent volumes. It will be ſufficient, therefore, on this occaſion, to obſerve, that the tranſlation before us appears to be well executed; and that *additions*, by way of *Appendix*, are made by the judicious tranſlator, of materials that are not to be found in the original, and which add conſiderably to the value of the publication.—Theſe conſiſt of a Paper by John Hunter, F. R. S. on the Digeſtion of the Stomach after Death *; —the Experiments of Dr. Stevens on Digeſtion †;—a Memoir of M. Demours, and M. Debraw's Paper on the Fecundation of Bees ‡, —from the Philoſophical Tranſactions of the Royal Society of London.

Art. 19. *Philoſophical Eſſays* on the Manners of various Foreign Animals. With Obſervations on the Laws and Cuſtoms of ſeveral Eaſtern Nations. Written in French by M. Foucher D'Obſonville, and tranſlated into Engliſh by Thomas Holcroft. 8vo. 5s. Boards. Johnſon. 1784.

Of this work we have already given an account, from the *original*, as a Foreign Article, in our *Appendix* to the Review, Vol. LXIX. for the latter half of the year 1783. The Author's name was not then known to us. Mr. Holcroft's tranſlation appears to have been carefully executed. It was written, as he informs his readers, in the *Adverti ſemens*, at Paris; and was ſubmitted to the Author's reviſal: in conſequence of which, ſeveral advantages accrued to the work.—Some paſſages, of a queſtionable ſort, ſeem, with propriety, to have been omitted.

EAST INDIES.

Art. 20. *Speech of George Dallas, Eſq*; Member of the Committee appointed by the Britiſh Inhabitants reſiding in Bengal, for the Purpoſe of preparing Petitions to his Majeſty and both Houſes of Parliament, praying Redreſs againſt an Act of Parliament, &c. as delivered by him at a Meeting held at the Theatre in Calcutta, July 25, 1785. 8vo. 1s. 6d. Reprinted from the Calcutta Edition. Debrett.

In our Review for December laſt, p. 462, we gratified our Readers with a beautiful apoſtrophe to the memory of Mr. Fox's unfortunate India Bill; and it is now happily in our power to produce, from the banks of the Ganges, as ſublime a rhapſody, which has for its object the more fortunate patron of the Act that ſupplanted it. "Is this the deſcendant of the illuſtrious Pitt? Is this the youth whom nature graced with ripened talents in the morn of life? Is this the aſſertor of his country's cauſe? Is this the guardian genius of her ſacred rights? O! venerable ſhade of immortal Chatham! How would thy patriot boſom, warmed by freedom's flame, now glow with generous indignation, couldſt thou but view thy favourite ſon, whom nature kindly deſtined to emulate thy virtue, and ſhare thy deathleſs fame, thus tarniſh the infancy of his career! Look down

* See Philoſ. Tranſ. Vol. LXII. p. 447.

† Publiſhed at Edinburgh in 1777.

‡ The original of this Paper is entitled, *Obſervation de deux Animaux, dont le Male accouche la Femelle*,

bright

bright ſpirit! and behold him ſeated on the eminence of that power, which once thy virtues radiated, now ſporting with the happineſs of millions, and ſtabbing the freedom of his country! Look down, divine emanation of unrivalled goodneſs! and through the immenſity of all created ſpace, ſwift let that towering eagle eye of thine dart its indignant frown to recal him into glory's arms! ſwift let it flaſh to his recollection the curſe that waits the man,

"Who owes his greatneſs to his country's ruin."

What is all this? Is it poetry, or is it proſe run mad; is it tragedy or comedy, rant, cant, fuſtian, bombaſt, or what? We will not pretend to more than a negative definition of it; which will be, that it is not what it is intended to paſs for; certainly it is not common ſenſe.

As Mr. Burke's bruſh, in the paſſage above referred to, was employed to dazzle our eyes with the glaring colours in which he painted the Nabob of Arcot's debts; we have now to add, that until we have ſoared above the clouds as often as Mr. Lunardi, we dare not venture too far with ſuch a companion as Mr. Dallas, whoſe eccentric flights remind us, every minute, of Icarus in ancient fable, and of Pilatre de Rozier in modern hiſtory. The panegyriſt of Mr. Fox's bill, and the declaimer againſt Mr. Pitt's Act, however congenial in their talents, have a few intervening points to ſettle, before they can form a coalition; which muſt be left to their private negociation.

DRAMATIC.

Art. 21. *The Choleric Fathers.* A Comic Opera. Performed at the Theatre Royal in Covent Garden. By Thomas Holcroft. 8vo. 1s. 6d. Robinſon. 1785.

This is, in our opinion, one of the moſt empty and vapid of the numerous trifles that we receive from the theatres; and the mere reader will find it difficult to conceive by what art, or what powers, the compoſers and performers could render it acceptable, or even tolerable, to an Engliſh audience.

Art. 22. *Appearance is againſt them.* A Farce, in Two Acts; as it is acted at the Theatre Royal, Covent Garden. 8vo. 1s. Robinſon. 1785.

This farce is by no means equal to what we had heard of Mrs. Inchbald's comedy in the Haymarket: *heard*, we ſay—for Reviewers muſt not pretend to have *ſeen* what is not in print—though, as the farce is univerſally acknowledged to come from the ſame hand as the play of '*I'll tell you what*,' we may venture to mention the name of the authoreſs.—Of her preſent piece of two Acts, the dialogue is the moſt laudable part. The characters have no novelty, and the incidents are leſs comic than pantomimical. Ladies are obſerved, by malicious wits, to have a remarkable *pruriency* in their writings: *appearances are againſt them.* And we may fairly ſay of Mrs. Inchbald, what Pope has before ſaid of Mrs. Behn,

The ſtage how looſely does Aſtræa tread,
Who fairly puts all characters to bed.

POETRY.

Art. 23. *Elegia ſcripta in Sepulchreto Ruſtico, Latine reddita.* A. J. Wright. *Cui ſubjiciuntur alia Poemata.* 'Elegy written in a

Country Church-yard, tranſlated into Latin: To which other Poems are added.' 4to. 2s. Lewis, &c. 1786.

The other Poems are miſcellaneous, and written alternately in Latin and Engliſh. The principal are an Ode to Charity, and a Poem on a Sacred Temple, deſtined

'From ruin's gulph to ſave the ſinking fair,
And chaſtity long injur'd to repair.'

Mr. Wright's poetry is not contemptible. His addreſs to the fair ſex, in favour of the unhappy victims of ſeduction, is affecting and ſpirited, though degraded by ſome inelegant lines and low expreſſions.

'Ye fair whom kinder fate hath ſafely led
Through ſlipp'ry youth, through paths with ſnares beſpread;
Spare, I beſeech, the miſerable race;
Ceaſe to entail indelible diſgrace;
Forbear ſuch hard-mouth'd virtue to diſplay;
Nor give to hooting infamy a prey.
How rare unhurt can bright-ey'd beauty ſtand,
Or fair-fac'd youth take virtue by the hand?
Paſſion ſcarce e'er confirms cold wiſdom's choice;
And pleaſure ſeldom echoes reaſon's voice.
'What though your virgin form no ſtain diſgrac'd;
No random Hercules by ſtealth embrac'd?
For you a parent's caution mark'd the way,
From her fond boſom never wont to ſtray,
Poor Thais knew no guardian to controul
The madd'ning tumult of her riſing ſoul;
No training hand the tender plant to rear,
And teach th'unpractis'd innocent to fear.
Her ardent youths in amorous ſwarms careſs'd,
And to compliance long and warmly preſs'd;
You unattended ever paſs'd along
Safe and unheeded by the wanton throng.
A beauteous face (too apt to lead aſtray)
Seduc'd the thoughtleſs wand'rer from the way.
Nature on you no fatal charms beſtow'd,
No eyes that ſparkl'd, and no cheeks that glow'd,
In her the tide of paſſion roll'd too high,
Boil'd in her veins, and floated in her eye.
Languid in you the genial current ran,
Pale and unripen'd you ſcarce thought on man.
Perhaps your bridal hour ſet right the ſlip
When once unguarded virtue made a trip.'

Among the Latin poems, the tranſlation of Gray's Elegy deſerves particular attention, ſince it is both faithful and elegant. Every reader of taſte being able to repeat the greateſt part of this inimitable performance, muſt peruſe the preſent tranſlation with the pleaſure we naturally feel on beholding the juſt reſemblance of a beloved friend.

In his Preface, the Tranſlator ſtigmatiſes the late Dr. Johnſon's ſevere and unjuſt ſtrictures on the works of Mr. Gray, and laments that an author of ſuch diſtinguiſhed abilities ſhould, in his charac-

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ters of books and of men, have allowed himſelf to be too often biaſſed by his prejudices and his paſſions.

Art. 24. *Elegy written in a Country Church-yard*, by Mr. Gray; and tranſlated into Italian Verſe by J. Giannini, LL. D. 4to. 5s. With a Frontiſpiece, by Bartolozzi. Printed for the Tranſlator, No. 48. Berwick-ſtreet, Soho.

Dr. Giannini is not entitled to any particular diſtinction among the numerous tranſlators of this admirable Elegy.——This article has been miſlaid.

Art. 25. *The Fane of Britain:* An Hiſtorical and Critical Poem, in Three Cantos. In which the moſt celebrated Characters in Britiſh Hiſtory are attempted to be delineated. 4to. 1s. 6d. Flexney. 1786.

The Author, to extenuate the imperfections of his poem, informs his readers, in his Advertiſement, that he has yet 'counted but nineteen years.' Had he ſaid *nine*, only, we might have thought it poſſible for him in time to become at leaſt "a Tate." But, at near twenty, the caſe is hopeleſs.—Excuſe our bluntneſs, young Sir! It may prove wholeſome for you:—"Nine ſuch poets" will never "make [even] a *Tate!*"

Art. 26. *The Collyrium of the Nation:* or, the beſt Remedy for the Sight. A Poem, humbly inſcribed to his Moſt Excellent Majeſty. 4to. 1s. 6d. Maclew. 1786.

Maſter Collyrium, we take it, is younger brother to Mr. Fane, author of the preceding poem. Next, we ſuppoſe, the babes and ſucklings will touch the ſtring, and tune the lyre. Serioufly, there is reaſon to fear, that the whole family hath been bitten by ſome mad rhymeſter.

MISCELLANEOUS.

Art. 27. *An Account of that Arch Impoſtor, Charles Price*, otherwiſe *Patch*, otherwiſe *Wilmot*, &c. &c. many Years a Stock-broker, and Lottery-office Keeper, in London and Weſtminſter; relating his Frauds and Forgeries, particularly on the *Bank of England*, for a Series of Six Years. With a *Frontiſpiece*, repreſenting his Perſon when diſguiſed, and when in his uſual Dreſs. 8vo. 1s. Kearſley. 1786.

We look upon this account of one of the moſt ingenious *, moſt circumſpect, and moſt wicked raſcals that ever preyed on the Public, to be very authentic and ſatisfactory;—except where the writer attempts to be *witty*, and is only *ſlippant*. But we ſuppoſe he thought his tale ſhould be told with vivacity; which might, in ſome degree, have been allowable, if he had fallen into the right vein; and if, in imitating Fielding, he could have written *like* Fielding. But even the humour of "old Harry" himſelf (as Mr. Price's biographer facetiouſly ſtyles him) would be miſemployed

* His excellence, as a mechanic, was ſo very extraordinary, that he taught himſelf the arts of the paper-maker, the engraver, and the copper-plate printer, in order to accompliſh his forgeries on the bank *without any accomplice*; and he performed every thing, with his own hand, ſo completely, that no defect ever happened in the workmanſhip, to occaſion a diſcovery of his fraudulent proceedings.

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every kind of uſeful information to our Readers.—In the Preface to this edition, the Author makes an apology for declining to give the promiſed ſecond volume of theſe Anecdotes; hinting, very properly, that *more ſerious* avocations are better ſuited to his preſent engagements, in the "ſolemn duties of the church."

MEDICAL.

Art. 33. *Obſervations on Antimonial Preparations*; with a Deſcription of a new Antimonial Powder, of peculiar Efficacy in Fevers and inflammatory Diſtempers, and ſingularly ſucceſsful in the febrile Diſeaſes of Children. 8vo. 1s. Sold at No. 112, Alderſgate-ſtreet.

The author of this pamphlet is Mr. Charles, of Wincheſter, who is likewiſe the inventor of the medicine. The ingredients of it are mentioned, but the proportion of them in the compoſition is concealed. We are however informed by Mr. Herdsfield, who ſells it, that the Author "has ſhewn himſelf ſo diſintereſted as to expreſs a wiſh, that the directions may be conveyed *gratis* to any medical gentlemen of eminence, when only a very few (ſufficient to pay the expences of publication) have been ſubſcribed for." Experience only can decide on the merit of the medicine. We can ſay nothing of the preparation, till we are acquainted with the exact proportion of the ingredients, and the whole of the proceſs.

Art. 34. *A Medical Commentary on Fixed Air.* By Matthew Dobſon, M. D. F. R. S. With an Appendix on the Uſe of the Solution of Fixed Alkaline Salts, ſaturated with Fixible Air, in the Stone and Gravel. By William Falconer, M. D. F. R. S. and Phyſician to the General Hoſpital at Bath. 8vo. 4s. boards. Cadell. 1785.

Having before * noticed the Medical Commentary by the late ingenious and worthy Dr. Dobſon, we are now to conſider the *Appendix*, written by Dr. Falconer, which contains matter of conſiderable importance. Though the various cauſtic alkaline *lixivia* have, in different forms, frequently afforded relief in caſes of calculi, yet it is well known they are very apt to irritate and to excite inflammation. The diſcovery, therefore, of a mild medicine, which would have the ſame effect, has been a great *deſideratum*; and if further experience ſhould confirm the accounts given by Dr. Falconer, ſuch a medicine is now offered to the Public. The mode of preparing it is as follows: Take an ounce, Troy weight, of dry ſalt of Tartar; put it into an open earthen veſſel; pour on it ſomewhat more than two quarts of the ſofteſt water that can be procured, and ſtir them well together; after ſtanding twenty-four hours, the clear part is to be carefully poured off, free from any indiſſoluble *reſiduum* that may remain, and put into the middle part of one of the glaſs machines for impregnating water with fixible air, and expoſed to a ſtream of that fluid. After the water has remained in this ſituation twenty-four hours, it will be fit for uſe, and ſhould then be carefully bottled off into clean bottles, well corked, and ſet with the bottom upwards, in a cool place.

About eight ounces, by meaſure, appear; from ſome of the

* Rev. Vol. LXI. p. 273.

caſes,

caſes, to have been taken thrice in twenty-four hours for a conſiderable time together, and to have agreed well with the ſtomach, appetite, and general health; but, in moſt caſes, Dr. F. thinks, that two-thirds, or a pint, of the alkaline liquor, in twenty-four hours, may ſuffice. Dr. F. does not find from enquiry or obſervation, that a rigid adherence to any particular regimen of diet is neceſſary, farther than the uſual prudential cautions of moderation and temperance.

The teſtimonies in favour of the efficacy of this medicine, which Dr. F. has collected from the perſons who have experienced it in their own painful diſorders, are very ſtrong, and we recommend them to the attention of phyſicians.

From Bergman's experiments, it appears, that the acid of ſugar, and calcareous earth, form the ſtony part of the calculus. The reſpectable Author of the *Appendix* thinks, with great probability, that the alkaline ſalt attracts the acid of the ſugar, and the fixible air the calcareous earth: and as the former of theſe compounds is ſoluble in a watery fluid, and the latter ſo when the fixible air is redundant, this may account for the clearneſs of the urine, and freedom from precipitation, which the taking this remedy induces.

Art. 35. *The Practice of Medicine made eaſy:* being a ſhort but comprehenſive Treatiſe neceſſary for every Family. By J. Fiſher, M. D. Graduate of the Univerſity of Leyden, Honorary Fellow of the Phyſical Society in Edinburgh, and Author of the Review of Dr. Prieſtley's Doctrine of Philoſophical Neceſſity, &c. 8vo. 2 s. 6 d. 1785. Sold by all the Bookſellers in Great Britain and Ireland.

How often has the practice of phyſic been made "eaſy"—and yet how difficult does it remain! If Dr. F. could fulfil the promiſe of his title-page, how happy ſhould we feel ourſelves! But alas! notwithſtanding his aſſiſtance, we are not aſhamed to confeſs, that we ſometimes find ourſelves under difficulties. We do not however, by what we have ſaid, mean to diſcourage the ſale of the Doctor's book, which, for the purpoſes of private families, may ſerve as well as moſt others of the ſame ſort.

Art. 36. *A ſerious Addreſs* on the dangerous Conſequences of neglecting common *Coughs* and *Colds*; with ſucceſsful Directions how to prevent and cure *Conſumptions*. The Third Edition. To which are now added, Obſervations on the *Hooping-cough* and *Aſthma*. By Thomas Hayes, Member of the Corporation of Surgeons, London, &c. 8vo. 2 s. 6 d. Murray. 1786.

In our number for July 1784, we commended the firſt edition of Mr. Hayes's Addreſs, which was then an anonymous publication, and the author's name utterly unknown to us. In this edition, his uſeful work is greatly enlarged; the ſucceſs of his obſervations on *Coughs and Colds* having encouraged him to treat on the other ſubjects above mentioned. On all which his remarks, cautions, and directions, may prove eminently ſerviceable to thoſe for whoſe peruſal and uſe this production is intended.

Art. 37. *A Manual of Materia Medica:* containing a brief Account of all the Simples directed in the London and Edinburgh Diſpenſatories, with their ſeveral Preparations, and the principal

Compoſitions into which they enter. By J. Aikin, M.D. 12mo. 2 s. 6 d. ſewed. Johnſon. 1785.

In the Review for February 1785, p. 157. we gave the Public an account of an improved Edition of Dr. Lewis's *Materia Medica*, publiſhed by Dr. Aikin; who now preſents the Public with a very neat, compendious Manual on the ſame ſubject; which every member of the profeſſion will find it convenient to make his pocket-companion.

THEOLOGY, &c.

Art. 38. *An Eſſay on the Rewards of Eternity.* By the Rev. Joſeph Whitely, B. A. of Magdalen College, Cambridge, and Curate of Beeſton, in the Pariſh of Leeds. 4to. 1 s. Johnſon. 1785.

This Eſſay is publiſhed in purſuance of the will of the late Mr. Norris, as having gained the annual prize which he inſtituted in the univerſity of Cambridge. It is a kind of philoſophical diſquiſition, on a ſubject highly intereſting and important to mankind; and Mr. Whitely treats it in a ſenſible and agreeable manner. His ſtyle is accurate, and his reaſoning is clear *. In the few following lines, he oppoſes the opinion, that the hope of a future reward detracts from the real nature and truth of a virtuous principle. 'To be ſtimulated by theſe hopes of felicity to an active courſe of virtue, is ſo far from deſtroying the moral nature of our conduct, that it is conſiſtent with the moſt perfect human character. We muſt ceaſe to be men, before we ceaſe to regard our intereſt; and therefore impoſe on ourſelves when we diſclaim the principle of ſelf-love. We imagine ourſelves ſuperior beings, when we aſſert that our motives to action are wholly diſintereſted; that our virtue ſprings from a noble impulſe within; and that it would be contaminated by regard to future happineſs.—If virtue be amiable in itſelf, becauſe it promotes the happineſs both of individuals and of ſociety, how much more amiable muſt it appear, when, to its preſent advantages, are ſuperadded the rewards of eternity?'

As the prize which this Eſſay obtained is but of late inſtitution, it may not ſeem impertinent to many of our readers, if we inform them, that the candidates for it are required, by the will of the late Mr. Norris, to be under thirty years of age. The reward was deſigned to divert the younger part of the univerſity from too cloſe a purſuit of abſtract knowledge, and to prepare them for a proper diſcharge of their office in the church, by drawing their attention to the rudiments of theology. A want of ſufficient application to theſe ſubjects is pre-ſuppoſed, and we remember, long ago, to have heard complaints on this head with reſpect to the ſtudents at Cambridge. The Norriſian inſtitution, no doubt, will co-operate with other means to obviate this complaint: and we are informed, that the cauſe of it is, in a conſiderable degree, already removed.

* For our account of his former Eſſay (on the Neceſſity of a Redeemer), which gained the Norriſian prize in 1783, ſee Rev. for October in the ſame year.

RELIGIOUS.

RELIGIOUS.

Art. 39. *A Diſſertation on Suicide*; grounded on the immoveable Foundation of ſcriptural, rather than of philoſophical Principles. Wherein alſo occur, ſeveral Incidental weighty Conſiderations, ſuggeſted by the critical State of our own Times. 12mo. 6d. Lackington, &c. 1785.

A plain, well-meant diſſuaſive from the deſperate act of ſelf-deſtruction, on clear ſcripture principles; which will be read and approved by every true Chriſtian, that is, by thoſe who are leaſt expoſed to the danger which the Reader is guarded againſt. But ſuppoſing, which is generally the caſe, that a perſon ſhould reaſon to the act on different principles, the Author readily admits his deductions to be juſt, contenting himſelf with only denying his premiſes; which will go but a ſhort way toward converſion. Unfortunately, however, *reaſoning* is very little concerned in ſuch cataſtrophes; for thoſe wretched beings who terminate their exiſtence, are much oftener urged to deſperation by the acuteneſs of their feelings, than by abſtract ſyſtems, or theories of any kind, which they are incapable of attending to, or examining on ſuch occaſions. One man's feelings differ not only from thoſe of another, but from his own at different times, even under the ſame external circumſtances; and when we conſider what agony a perſon muſt endure before he ruſhes to this extremity for relief, he will appear to be truly *non compos mentis*, and a fitter object for the ſoothing hand of charity, or medicine (if his diſtreſs admits of relief) than for the auſterity of dry argument. On this ſubject a ſtory is told that has probability enough to obtain credit, and is ſufficiently in point to countenance the relation. A gentleman under extreme depreſſion of mind put a pair of piſtols in his pocket, and going to a tavern, deſired a room, and called for a bottle of wine, with pen, ink, and paper. He then wrote a letter to an intimate friend, deſcribing his unhappy ſtate, which he declared himſelf unable any longer to bear; told him that by the time the letter reached him he ſhould be out of his miſery; and concluded with ſome requeſts as a laſt proof of his friendſhip. Having diſpatched his letter, he laid his piſtols on the table, and being exceeding thirſty, and ſeeing the wine ſtanding before him, he very naturally drank a glaſs. The refreſhment this afforded him tempted him to repeat it; he took a third, and in brief, four or five glaſſes gave ſuch a happy turn to his thoughts by exhilaration, that he deferred his raſh purpoſe until—his friend burſt into the room, with the utmoſt anxiety! Inſtead of finding the letter-writer weltering in his blood, he ſaw him ſitting at the table, muſing with great compoſure. He inſtantly removed the piſtols, they finiſhed the bottle together, and the deſpairing man went home, reconciled to himſelf, and to that life which he had ſo recently determined to renounce.

Whether it is the mind that diſorders the body, or the body that deranges the mind, may in various caſes be uncertain; but we are not to learn, that a remedy judiciouſly applied to bodily diſorder is often attended with the happieſt effects on the mental powers.

SER-

SERMONS.

I. A Diſcourſe preached for the Benefit of the Charity Schools in Norwich. By S. Parr, LL.D. Publiſhed by Requeſt. 4to. 2s. Cadell. 1786.

This Diſcourſe, like thoſe which have already paſſed under our notice from the ſame pen, has, on the whole, afforded us much pleaſure. It contains many uſeful obſervations on the nature of the human mind, and the importance of education, expreſſed with a degree of energy, which cannot fail to intereſt the feelings of thoſe who have at heart the welfare of the riſing generation. The Author diſcovers a vigorous imagination, an enlarged underſtanding, and a liberal ſpirit. His ſtyle is bold and nervous, and ſometimes elegant. Yet, after all, we muſt own, there are paſſages in the diſcourſe, which neither accord with our judgment nor our feelings; and to ſome of his Readers the Author may probably appear too oracular in his deciſions, while he makes rather an unneceſſary diſplay of learning in the notes and quotations.

II. *The Value of the Poor*, the Duties owing to them, and the Importance of leading them to an early Acquaintance with Religion. Preached at St. Thomas's, January 2, 1786, for the Benefit of the Charity-School in Gravel-Lane, Southwark. By Chriſtopher Lake Moody, of Kingſton upon Thames. 12mo. 6d. Buckland.

A very ſenſible and truly benevolent addreſs in behalf of the poor, and particularly adapted to the occaſion on which it was delivered. The text of this diſcourſe, publiſhed at the requeſt of the Managers, is Galatians, ii. 10. *Only they would that we ſhould remember the Poor.*

III. *A Political Sermon*, preached before a R—t H———ble H—e, on the the firſt Day of the preſent Meeting of P———t. By the Reviving Shade of Patriotiſm and Public Virtue. 4to. 1s. Hookham.

No political joke, beyond the title, but a ſober exhortation to patriotiſm in general terms, that has aſſumed this equivocal diſguiſe; and which will be as much attended to, as any other ſermon actually delivered before the ſame audience.

*** The Continuation of our Review of Dr. GILLIES's *Hiſtory of Greece*, having been, by accident, interrupted, we are obliged to defer it to our next.

ERRATUM *in February.*

Page 141, l. 9 from the bottom, for 'him,' r. *us.*

THE
MONTHLY REVIEW,
For APRIL, 1786.

ART. I. *Arctic Zoology.* By Thomas Pennant, Esq. 4to. 2 Vols. 1l. 13s. Boards; 2l. 2s. ditto large Paper. White, &c.

THIS industrious Author will excuse us, if we beg him to apply to himself all that we urged last month, in our account of Mr. Latham's work, with respect to the necessity of tables of generic and specific discrimination. Mr. Pennant will also consider, that he took the lead in this mode of writing; and that Mr. Latham was his follower: will it not then become him to set an example of reforming the plan? Before natural history arrived at the pitch of refinement at which it at present stands, all communications were thankfully received; they served to add to the mass of knowledge, and although information was procured from them with labour, yet was it with labour sought. It is now far otherwise: and our wishes lead us to expectations of ready arrangement, easy distinction, and pointed discrimination. Mr. Pennant, therefore, would do well, before he proceeds into farther researches, to make his former works complete. We wish that he would turn his active pen to the formation of systematic tables, and thus give us a readier introduction to his very valuable publications. At present, it must be allowed, that what with repetitions, *sometimes*, and *always* verbosity of description, they occupy no small extent, and are not of that convenient use of which they are capable, and indeed seem calculated to afford. And here we cannot help dropping a hint, that we have our doubts of the propriety of publishing Arctic Zoology, British Zoology, General Synopsis, &c. by which means the same things are set forth again and again, to the increase of our trouble in the pursuit, as well as expence in the purchase. Why could not one *General Zoology* have been contrived to comprize them all?

But, however, such ample information, of every sort, such liveliness of detail, and so much of the polite scholar appears in Mr. Pennant's writings, that though the mere naturalist might wish for a

more general and more perſpicuous ſyſtem, there are many who will read with pleaſure and thankfulneſs.

Who will not peruſe with ſatisfaction ſuch anecdotes as the following? Speaking of the Rice Bunting, the *Emberiza Oryzivora* of Linnæus, he entertains us with theſe curious facts:

'Theſe birds inhabit, in vaſt numbers, the iſland of *Cuba*, where they commit great ravages among the early crops of rice, which precede thoſe of *Carolina*. As ſoon as the crops of that province are to their palate, they quit *Cuba*, and paſs over the ſea, in numerous flights, directly north; and are very often heard in their paſſage by ſailors frequenting that courſe. Their appearance is in *September*, while the rice is yet milky; and they commit ſuch devaſtations, that forty acres of that grain have been totally ruined by them in a ſmall time.

'They arrive very lean; but ſoon grow ſo fat, as to fly with difficulty; and, when ſhot, often burſt with the fall. They continue in *Carolina* not much above three weeks, and retire by the time the rice begins to harden. They are eſteemed to be the moſt delicate birds of the country. I am informed, that the male birds have a fine note.

'It is very ſingular, that, among the myriads which pay their autumnal viſit, there never is found a ſingle cock-bird. Mr. *Cateſby* verified the fact by diſſecting numbers, under a ſuppoſition that there might have been the young of both ſexes, which had not arrived at their full colours; but found them all to be females, which are properly the RICE-BIRDS. Both ſexes make a tranſient viſit to *Carolina* in the ſpring. It is ſaid, that a few ſtragglers continue in that country the whole year.

'RICE, the periodical food of theſe birds, is a grain of India*: it probably arrived in *Europe* (where it has been much cultivated) by way of *Bactria*, *Suſia*, *Babylon*, and the *Lower Syria* †. The time in which it reached *Italy* is uncertain; for the *Oryza* of *Pliny* is a very different plant from the common rice; but the laſt has been ſown with great ſucceſs about *Verona* for ages paſt; and was imported from thence and from *Egypt* ‡, into *England*; until, by a mere accident, it was introduced into *Carolina*. It was firſt planted there about 1688, by Sir *Nathaniel Johnſon*, then Governor of the province; but the ſeed being ſmall and bad, the culture made little progreſs.

'Chance brought here, in 1696, a veſſel from *Madagaſcar*; the maſter of which preſented a Mr. *Woodward* with about half a buſhel of an excellent kind §; and from this ſmall beginning ſprung an immenſe ſource of wealth to the ſouthern provinces

* *Raii Hiſt. Pl.* ii. 1446. † *Strabo*, lib. xv. p. 1014.
‡ *Anderſon's Dict.* ii. 327. § The ſame, 238—and *Cateſby*, ii. Account of *Carolina*, xvii.

of *America*; and to *Europe* relief from want in times of dearth. Within little more than half a century, a hundred and twenty thouſand barrels of rice have been in one year exported from *South Carolina*; and eighteen thouſand from *Georgia*: and all from the remnant of a ſea ſtore, left in the bottom of a ſack!—Ought I not to retract the word *chance*, and aſcribe to PROVIDENCE ſo mighty an event from ſo ſmall cauſe?"

But what makes this work ſo generally palatable, is, a more copious, learned, and elegant account of the Arctic world than is any where elſe to be met with. This account is found in the Author's *Introduction*, of 200 pages; in which the natives, their manners, the productions of nature, the appearances of the ſeveral countries through Europe, Aſia, and America, are ſo powerfully depicted, that the view of them muſt ever afford a firſt-rate delight, as long as the hiſtory of man, and the ſtudy of nature can find a way to the human heart.

How little do we know of the ſportings of nature in the dreary frozen oceans! The account of Spitzbergen has the following deſcription of the appearances of the ice:

'The forms aſſumed by the ice in this chilling climate, are extremely pleaſing to even the moſt incurious eye. The ſurface of that which is congealed from the ſea-water (for I muſt allow it two origins) is flat and even, hard, opake, reſembling white ſugar, and incapable of being ſlid on, like the *Britiſh* ice*. The greater pieces, or fields, are many leagues in length†; the leſſer, are the meadows of the ſeals, on which thoſe animals at times frolic by hundreds. The motion of the leſſer pieces is as rapid as the currents: the greater, which are ſometimes two hundred leagues long, and ſixty or eighty broad†, move ſlow and majeſtically; often fix for a time, immoveable by the power of the ocean, and then produce near the horizon that bright white appearance, called by mariners the *blink of the ice*‡. The approximation of two great fields produces a moſt ſingular phenomenon; it forces the leſſer (if the term can be applied to pieces of ſeveral acres ſquare) out of the water, and adds them to their ſurface: a ſecond, and often a third ſucceeds; ſo that the whole forms an aggregate of a tremendous height. Theſe float in the ſea like ſo many rugged mountains, and are ſometimes five or ſix hundred yards thick §; but the far greater part is concealed beneath the water. Theſe are continually increaſed in height by the freezing of the ſpray of the ſea, or of the melting of the ſnow which falls on them. Thoſe which remain in this frozen climate, receive continual growth; others are gradually wafted by the northern winds into ſouthern latitudes, and melt by de-

* *Crantz*, i. 31. † The ſame. ‡ *Phips*, 72.
§ *Ellis's Voy.* 127.

grees, by the heat of the ſun, till they waſte away, or diſappear in the boundleſs element.

The colliſion of the great fields of ice, in high latitudes, is often attended with a noiſe that for a time takes away the ſenſe of hearing any thing elſe; and the leſſer with a grinding of unſpeakable horror.

'The water which daſhes againſt the mountainous ice freezes into an infinite variety of forms; and gives the voyager ideal towns, ſtreets, churches, ſteeples, and every ſhape which imagination can frame *.

'The *Icebergs*, or *Glacieres* of the north-eaſt of *Spitzbergen*, are among the capital wonders of the country; they are ſeven in number, but at conſiderable diſtances from each other: each fills the vallies for tracts unknown, in a region totally inacceſſible in the internal parts. The *Glacieres* of *Switzerland* ſeem contemptible to theſe; but preſent often a ſimilar front into ſome lower valley. The laſt exhibits over the ſea a front three hundred feet high, emulating the emerald in colour: cataracts of melted ſnow precipitate down various parts, and black ſpiring mountains, ſtreaked with white, bound the ſides, and riſe crag above crag, as far as eye can reach in the back ground †.

'At times immenſe fragments break off, and tumble into the water, with a moſt alarming daſhing. A piece of this vivid green ſubſtance has fallen, and grounded in twenty-four fathoms water, and ſpired above the ſurface fifty feet ‡. Similar *icebergs* are frequent in all the *Arctic* regions; and to their lapſes is owing the ſolid mountainous ice which infeſts thoſe ſeas.

'Froſt ſports alſo with theſe *icebergs*, and gives them majeſtic as well as other moſt ſingular forms. Maſſes have been ſeen, aſſuming the ſhape of a Gothic church, with arched windows and doors, and all the rich tracery of that ſtyle, compoſed of what an *Arabian* tale would ſcarce dare to relate, of cryſtal of the richeſt ſapphirine blue: tables with one or more feet, and often immenſe flat-roofed temples, like thoſe of *Luxxor* on the *Nile*, ſupported by round tranſparent columns of cærulean hue, float by the aſtoniſhed ſpectator §.

'Theſe *icebergs* are the creation of ages, and receive annually additional height by the falling of ſnows and of rain, which often inſtantly freezes, and more than repairs the loſs by the influence of the melting ſun ‖.'

The only *tree* in this country is the *Salix herbacea*, or dwarf willow, which ſeldom exceeds *two inches* in height! O Britain how much haſt thou to rejoice in thy ample and ſturdy OAK!!!

* *Marten*, 37. *Crantz*, i. 31. † See the beautiful plate in *Phips's Voy.* tab. vii. ‡ *Phips*, p. 70.
§ *Marten*, 43. ‖ The ſame.

ART.

ART. II. Robertſon's *Inquiry into the Fine Arts*, concluded. See our laſt.

HAVING given his explanation of the ſyſtems of Rameau and Tartini, our Author proceeds to make ſome reflections on the ſubject, which ſeem to us the beſt in his book:

245. 'Seldom has ſcience ſhone with ſuch brilliancy, as in their hands: they give not a number of little unconnected rules; but one great phenomenon; one ſimple and magnificent theory. In the reſonance of a ſounding body, Rameau ſpreads out to you the ſounds of harmony: Tartini, by his *third ſound*, collects them all back again into *one*. You have trebles from nature, in the one ſyſtem; a baſs from nature, in the other. We are ſo much charmed with the phyſical laws, and the agreement between them and the organ of hearing, that it is painful to deſcend from ſuch heights, and find out at laſt, that we have been gazing at a wrong object: the *illuſtration* of a rule, inſtead of the demonſtration of a principle. Science and truth, coming down to a humbler ſtation, tell us, that all we have ſeen is only analogy. The ſimplicity and order of phyſics have been before us; but when we go to the ear of man, often we find that uncontroulable organ deaf to order and ſimplicity: diſturbing and inverting nature.

'Theſe ſplendid ſyſtems tend even to miſlead us into narrow doctrines, unworthy of ſcience. The ſimplicity we have been admiring, is the ſimplicity of phyſics. We have been uſing the ſacred name of *Nature*; and when we inquire into our own meaning, we find, that it is the nature of a *ſtring*, rather than the nature of *man*. The ear can go far beyond thoſe palpable harmonics that *ſound* or that *ſhake*; and delight itſelf with others, that phyſics has not yet ſubmitted to the ſenſes. What have we from phyſics, but the ſolitary major mode, or perfect chord, of modern muſic?'

252. After beſtowing ſo many pages on the phyſics and the philoſophy of ſound, he tells his readers, in his peculiar Engliſh, 'All neceſſary is, that the enquirer ſhould know that the *terms* (which he had been ſo long explaining) are deluſive, &c.'

The *Eſſay on Tune* comes next under conſideration; and we entirely agree with Mr. R. in whatever he has advanced in favour of that ingenious book *.

Hiſtory of Muſic.

'Few things,' he tells us, 'are more eaſy than to collect dates, names, and unconnected fables and facts; and there are a number of pens ready and able for the taſk in every cultivated nation.' But without the aſſiſtance of theſe collections, the Author's book would never perhaps have exiſted; as the whole is little more than a crude and indigeſted compilation from theſe very collections. A writer manifeſtly without ſcience, or abilities of any kind, ſufficient to add to the ſources of information whence he has drawn his materials, ſhould ſpeak ſomewhat leſs irreverently of his precurſors in the ſame route. It would not

* See our account of the *Eſſay on Tune*, Review, vol. lxv. p. 437.

be difficult to point out chapter and verſe whence he has taken all his facts, and even reflections; which, by dreſſing in his own dialect, he has often left worſe than he found them.

269 to 280. Anecdotes of ſavage muſic.

284. Chineſe muſic, from *Pere Amiot.*

286. The want of accuracy in language occaſions ſtrange paralogiſms.—Their *circle is ſtrait*—Who ever heard of a *ſtrait circle*—a figure, or form, which, ſo far from ſtrait, no man has yet been able to *ſquare.* Mr. Robertſon, we ſuppoſe, means to ſay, in ſpeaking of the limited ſtate of Chineſe muſic, that their circle is *narrow.*

302. Concerning diſputable things in ancient muſic, theatres, and cuſtoms connected with them, our Author generally gives the *pour* and the *contre,* without any great ingenuity of conjecture or diſcovery.

From p. 267 to 364, his book ſeems a mere epitome of Sir John Hawkins's and Dr. Burney's Hiſtories. He has literally, from theſe two books, made a third, as far as the hiſtory of the art is concerned. Whenever he quits theſe guides *natat ſine cortice.* Of this, his vague and ill-founded conjecture, that harmony or counterpoint was not invented by the Monks, but the Minſtrels, is an inſtance. Where is the minſtrelſy in *different parts* to be found? When the Vatican collection of Troubadour ſongs has been examined, as well as that in the *Bibl. du Roi,* at Paris, nothing has been found but *the melody* of a *ſingle part.* All the early counterpoint that has been produced by our own muſical hiſtorians, as well as *Padre Martini* and others on the continent, has been the *deſcant* of churchmen, and for the uſe of the church. All the bad and moſt ancient, by Monks in particular convents: and the firſt that was good for any thing was compoſed for the uſe of the Pope's chapel.

335. Mr. Robertſon tells us, that 'the *accident* of finding counterpoint *probably* took place while muſic and poetry were occaſionally disjoined.'—And that 'a licentious low troop of Jongleurs *might* often at cadences make a multitude of inſtruments and voices ſtrike different notes.'—They *might* long do ſo, for we have no proofs till the 8th age, &c. But theſe are mere conjectures, not only without proof, but *probability.* The probable origin of more early counterpoint than has been yet found by the induſtry of muſical hiſtorians is, that the firſt attempts were made on ſlow, ſimple, and monotonous fragments of *Canto fermo*; long, perhaps, before the time of written deſcant. But that riotous and thoughtleſs minſtrels, 'whoſe object was noiſe, novelty, trick, and amuſement, at cadences, and in choruſes of light and frivolous muſic,' ſhould make ſuch a diſcovery more early than pſalmodiſts and ſingers of plain chaunt, ſeems beyond *our* comprehenſion.

258. The

258. The Author imagines that *concert muſic* was cultivated conſiderably later than the opera, on account of its being leſs in the general taſte. In the church, whatever the muſic or the doctrine, it is forced on the congregation: and there have been times when it would not have been a reaſon ſufficiently cogent to keep away, that the muſic was bad.

359. The Author's definitions of fugue and canon will convey no true idea to an unlearned muſical reader of the nature of theſe contrivances. 'Several parts were made to follow one another in conſonance, introducing novelty at every moment, in a noble and diffuſive ſtyle, but ſubject to no fixed rules.'

When the fugue was made to *repeat* a return into itſelf, it got the name of *Canon.* Now, it is not exact to ſay, that a fugue has no fixed rules. M. Marpurg has written a treatiſe, in quarto, *Sur l'Art de la Fugue:* and there is no ſpecies of muſic in which a deep muſician is more faſtidious and difficult to ſatisfy than in the anſwers and conſtruction of fugue. And what the Author ſays of *canon* would do for *rondeau*, or any other movement with a *da capo*, or a return to the firſt part, as well as a *canon*; which conſiſts of an exact and invariable repetition, after a few reſts, of all the ſounds and intervals of the leading part, from the beginning to the end.

Our Author aſſerts, after ſome partizan for old compoſitions, that 'the muſic of Europe, for ſome time paſt, and at this day, tends to the excluſion of harmony.' But this is a prejudice taken up without examination; for there is no want of harmony at an opera; on the contrary, there is too much for the ſingers to penetrate. It is only of a different kind from that of the old operas; and in our full pieces, by Haydn, Vanhal, and Bach and Abel, there is not only more fire and invention than in the inſtrumental pieces of the laſt age, but in ſome of the ſlow movements a *harmony* more rich, learned, and artificially arranged, than is to be found even in Corelli or Geminiani.

The Author is more liberal a page or two higher, where he tells us, that 'One while harmony pleaſes; at another, melody: one while, poetry; at another, muſic. And herein is a very proof of the excellence, and of the magnificence of modern muſic; for, not confined to any particular kinds, as in every ancient nation, and in every former age, it ſtands upon the broad bottom of melody and of harmony; of ſecular, and of eccleſiaſtical compoſition: there lying within it, the opera, oratorio, concert, madrigal, anthem, motet. Why then blame ſo much the opera, becauſe the Public abuſe it, or rather becauſe they make uſe of its riches by rotation; enjoying ſucceſſively thoſe pleaſures, which it is ſo impracticable to enjoy all at once? If perfection be ſet up as a ſtandard, who can reach it, in laws, morals, and religion, as well as in muſic? Even when the train is laid, when improvements are coming on, and nations making progreſs, the cri-

tic is prepoſterouſly aſtoniſhed that they have not begun where they ended! One would imagine, that the learned world itſelf could talk without thinking.'

We honour our Author's patriotiſm on all occaſions, though we have hitherto let it paſs in ſilence. The triumph with which he always ſpeaks 'of thoſe *charming ſongs*, which took their birth in happy intervals of peace,' and which, if regarded only as national, natural, and artleſs tunes, muſt be allowed to be characteriſtic, ſimple, pleaſing, and often affecting; but when they are oppoſed to works of the greateſt art and refinement; to the learning of church muſic, the colouring of dramatic, and the invention, grace, fire, and effects of inſtrumental muſic for the chamber, we muſt ſay that they are over-rated; and that the natives of Scotland, with reſpect to muſic, conſidered as a *fine art*, are as yet wholly uncivilized; and will liſten to no muſic but their own wild ſtrains. The unqualified aſſertion, that, 'as formerly the Scottiſh literature was lower, ſo has it now riſen *higher* than in other countries; for it ſeems to be acknowledged in Europe, that the men of letters who have appeared in Scotland in the preſent age, have, in the ſpheres in which they moved, *borne away the palm of literary fame*,' we ſhall leave to ſome future Dr. Johnſon to determine. Muſic is here in queſtion, and to that we ſhall adhere.

Haydn and Lord Kelly are Mr. Robertſon's heroes. The nobleman played a bold rough ſecond fiddle, and happily imitated his maſter, the elder Stamitz, in the few ſymphonies he produced. But what are his imitations, or Stamitz's originals, compared with the wonderful works of Haydn! Indeed, Lord Kelly ſeems almoſt the only cultivated muſician of Scotland; and, for a Dilettante, during his reſidence on the continent, he certainly ſtudied hard; but after his return to Britain, he was more aſſiduous in the ſervice of Bacchus than Apollo. It is not here meant to depreciate his Lordſhip's muſical genius and abilities, but rather to aſſign them their proper place among minor muſicians, or dilettante of the firſt claſs; though there are in France, Italy, and Germany, many who would not only diſpute the *pas* with his Lordſhip for muſical abilities, but high birth; which alone certainly gained his compoſitions a favourable hearing in Scotland; where his ſtyle of muſic is regarded as mere noiſe and jargon, compared with a Lament, a Pibrach, Reel, or "Cald and raw the wind doth blaw."

The Author, at the cloſe of his work, in a kind of pious paroxiſm, thinks the Grecian muſic was infinitely preferable to the modern, from the laudable purpoſes to which it was applied: having been 'the friend of virtue, and companion of philoſophy: while ours is only become the amuſement of mankind.' But if the ancients made uſe of muſic in their temples, we apply it to the

the purpoſes of religion in our churches; they uſed it in their theatres, and ſo do we; they had *Scolia*, or moral ſongs, and ſo have we. And if it embelliſhes our praiſes of love and wine (the leaſt moral of its uſes), did not Anacreon and Sappho call in its aſſiſtance on the ſame occaſions?

We ſaid, at the beginning of the article, that 'the *title* of the book is inaccurate.' It is not *an Inquiry into the Fine Arts*; for this ſuggeſts ſomething *original*:—it is an inquiry *into all the books* the Author could find *about the Fine Arts*; and all that he has added from his own ſource is affected, obſcure, ſuperficial, and abounding with provincial barbariſms. Indeed if it were propoſed to us as a problem, 'to find that ſtyle and manner which of all others would be moſt improper for a didactic treatiſe,' we ſhould think it a good ſolution, to produce this book.

We perhaps meet here and there with lively remarks, in a kind of ſplendid declamation; but with little ſolid or uſeful reaſoning for which he is not obliged to other writers.

What has encouraged the Author of this work to imagine himſelf qualified to reform the arts, and dictate to artiſts; to regulate taſte, and fetter enthuſiaſm, will perhaps more evidently appear in the purſuit of his work, than in this preliminary ſpecimen of his abilities.

ART. III. PHILOSOPHICAL TRANSACTIONS *of the Royal Society*, Vol. LXXV. Part I. for 1785. 4to. 8s. Davis.

MATHEMATICAL *and* ASTRONOMICAL *Papers.*

Art. IV. *A Supplement to the Third Part of the Paper on the Summation of infinite Series, in the Tranſactions for* 1782. By the Rev. S. Vince, M. A.

IN our Review, Vol. LXIX. p. 451, we gave an account of the Paper to which this is the Supplement, and pointed out the true ſums of the reſpective ſeries to which Mr. Vince had given erroneous ones. In the paper now before us, he ſays, that his reaſoning having been miſunderſtood, he has thought it proper to offer to the Royal Society the following explanation:

'When I propoſed, for example, to ſum the infinite ſeries $\frac{1}{2} - \frac{2}{3} + \frac{3}{4} -$ &c. *ſine fine*, I wanted to find ſome quantity which, by its expanſion, would produce that ſeries, and that quantity I called its ſum; not (as I conceived muſt have been evident to every one) in the common acceptation of that word, that the more terms we take, the more nearly we ſhould approach to that quantity, and at laſt arrive nearer to it than by any aſſignable difference, for there manifeſtly can be no ſuch quantity; but as being a quantity from which the ſeries muſt

have

have been deduced by expanſion, which quantity I found to be $-\frac{1}{2}$ + H. L. 2. If, therefore, in the ſolution of any problem, the concluſion, whoſe value I want, is expreſſed by the above ſeries, and which aroſe from the neceſſity of expanding ſome quantity in the preceding part of the operation, ſurely no one can deny but that I may ſubſtitute for it $-\frac{1}{2}$ + H. L. 2.' So far Mr. Vince; but here let us ſtop a little. When in any proceſs, or operation, a concluſion in numbers without letters, ſuch as the ſeries $\frac{1}{2} - \frac{2}{3} + \frac{3}{4}$ — &c. is brought out, ſubſtitution, generally ſpeaking, is at an end; the only thing wanted being the real value or true ſum of the ſeries: and till that is found, where is the certainty of ſuch concluſion, or the ſolution of the problem? This ſeries may, it is true, be brought out from Mr. Vince's expreſſion, above, and ſo it may from thouſands of other different ones, as is manifeſt from this very Paper, and yet not one of them is the true ſum of the ſeries. There may, indeed, be a propriety in chuſing one of theſe values in preference to the reſt, as being more likely to be that from which the ſeries naturally aroſe; but there is no abſolute certainty in it, when numeral ſeries are given to be ſummed, which may poſſibly have been produced in a quite different manner. It is no abſurd aſſumption to ſuppoſe $x =$ the above ſeries, to be the final concluſion of an algebraical proceſs; and if the ſeries has no ſum in the common acceptation of the word, as Mr. Vince ſays, what is the value of x? Are we thence to conclude, that the queſtion has no anſwer? Where then is mathematical certainty? Mr. Vince ſays, he 'ſuppoſes the ſeries to be divided into two parts, the firſt to contain all the terms till we come to thoſe where the numerators and denominators become both infinitely great, in which caſe every term afterwards may be ſuppoſed to be equal to unity: the ſecond part, therefore, will neceſſarily be (ſuppoſing the firſt part to terminate at an even number of terms) $1 - 1 + 1 - 1 +$ &c. *fine fine.*' But, the ſeries being infinite, the numerators and denominators can never become infinitely great, nor any term, ſtrictly ſpeaking, equal to unity; this is the value that they will continually approach to, but can never arrive at, though continued for ever. If, therefore, the ſeries $1 - 1 + 1 - 1 +$ &c. may be ſuppoſed added to it without altering its value, it is only another proof that this ſeries, $1 - 1 + 1 - 1 +$ &c. *fine fine*, is of no value whatever; or abſolutely equal to nothing, as we obſerved before.

Mr. Vince aſſerts, that there can be no ſuch quantity as the *ſum of the ſeries* $\frac{1}{2} - \frac{2}{3} + \frac{3}{4} -$ &c. in the common acceptation

tion of the word. But let us ſee; either it is, or it is not, equal to the difference of the two ſeries $\frac{1}{2}+\frac{3}{4}+\frac{5}{6}+$ &c. and $\frac{2}{3}+\frac{4}{5}+\frac{6}{7}+$ &c. ſubtracted term by term for ever: if it be not, it is neceſſary to ſpecify what term or terms, in either ſeries, are to be ſuppoſed wanting, otherwiſe the queſtion is not properly propoſed. If it be equal to that difference, then the true ſum is, without doubt, that which we have before aſſigned, at p. 454, Vol. LXIX. of our Review: and the true ſum being given in one caſe, is given in all, when the diſtinction, if any be neceſſary, is given. Thus, for example, as the mind perhaps never loſes the idea of odd or even, if the ſeries be ever ſo infinitely continued, we will ſuppoſe the ſeries infinitely continued to be odd, then muſt there be one term of the ſeries $\frac{1}{2}+\frac{3}{4}+\frac{5}{6}+$ &c. from which no term of the ſeries $\frac{2}{3}+\frac{4}{5}+\frac{5}{6}$ &c. is ſubtracted; and if we ſuppoſe that term to be as far from the firſt as the mind can conceive, its difference from unity being inaſſignable, the ſeries will be greater by unity than if it was an even one: and although we were, for the ſake of argument, to allow this to be the true ſum of the ſeries, as it is on the hypotheſis peculiar to itſelf, would it follow, that becauſe the ſeries had two quantities that were ſums in the common acceptation of the word, it had therefore no ſuch quantity; any more than that a common quadratic equation, whoſe roots were ambiguous, had therefore no root? But Mr. Vince ſays, what he wanted was the quantity from which the ſeries muſt have been deduced by expanſion: he need not then have inſinuated, that it had no ſuch ſum as we called the true one. We now intend to go a little farther, and not only ſay, but demonſtrate, that the ſeries may have been deduced by expanding the true ſum.

If m and n be any two values whatever, and A any other value, finite or infinite, it will ſcarcely be denied that the difference between m and n will be equal to the difference between $A-n$ and $A-m$; for denying this, would be ſtriking at the root of all mathematical certainty. Let then $m=\frac{1}{3}+\frac{1}{5}+\frac{1}{7}+$ &c. and $n=\frac{1}{2}+\frac{1}{4}+\frac{1}{6}+$ &c. $A=1+1$ raiſed to the infinite power $=1+1+1+1+$ &c. *ſine fine*, by expanſion, then $A-n=\frac{1}{2}+\frac{3}{4}+\frac{5}{6}+$ &c. and $A-m=\frac{2}{3}+\frac{4}{5}+\frac{6}{7}+$ &c. conſequently $A-n-A+m=m-n$

$= \frac{1}{2} - \frac{2}{3} + \frac{3}{4} - \frac{4}{5} + \frac{5}{6} - \frac{6}{7} +$ &c. = Mr. V.'s ſeries

$= -\frac{1}{2} + \frac{1}{3} - \frac{1}{4} + \frac{1}{5} - \frac{1}{6} + \frac{1}{7} -$ &c. = Hyp. L. 2, -1, as we determined it before, = H. L. $2, -1 + A - A$; which not only proves that this quantity by expanſion produces the given ſeries, but that it is alſo the true ſum thereof. The ſame may be ſaid of $1 - 1$ raiſed to the infinite power + Hyp. L. $2, -1$. For $1 - 1$, or 0, multiplied into itſelf for ever, can produce nothing; but ſtill it is by expanſion $1 - 1 + 1 - 1 +$ &c. *ſine fine*. Therefore, when a ſeries like the above is expreſſed in numbers, there is no occaſion to have recourſe to diviſion, for ſhewing how it may poſſibly be produced, or to ſuppoſe it equal to a quantity, which can in no caſe be its true ſum.

We know that Mr. Vince may, if he chuſes it, plead the authority of the late juſtly celebrated Mr. L. Euler, who, to avoid ſome inconveniencies and abſurdities into which ſeveral eminent mathematicians had fallen, chiefly in treating diverging ſeries, aſſumes the ſum of an infinite ſeries to be the finite expreſſion, from whoſe evolution the ſeries may be produced; but, as he obſerves alſo, the word *ſum* might in this buſineſs as well be wholly omitted: for, calling things what they are not, is never commendable, and ought to be avoided as much as poſſible; and if nothing elſe had been required but to find the ſum of a numeral ſeries, which might be made to converge by the ſimple artifice of collecting two terms in one, he would ſcarcely have thought it needful to affix an improper meaning to the word *ſum*; which, in ſuch ſeries as thoſe adduced by Mr. Vince, can only tend to confuſion. We doubt not but it was the ambiguity and dubiouſneſs of this way of proceeding, that induced that excellent mathematician, M. D'Alembert, to aſſert, that the theory of ſeries appeared to him exceedingly imperfect, and equally ſo both in the analytical part, and in that which ſeems to pertain to metaphyſics: ſo as to make him profeſs, that all the reaſonings and calculations founded upon ſeries, that neither converged nor could be ſuppoſed to do ſo, always appeared to him very ſuſpicious, even when the reſults were known to be true from other principles. (*Opuſcules*, tom. v. p. 183.)

The cauſe of all this uncertainty, in our humble apprehenſion, is, that the notion and method of treating diverging ſeries is radically erroneous; that there is no ſuch thing, when properly underſtood, as a continually diverging *infinite* ſeries; but that all under that form ought to be conſidered, or rather made, to conſiſt of a finite number of terms, and thoſe to be followed by the remainder left after expanſion, if the quantity be not tranſcendent; or if it be tranſcendent, the divergent finite one

will be followed by an infinite converging ſeries. It would be difficult, perhaps impoſſible, to demonſtrate this in a general manner; neither does our Review ſeem at all calculated to admit complex algebraical operations; but in every particular caſe that we are acquainted with, it is ſo. We do not mean in thoſe ſeries whoſe law of continuation continues the ſame, while they diverge to a certain number of terms and afterwards converge, theſe being manifeſt enough; but thoſe where the divergent one is followed by a convergent infinite ſeries, differing wholly from the former in the law of continuation, but always inveſtigable from it.

VI. *Catalogue of Double Stars.* By William Herſchel, Eſq; F. R. S.

'The great uſe of double ſtars,' ſays Mr. Herſchel, 'having been already pointed out in a former Paper, on the parallax of the fixed ſtars, and in a latter one, on the motion of the ſolar ſyſtem, I have now drawn up a ſecond collection of 434 more, which I have found out ſince the firſt was delivered.

'The happy opportunity of giving all my time to the purſuit of aſtronomy, which it has pleaſed the Royal Patron of this Society to furniſh me with, has put it in my power to make the preſent collection much more perfect than the former; almoſt every double ſtar in it having the diſtance and poſition of its two ſtars meaſured by proper micrometers; and the obſervations have been much oftener repeated.'

He gives an account of ſome cautions and contrivances, which he found neceſſary in making the obſervations, and which will be uſeful to others in repeating them; but for theſe we muſt refer to the Tranſactions.

He obſerves, in a note, that the far greateſt part of the apparent diameters of the ſtars are ſpurious, perhaps 59 thirds out of one ſecond; ſo that thoſe which appear joined together might be ſeen ſeparated, if the magnifying power and diſtinctneſs could be increaſed at pleaſure.

VII. *Obſervations of a new variable Star.* By Edw. Pigott, Eſq.

This gentleman has been employed ſome years, he ſays, in verifying all the ſtars ſuſpected to be variable; and Sept. 10, 1784, he firſt perceived a change in the brightneſs of the ſtar η Antinoi, and by a ſeries of obſervations continued to December 5, of the ſame year, found it ſubject to a variation very ſimilar to that of Algol, though not exactly the ſame in any one particular. It is, when brighteſt, of the third or fourth magnitude, being between δ and β Aquilæ; and at its leaſt brightneſs of the fourth or fifth magnitude, it being then between that of ε Antinoi and μ Aquilæ; its greateſt variation of brightneſs may then be called about one magnitude, and the changes it undergoes nearly theſe: At its greateſt brightneſs for about

44 hours.

44 hours. In decreaſing about 62 hours. At its leaſt brightneſs about 30 hours. In increaſing about 36 hours. All theſe changes, which hitherto ſeem regular and conſtant, are performed in 7 days 4 hours 38 minutes; which he ſtyles its period, and ſhews how it is determined with ſuch exactneſs.

VIII. *Aſtronomical Obſervations.* In Two Letters from M. Francis de Zach, Profeſſor of Mathematics, and Member of the Royal Academies of Sciences at Marſeilles, Dijon, and Lyons, to Tiberius Cavallo, F. R. S.

This Paper contains obſervations of the Moon's eclipſe, 18th March 1783, made by M. de Zach, and P. le Fevre, at Lyons. Obſervation of the time of the vernal equinox, made at the gnomon (the ſame year and place we ſuppoſe), which gives the time the equinox happened there the 20th of March, $5^h\ 56'\ 52''$ P. M. If from this we ſubtract $19'\ 9''$ the difference of time between Greenwich and Lyons, we have $5^h\ 37'\ 43''$ afternoon for the time at Greenwich. Our Engliſh almanacks told us, that the Sun, that day, would enter Aries at $5^h\ 4'$ P. M. apparent time. Then follow obſervations on Jupiter's ſatellites, made during the year 1782, and of the tranſit of Mercury the 12th of November that year, made at Marſeilles by M. St. Jaques de Sylvabelle. Laſtly, a new ſolution of a problem that occurs in computing the orbits of comets; which is, from the obſerved geocentric places, to determine two radius-vectors of the comet's orbit, with the angle contained between them, and thence to determine the perihelion-diſtance, and anomaly; or, which is the ſame thing, to deſcribe a parabola having a given focus through two given points. But thoſe that are acquainted with the very elegant and ſimple manner with which the problem is conſtructed by finding the directrix, in the *Principia*, or in Gregory's Aſtronomy, B. v. Prop. 24, and how eaſily a numeral calculus of the moſt evident kind may thence be drawn, will have little inclination, we ſhould think, to make uſe of M. de Zach's method or theorem, whoſe inveſtigation fills two or three quarto pages of complex algebra.

IX. *Obſervations of a new variable Star.* By John Goodricke, Eſq.

In this Paper, Mr. Goodricke, the ingenious diſcoverer of the variation of Algol, informs us, that on the 10th of September 1784, he was ſurpriſed to find β Lyræ much leſs bright than uſual, and thence ſuſpected it to be a variable ſtar: which has ſince been confirmed by a number of obſervations he has made, and here related. And thence he is inclined to think, that the extent of its variation is 12 days and 19 hours, during which time it undergoes the following changes: 1. It is of the third magnitude for about two days. 2. It diminiſhes in about one day and a quarter. 3. It is between the 5th and 4th magnitude for leſs than a day. 4. It increaſes in about two days. 5. It is of the

the third magnitude for about three days. 6. It diminiſhes in about one day. 7. It is ſomething larger than a ſtar of the fourth magnitude for little leſs than a day. 8. It increaſes in about one day and three quarters to the firſt point, and ſo completes a whole period.

Mr. Goodricke ſays, he has often perceived, that the *relative* brightneſs of ſtars is affected, not only by the different ſtates of the air, but alſo, by their change of poſition occaſioned by the earth's diurnal motion, and that particularly in ſtars of a great altitude. But for further particulars, we muſt refer to the Paper itſelf, after ſaying, that we admire the ſpirit of candour and ingenuity with which it is fraught.

X. *On the Motion of Bodies affected by Friction.* By the Rev. S. Vince, A. M.

We mean to be as brief as poſſible in our account of this Paper, conſiſtently with the intention of giving our Readers a tolerable idea of its deſign and merit; becauſe, if we were to enlarge upon it as much as might be thought neceſſary, the article would exceed the bounds of our Review, and perhaps involve us in diſputes, which we love our own quiet too well to ſeek after.

A ſet of experiments was inſtituted very commendably, and they appear to be fairly related, in order to determine the following particulars: 1. Whether friction be a uniformly retarding force. 2. The quantity of friction. 3. Whether the friction varies in proportion to the preſſure or weight. 4. Whether the friction be the ſame on whichever of its ſurfaces a body moves. From the courſe of experiments, he concludes, 1. That the friction of hard bodies in motion is a uniformly retarding force. 2. That the quantity of friction increaſes in a leſs ratio than the quantity of matter or weight of the body. 3. That the friction of a body does not continue the ſame, when it has different ſurfaces applied to the plane on which it moves, but that the ſmalleſt ſurface will have the leaſt friction.' This laſt concluſion ſeems very agreeable to reaſon; yet both it and that before it are contrary to the phenomena on which EULER founds his theory of friction, and which were alſo deduced from experiments; but as he does not give any particular account of what kind thoſe experiments were, it is probable, that they were thoſe made to ſhew what moving force would juſt put a body in motion that was at reſt, and which Mr. Vince here objects to, becauſe a conſiderable part of ſuch force muſt be employed in overcoming the coheſion of the body and plane. As to the quantity of friction, Mr. Vince determines it thus: Let $M =$ the moving force or weight of the body that hangs freely, and, by means of a thread paſſing over a pully, draws another body, whoſe weight $= W$, along an horizontal plane, $S =$ the ſpace deſcended by M

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in t ſeconds, F = the friction, and $r = 16\frac{1}{12}$; then $\frac{M-F}{M+W} \times r\,t^2 = S$, and $F = M - \frac{\overline{M+W}.\,S}{r\,t^2} = 6.417$ when $M = 7$, $W = 25\frac{1}{4}$, $S = 4$ feet 7 inches, and $t = 4$ ſeconds; according to one of the experiments. As to the ratio of the increaſe of friction to that of weight, he found it different in all the different bodies made uſe of; ſo that all the experiments were not ſufficient to determine it for the *ſame* body. But he intends to repeat the experiments, in order, if poſſible, to eſtabliſh it hereafter. He next proceeds to deliver a theory from the principles already deduced from his experiments. And firſt, in a cylinder or circular ſection of a body, which rolls down an inclined plane in conſequence of its friction, conſidering that point of the moving body that is in contact with the plane as the point of ſuſpenſion, the diſtance of the correſponding centre of oſcillation of the body therefrom will be always conſtant and given. He lays it down as a *principle*, that no force acting at the point of contact with the plane, can affect the motion of the centre of oſcillation; which centre, notwithſtanding the action of the friction, will always have a motion parallel to the plane, uniformly accelerated by a force equal to that with which the body would be accelerated if it had no friction; and will in the ſame time acquire the ſame velocity, as if friction were away, and the body deſcended without rolling. From this principle he deduces the following conſequences, among many others:

Firſt, That there is a certain determinate inclination of the plane, when the friction will vaniſh, and the body only ſlide. 2. That there is another, when the body will roll without ſliding, and that then the time of deſcent down the plane will continue the ſame if the friction be increaſed. 3. If a body be projected with a velocity along an horizontal plane, when the rotatory motion of the body about its axis is equal to its progreſſive motion, the point of contact with the plane will be carried backwards by the *former* motion, as much as it is carried forwards by the latter, and ſo will have no motion in the direction of the plane; hence the friction will at that inſtant ceaſe, and the body, with the velocity it has at that point, will continue to roll on uniformly, without ſliding [for ever, we ſuppoſe he means, if the plane be a meridian of the earth, and we abſtract from the air's reſiſtance; for what is there that can ſtop it, if friction does not?] 4. That the velocity of the body when the friction ceaſes, will be the ſame, whatever be the quantity of friction. 5. That a body may be ſo projected on an horizontal plane, that the progreſſive motion of the body may be accelerated by friction. 6. That it may be ſo projected on the ſame plane, as to move along it to a certain determinate diſtance,

and

and then be forced by the friction to return, with an accelerative velocity, until the friction ceaſes by the body's beginning to roll, after which it will move on uniformly. This circumſtance of the body's being forced back by friction, Euler tells us, is wont to be ſhewn by experiment; and he directs how to make the trial ſucceed. According to him alſo, when the rotatory velocity of the body meaſured along the periphery is equal to its progreſſive one, its motion along a rough horizontal plane will continue uniform. So that Mr. Vince may produce very reſpectable authority; and yet we think we may venture to ſay, that this laſt fact is contrary to all experience.

Perhaps Mr. Vince may judge it proper to reſume and reconſider this difficult ſubject, which is at the ſame time ſo very important and uſeful. If ſo, he will do well to endeavour after a ſtrict demonſtration of the property of the centre of oſcillation, which, as we have ſaid above, he has aſſumed as a principle, but which, in its preſent form, can never be granted.

XII. *On the Conſtruction of the Heavens.* By Mr. Herſchel.

This ingenious and indefatigable aſtronomer has here given a farther account of his ſtar-gages, the deſign of which is to ſhew how many the *hoſt of heaven* are deep; and gives what he calls a ſection of our nebula, or ſidereal ſtratum, conſiſting of the ſun, and thoſe fixed ſtars that compoſe the galaxy: but for this we muſt refer to the Paper.

He ſays, 'if we hope to make any progreſs in an inveſtigation of this delicate nature, we ought to avoid two oppoſite extremes, of which I can hardly ſay which is the moſt dangerous. If we indulge a fanciful imagination, and build worlds of our own, we muſt not wonder at our going wide from the path of truth and nature.' 'On the other hand, if we add obſervation to obſervation, without attempting to draw, not only certain concluſions, but alſo conjectural views from them, we offend againſt the very end for which only obſervations ought to be made. I ſhall endeavour to keep a proper medium; but if I ſhould deviate from that, I could wiſh not to fall into the latter error.'

In the courſe of his obſervations, he has diſcovered ſome ſtars of a peculiar kind, which ſeem to be of a middle nature between the planets and fixed ſtars. The firſt of theſe precedes ν Aquarii 5′, 4 in time, and is 1′ more north; this he tried with different magnifiers, and found it follow the laws of magnifying, ſo that its body is no illuſion of light, it has much of planetary appearance, being all over of uniform brightneſs, in which it differs from nebulæ; though its light ſeems, he thinks, to be of the ſtarry nature, becauſe it ſuffers not nearly ſo much as the planetary diſks are known to do, when much magnified. Its diameter is about 10 or 15 ſeconds. But beſide this, he has diſcovered ſeven other ſuch, ſome of them about one minute in

diameter: we might ſuppoſe them, he ſays, to be comets about their aphelion, if the brightneſs as well as magnitude of the diameters did not oppoſe this idea; 'and if a little attention to them ſhould prove that, having no annual parallax, they belong moſt probably to the claſs of nebulæ, they may then be expected to keep their ſituation better than any one of the ſtars belonging to our ſyſtem, on account of their being probably at a very great diſtance.'

There is certainly ſomething very curious in the appearance of theſe bodies, according to his account of them, and we hope that other obſervers will not forget to turn their thoughts and inſtruments towards them, particularly to ſee if they have no ſenſible motion or parallax; for perhaps it is full as likely to be found that they have, as that they have not.

*** *The* PHILOSOPHICAL *Articles in our next.*

ART. IV. *Memoirs of the* Literary and Philoſophical Society of Mancheſter. Vol. I. and II. 8vo. 12s. Boards. Cadell. 1785.

'THE numerous ſocieties for the promotion of literature and philoſophy, which have been formed in different parts of Europe, in the courſe of the laſt and preſent centuries, have' (as the Editors of theſe Memoirs juſtly obſerve) 'not only been the means of *diffuſing* knowledge more extenſively, but have contributed to *produce* a greater number of important diſcoveries, than have been effected in any other equal ſpace of time.

'The progreſs that has been made in phyſics and the belles lettres, owes its rapidity, if not its origin, to the encouragement which theſe ſocieties have given to ſuch purſuits, and to the emulation which has been excited between different academical bodies, as well as among the individual members of each.—Many valuable improvements in arts, and much uſeful information in the various branches of ſcience, have been preſerved from oblivion by the reſpectable ſanction of theſe Societies, and the eaſy mode of publiſhing which their volumes of Tranſactions afford.'

Though Societies for theſe purpoſes have been eſtabliſhed in ſeveral of the provinces of France, they have in England been almoſt confined to the capital;—'and it ſeems probable, that the great end of their inſtitution, the promotion of knowledge, may be more widely extended by forming ſocieties, with ſimilar views, in the principal towns in this kingdom. Men, however great their learning, often become indolent, and unambitious to improve in knowledge, for want of aſſociating with others.—Science, like fire, is put in motion by colliſion.—Where a number of ſuch men have frequent opportunities of meeting and converſing together, thought begets thought, and every hint is turned to advantage.—Every new diſcovery leads to a farther inveſtigation; and each man is zealous to diſtinguiſh himſelf in the intereſting purſuit.'

Such were the conſiderations which led to the inſtitution of the *Literary and Philoſophical Society* of Mancheſter. It was originally a weekly club, formed, many years ago, by ſome gentlemen

men of that town, and the numbers have at length increaſed ſo far, as to induce them to extend their plan: preſidents and other officers were elected; a code of laws was formed, of which a copy is here prefixed; and a regular Society was inſtituted, of which the firſt fruits are now preſented to the Public.

The Editors have obſerved no ſyſtematic order in the diſtribution of the miſcellaneous papers which compoſe theſe volumes; but as the Society has choſen to diſtinguiſh itſelf by the titles of *Literary* and *Philoſophical*, we ſhall, in our review of them, divide them into thoſe two claſſes, beginning with the

PHILOSOPHICAL.

Some Remarks on the Opinion that the Animal Body poſſeſſes the Power of generating Cold. *By* George Bell, *M. D.*

This is the firſt paper of the firſt volume; and, from ſo favourable a ſpecimen of the Author's abilities, we are truly concerned to find his *eloge* in the ſecond.

The opinion above alluded to is advanced in Vol. LXV. of the Philoſophical Tranſactions, as reſulting from the experiments, there recorded, of Dr. Fordyce and others, who bore, without injury or much inconvenience, the air of a room heated even beyond the degree of boiling water; and found the heat of their bodies to be but little increaſed by it*.

Dr. Bell has here pointed out ſome circumſtances attending theſe experiments, which afford an eaſy and natural explanation of the phenomena, without having recourſe to a law which probably does not exiſt, an *occult power* in animals of *generating cold*. Theſe circumſtances are,—

1. The *rarefaction of the air*, and conſequent *ſlowneſs* of the communication of its heat to other bodies; for it is well known that bodies are heated much quicker by denſe fluids than by rare ones of the ſame temperature, and this perhaps nearly in the proportion of their denſity. The experimenters themſelves obſerved, 'that even the ſmall quantity of mercury contained in a thermometer, which they took into the room with them, did not arrive at the degree to which the air was heated, during the whole time they remained there.'

2. *Evaporation from the ſurface of the body*; which muſt have been great, though Dr. Fordyce is unwilling to allow it. To us, beſide the conſiderations mentioned by Dr. Bell, a fact recorded by the experimenters themſelves affords a ſufficient evidence of the influence of this cauſe of cold: water could not be made to boil in the hot room, till the evaporation was reſtrained by covering its ſurface with oil.

3. The *ſucceſſive afflux of blood to the ſurface of the body*; by which the ſmall quantity of heat that penetrated the ſkin, would be immediately carried off, and transferred through the

* See Review, vol. liv. *p.* 29, 30; and vol. lv. p. 121.

body; ſo that it would have required the ſpace of many hours before the whole maſs could have received any conſiderable increaſe of heat.

On Cryſtallization. *By* Alexander Eaſon, *M. D.*

It has been a queſtion among philoſophers, whether the precious ſtones, rock cryſtal, flint, &c. have been cryſtalliſed from a ſtate of *ſolution in water*, or of *fuſion by fire.* The Author of this Paper, after ſome general obſervations on the two proceſſes, in which we find nothing new, eſpouſes the latter opinion; and, though 'pure vitrifiable earth cannot be brought into fuſion by the heat of our furnaces,' yet, as 'black flint has been melted without addition by the concentrated rays of the ſun,' he thinks it probable, that 'there are, or have been, degrees of heat in nature ſufficient to produce the ſame effect;' and that 'the immenſe fires, which ſeem to be the cauſe of earthquakes and burning mountains, are ſufficiently ſtrong to bring into fuſion the pureſt kind of vitrifiable earth.' And as the ſtones above mentioned are now known to be *compounds*, they muſt be more fuſible than the vitrifiable earth *ſimply:* beſide *that* earth, which makes their baſis, they contain metallic calces, on which their colours depend; and, according to this gentleman, 'a *particular matter* determining the figure into which they cryſtallize; the variety of which might be inſtanced by ſeveral examples;—the preſence of which principle is ſtill further indicated by the different degrees of hardneſs obſervable in precious ſtones.'

But even if all this was admitted, a material difficulty would ſtill remain, which ſeems to have eſcaped the author's notice. Flints are known to loſe, in a very moderate degree of fire, both their tranſparency and coheſion, as thoſe ſtones do that have cryſtallized from water: rock cryſtal has ſometimes a drop of water, and even vegetable and animal matters in their natural ſtate, incloſed in its ſubſtance. The diamond is combuſtible, or totally conſumed by fire, without entering into fuſion. Theſe ſtones, therefore, could not have been produced by violence of fire; and the cryſtal pits in the Alps afford ſatisfactory evidence of that ſtone being a cryſtallization from water.

Obſervations on the Uſe of Acids in Bleaching. *By the ſame.*

The vitriolic acid, largely diluted with water, has been long uſed by the bleachers as a ſubſtitute for the acid of milk; and is found to be much more effectual; and, by proper management, equally innocent to the cloth. Dr. Eaſon recommends the muriatic or marine acid, preferably to the vitriolic; and we doubt not but thoſe whom it concerns will avail themſelves of this hint, and give it a fair trial. He obſerves, that the marine acid will now come as cheap as the vitriolic; that it promiſes to anſwer better in whitening; and that it gives a ſoft ſilky feel to the linen. His *theory* of the effect of the acids is at leaſt ingenious: the alcaline ſalts, neceſſary for waſhing out the oily parts of

of the flax, depoſit an earth in the pores of the cloth, and the uſe of acids is to diſſolve this earth: the vitriolic acid, united with earths, forms ſelenite, a ſubſtance not ſoluble without a very large quantity of water; whereas the marine, forms, with earths, a compound very ſoluble, and which is therefore eaſily waſhed out. The theory would have appeared rather to better advantage, if the earth had been introduced from lime; for it is not with the earth of alcaline ſalts, or vegetable aſhes, but with the *calcareous* earths of the *mineral* and *animal* kingdom, that the vitriolic acid forms ſelenitic or indiſſoluble compounds.

An Eſſay on the Aſcent of Vapours. By the ſame.

To the theory which has lately been received, that vapour is no other than a true chemical *ſolution* of water in air, Dr. Eaſon objects, very juſtly, 1. That evaporation takes place *in vacuo*. 2. That, on this principle, clouds would be heavier than air by itſelf, and therefore could not be ſupported at any height in the atmoſphere. 3. That we could have no rain unleſs the air were ſuperſaturated with water, as it would part only with what it could not retain in ſolution. 4. That though heat contributes very much toward converting water into vapour, which is again condenſed by cold, yet water ſpontaneouſly evaporates, and is ſuſpended in the air, in the coldeſt weather.—Of all theſe phenomena, which have ſo long perplexed philoſophers, Dr. Eaſon has given a very ſatisfactory explanation. Heat is the great cauſe by which water is converted into vapour; which vapour is found to be 1800 times lighter than our air, and therefore muſt aſcend, till it comes into a part of the atmoſphere of the ſame denſity with itſelf. Heat is not to be conſidered, in this proceſs, as a tranſient agent: a quantity of it enters into chemical combination with the water, being eſſential to the conſtitution of vapour; and the watery particles are prevented from parting with this latent or combined heat by the electricity of the atmoſphere; for it is known from experiment, that electricity communicates to them a repulſive force with reſpect to one another; that it accelerates evaporation; and that the atmoſphere is at all times electrified, not leſs in the night than in the day, more ſtrongly in froſt than in warm weather, and in elevated than in low places, as ſtrongly near the ſurface of the earth in cold countries as at conſiderable elevations in warm ones. 'This ſeems a wiſe proviſion in nature, that the electric matter ſhould appear near the ſurface of the earth in cold climates, to raiſe up and ſuſpend the vapour, which otherwiſe would be condenſed by the cold; whereas, in warm countries, the heat of the earth will be ſufficient to raiſe vapours to a great height, which are afterwards carried ſtill higher by the electric matter in the upper regions. This perhaps is the cauſe why the air is ſo clear and tranſparent in warm climates.'—The Author

confirms his theory by ſome obſervations on the falling of rain. Two clouds, poſſeſſing ſimilar electricities, repel each other; but if the electricities are contrary, they attract and run together; the equilibrium is reſtored, and the power which kept them ſuſpended is annihilated.—A cloud paſſing over a high building or mountain may in like manner be deprived of its electricity, with or without thunder: hence thunder ſhowers, among mountains, are ſo frequently partial, and confined to a ſmall ſpace. We cannot follow the Author through all his obſervations, but muſt not omit to mention a very rational concluſion from them, 'That no inſtrument can be made to aſcertain the quantity of moiſture in the air: all that is, or ought to be, expected from a hygrometer, is to ſhew, whether the air be in a ſtate to retain, or part with, its moiſture. In apparent dry weather, it may point to rain; and when it rains, it may point to fair. For this reaſon, the ſtones of halls, and ſmooth ſubſtances, are often bedewed with wet in dry warm weather (that is, the air is in a ſtate to part with its moiſture); and *vice verſa*, they will dry in the time of rain.—*Fogs* are produced by two cauſes, as different as their effects are oppoſite. 1. A *precipitation* of rain, in very ſmall particles;—in this caſe, the air is moiſt, and wets the traveller's clothes; the ſtones of the ſtreet, &c. are covered with moiſture, which often runs in large drops. 2. The *abſorption* of moiſture, when the air is too dry.—This fact is well known to the inhabitants on the ſea-coaſt of Fifeſhire, who, during their ſummer months, have frequent opportunities of obſerving a fog in the afternoon, driving up the Frith of Forth, with a drying eaſt wind, which often blaſts the trees and young vegetables, and therefore, in a ſmall degree, reſembles the Harmattan, in drying up the ground, and robbing vegetables of their moiſture.'

On the Preſervation of Sea Water from Putrefaction by means of Quicklime. By Thomas Henry, *F. R. S. To which is added, An Account of a newly invented Machine for impregnating Water or other Fluids with Fixed Air, communicated to Mr. Henry, by* J. Haygarth, *M. B. F. R. S.*

The preſervation of ſea water, for the purpoſes of bathing, is, on ſome occaſions, a deſirable object; and Mr. Henry has found, that this end is very ſucceſsfully anſwered by a ſmall addition of quicklime. Sea water itſelf, expoſed to the ſun in hot weather, in a bottle looſely covered, became very offenſive in about a week; whereas the ſame quantity of the water, in the ſame ſituation, with the addition of forty grains of quicklime to the quart, continued many months, without ever exhibiting the leaſt ſign of putridity. It may be imagined at firſt, that the ſea water was preſerved from putrefaction in conſequence of its becoming *lime water*; but a ſeries of well-pointed experiments ſhewed clearly that this was by no means the caſe, the water having no impregnation from the lime, and more than thrice the above quantity of lime being neceſſary to give it any ſenſible properties

properties of lime water. It appears from the experiments, that the putrefaction of ſea water is owing to the magneſian ſalt (a combination of magneſia earth and marine acid) always contained in it; and that the effect of the quicklime is, to precipitate the magneſia, or a part of it, and thus to ſubſtitute an antiſeptic calcareous ſalt in the room of the ſeptic magneſian.

Mr. Henry propoſed, ſome years ago, the preſervation of common water at ſea by an addition of quicklime; which lime was to be ſeparated again from the water, at the time of uſe, by introducing fixed air. Dr. Haygarth has here communicated an apparatus for that purpoſe; which Mr. Henry very juſtly apprehends to be too complex to admit of being uſed at ſea, though it may doubtleſs be applicable to advantage on other occaſions. From the veſſel containing the efferveſcent mixture, the fixed air is conveyed by a tube into a large air veſſel: a common bellows, placed over the air veſſel, is ſupplied with this air through an air-pipe; and by working the bellows, it is forced, through a bent tube, into the water or other liquor to be impregnated: by moderate exertion, he finds it may be forced to the depth of 13 inches in the water. In the upper part of the water veſſel a lateral pipe is inſerted, for conveying ſuch part of the fixed air, as is not abſorbed by the water, back into the air veſſel, to be returned again by the bellows; and in the top of the air veſſel is an open tube, for giving vent to that part which is not abſorbable, and to the common air contained at firſt in the veſſel, which being much lighter than fixed air, will always riſe of courſe into the upper part.

A Treatiſe on Saltpetre. By James Maſſey, *Eſq.*

This treatiſe deſerves the attention of all who have any concern in the manufacture which is the ſubject of it; though it holds forth no great encouragement for the eſtabliſhment of ſuch manufactures in this kingdom, or at leaſt no hope of any ſudden or great gain from them; a length of time being neceſſary for the maturation of the nitrous earth, and a large quantity of the earth, when matured, yielding but a ſmall portion of the nitrous ſalt. The Author inveſtigates the grounds, and practical circumſtances, on which the ſucceſs depends; and points out ſome errors in management, to which the failure of thoſe who have attempted the making of nitre in England may be attributed. The *origin* of the *nitrous acid* has long been an object of anxious inquiry among the chemiſts, and we cannot ſay that we have received much new light, upon that head, from the preſent treatiſe: we ſtill know little more than that it is the produce of the putrefaction (*complete* putrefaction is neceſſary) of vegetable and animal matters, and conſequently that the operator muſt endeavour, as much as poſſible, to accelerate that proceſs:—that abſorbent earths, mixed with the maſs during its putrefaction, or expoſed

to its vapours, imbibe and detain the acid;—and that alcaline ſalt, the other component part of nitre, muſt be afterwards ſuperadded by art in the elixation of the earth with water.

On the Natural Hiſtory and Origin of Magneſian Earth, particularly as connected with thoſe of Sea Salt and of Nitre; with Obſervations on ſome of the chemical Properties of that Earth, which have been, hitherto, either unknown, or undetermined. By Thomas Henry, *F. R. S.* &c.

Magneſia is one of the conſtituent parts of ſeveral earthy bodies of the mineral kingdom, as ſoap-rock, aſbeſtos, mica, ſome ſpars, &c. of which Mr. Henry has here inſerted the analyſes. In a ſaline form, or combined with acids, it is contained in all nitre heaps (from the mother-ley of which ſalt it was originally extracted), and in the waters of ſeveral ſprings; but the great ſource from which we obtain it, is the water of the ſea, in which it remains diſſolved after the cryſtallization of the ſea ſalt. The late Dr. Lewis ſuppoſed the magneſia in nitre heaps to originate from the vegetables, or vegetable aſhes, which always make a part of thoſe compoſitions; and he was led to that opinion (as the writer of this account can affirm from perſonal knowledge) by having obſerved, that magneſia agrees with vegetable earth, and differs from the animal and mineral calcareous earths in ſome eſſential properties, particularly in forming, with vitriolic acid, a ſalt of eaſy ſolution. Mr. Henry, with great plauſibility, purſues the idea much farther; and deduces, not only the magneſia, but the marine ſalt, in the waters of the ocean, from the decompoſition of the vegetables which abound in that element. He thinks the ſea was originally created ſalt, but that 'ſaline ſubſtances are liable to gradual decay or volatilization, from the action of air, moiſture, and heat; and nature ſeems to have eſtabliſhed an univerſal ſyſtem of alternate deſtruction and recompoſition in her works.' He conſiders the production of ſea ſalt as analogous to that of nitre: both are generated by the putrefaction of vegetable and animal ſubſtances; nitre, when they are expoſed to the gradual action of the air; and ſea ſalt, when they are covered from it by the depth of the ocean. The vitriolic acid ſeems alſo to be producible by the ſame proceſs, and from the ſame materials, in a ſort of intermediate ſituation with reſpect to air: an inſtance of this is quoted from the Memoirs of the French Academy for 1780, related by M. Fougeroux, who, 'amidſt the ruins of an old houſe, which had been built in a very filthy place, found *ſulphur*, contained in a maſs of earth, and in part cryſtallized; and conſtituting, in ſeveral of the large portions of the earth, a third of the whole maſs.'—Mr. Henry is of opinion, that not only the acids of the nitre and ſea ſalt, but their alcaline baſes alſo, are products of the ſame putrefactive proceſs; and brings

ſeveral

ſeveral reſpectable teſtimonies to prove, that, in the warmer climates, nitre is produced perfect by nature, without any ſupply of alcali from art.—And in confirmation of the analogy in the generation of the ſubſtances above mentioned, he obſerves, that in all nitre beds, ſea ſalt is found along with the nitre; and in all ſea water, the ſame magneſian ſalt as in the nitrous mother-ley.—But we are rather ſorry to ſee Mr. Henry's judicious obſervations, on this part of his ſubject, concluded by an authority, from which they derive no additional weight; we mean, Baumè's aſſertion, that he has produced fixed alcaline ſalt by calcining calcareous earth with animal coal. Though Baumè repeats this aſſertion in different parts of his works, and gives a particular detail of the experiment, we have repeatedly tried it without ſucceſs; nor is this the only inſtance in the writings of that celebrated chemiſt, of a ſingular diſtortion produced in the appearance of objects, by viewing them through the medium of a preconceived hypotheſis.

Mr. Henry next conſiders ſome properties of magneſia, reſpecting its fuſibility by fire, and ſolubility by acids, which have been differently repreſented by chemiſts of known accuracy and diſcernment. Macquer found it to reſiſt M. de Trudaine's large burning-glaſs, while Morveau found it to melt with eaſe in common fire. The fact is, that pure magneſia has never yet been brought into fuſion, but certain mixtures of it with other earths melt in a fire of no great violence: a ſmall quantity of it, ſpread on the bottom of a crucible, vitrifies with the matter of the crucible, and forms a perfect glaze upon the ſurface: a large lump vitrifies only where it is in contact with the crucible, and ſuch was the caſe in an experiment related by Bergman.—Some experiments made on *calcined* magneſia, with Mr. Parker's burning-glaſs, are not ſo eaſily reconciled: one parcel of the earth, prepared by a reputable and good chemiſt, diminiſhed greatly in its bulk (reduced from 25 to 8 on each ſide of the cubic maſs), and became harder; whilſt another, made by Mr. Henry, was neither ſenſibly diminiſhed, nor acquired any hardneſs. Mr. H. ſeems to aſcribe this ſtriking difference to a difference in the alcaline lixivium by which the magneſia had been precipitated; the chemiſt firſt mentioned having, probably, uſed a ſolution newly made, whilſt that made uſe of by Mr. H. is not only prepared from the fineſt potaſhes, but purified by long ſtanding, whereby it depoſits a copious white ſediment. We may add, that different potaſhes and alcaline ſalts contain very different quantities of this adventitious flinty earth: thoſe which have been melted in a crucible, manifeſtly diſſolve a part of the ſiliceous earth of the veſſel, and may be conſidered (to uſe a technical expreſſion) as weak *liquor ſilicums*.

The ſolubility of magneſia (of the calcined at leaſt) has been as variouſly repreſented as its fuſibility; and in this reſpect, the Author's own experiments have differed remarkably from one another. 'I have often (he ſays) made complete ſolutions of pure magneſia. But at other times I have found it obſtinately to reſiſt ſolution, though prepared, previous to calcination, in every reſpect ſimilar to the other, and though apparently perfectly calcined. This, for ſome time, puzzled me exceedingly; till at laſt I diſcovered it to depend on the ſtate of calcination, and that, by continuing the fire for a longer time, this inſoluble magneſia acquired its cuſtomary ſolubility. Another circumſtance, attending the calcination of magneſia, I have always been unable to explain. In a certain period of the proceſs, though the magneſia were ever ſo taſteleſs before calcination, and though it, at this time, ſhews no effervescence with acids, yet it has acquired a diſagreeable, bitter, pungent taſte, ſomewhat reſembling lime; but it does not, like lime, or magneſia containing that earth, form a lime-water. This obnoxious taſte is alſo deſtroyed by a further extenſion of the calcination.'

This paper concludes the *firſt* volume; we defer our account of the *ſecond* to another month.

ART. V. *Archæologia*, Vol. VII. concluded. See Review for *February*.

TALBOT Blaney Handaſyd, Eſq; gives a relation in the 22d Number of this volume, of antiquities diſcovered in the neighbourhood of *Bagſhot*, in 1783. This happened in a ſmall farm, named *Roundabout*, near Bracknell. One ſpot in a corner of this farm, diſcovered marks of Roman induſtry; and in ploughing it, numbers of earthen veſſels were turned up, but in a very ſhattered condition. A few were ſaved from the devaſtation; ſome are deſcribed; and ſpecimens given in the plate afford proofs of the Roman ſkill in pottery.

This article takes farther notice of a large camp, called *Cæſar's*; at a little diſtance from which were diſcovered a brick floor, together with an 'almoſt incredible quantity, as well as variety of pottery,' &c. But theſe laſt remain for farther inveſtigation.

XXIII. *Deſcription of a Roman Hypocauſt, diſcovered near Brecknack.* This remnant of antiquity was found in the corner of a field, in the pariſh of Llanfrynach. In October 1783, as ſome labourers were falling a tree, the roots of which tore up the earth, ſome ſmall pillars, three feet three inches high, and built with brick-tile of ſeven inches ſquare, were preſented to view. It appeared that this was a Roman work, conſiſting of three baths, one *hot*, the two others *cold*. The preſent ſtate of this curious relic is deſcribed by Mr. Hay, who alſo adds a good engraving. In one of the paſſages to the baths was found a bar of malleable iron, four feet long. Two coins were alſo diſ-

covered; one of ſilver, having a buſt, repreſenting a female, with the words *Julia Auguſta*; on the reverſe is alſo a female, ſitting in a chair, and round it *Pudicitia:* the other is of copper, preſenting two whole length figures, in a Roman dreſs; with ſome letters not legible. We proceed to Art. XXIV. *viz.*

Obſervations on the Chariots of the ancient Britons; which, Mr. Pegge inſiſts, were of a different figure from the military chariots uſed at *Troy*, or in *Greece*, or elſewhere; and having a ſmall elevation, with horſes of a diminutive ſize, might admit of the combatant's traverſing the pole of his carriage, at different times, to engage the enemy, or to retreat into his vehicle, according to the account given by *Cæſar* in his Commentaries, and confirmed by a paſſage in *Juvenal*, iv. 126.

Mr. Daines Barrington preſented to the Society ſome obſervations on two muſical inſtruments uſed in Wales, which have been publiſhed in the third volume of this work, p. 32 *. The Rev. John Bowle aſcertains ſome of Mr. Barrington's ſentiments by various particulars which ſtruck him in reading the old French poem, called *Roman de la Roſe*, which is ſaid to have been finiſhed before the year 1305. From one paſſage in this poem, Mr. Bowle thinks it apparent, that ſmall *houſe-clocks*, nay probably *table-clocks*, were then in uſe; the words alſo indicate nice and ſerviceable workmanſhip. To this article is added a liſt of *muſical inſtruments mentioned in the Old Teſtament*, according to the Engliſh, the Latin Vulgate, the Italian, and the Spaniſh tranſlations.

The Rev. Mr. Tooke, chaplain to the Engliſh factory at Peterſburg, communicates (in No. XXVI.) remarks on the burial-places of the ancient Tartars. Whether he perſonally viſited the ſouthern parts of Ruſſia and Siberia, or whether he only gathered information from others, who had travelled thither, we do not certainly diſcover. His obſervations are however pertinent and entertaining. Wonderful relations have heretofore been given of theſe ſepulchres. Mr. Tooke does not ſeem entirely to corroborate them. He acquaints us, in the general, with their external form, and the contents which appeared when ſeveral were opened: as to the form, ſome are perfect *tumuli*, raiſed to an enormous height; others are almoſt level with the ground; ſome are encompaſſed with a ſquare wall, of large quarry-ſtones, in an erect poſition; and others are covered only with a ſmall heap of ſtones. As there is no rock to be ſeen in all the neighbouring country, the large quarry-ſtones muſt, Mr. Tooke obſerves, have been tranſported thither from immenſe diſtances, by the moſt ſurpriſing efforts of labour. The internal form is alſo various; ſome are mured with brick within, and

* *Vid.* Review for November 1775, p. 414.

vaulted

vaulted over; others are no more than pits, or common graves: in ſome the bones of men and horſes are diſcovered in a ſtate that renders it probable the *bodies* were not burnt before they were inhumed; in others the remaining bones ſhew clearly that they had been previouſly burnt: no urns are ever met with here; but ſometimes what was left of the bodies, and even whole carcaſes, are found, wrapped up in thin plates of gold. In ſome of the pits, or graves, many dead bodies are depoſited together; indicating that a battle had been fought near the place, or that ſome families had there an hereditary tomb. Mr. Tooke adds many ſenſible remarks concerning theſe ancient ſepulchres, which he concludes, with great probability, to have been the work of the Tartars who lived in the reign of Tſchingis, and his firſt ſucceſſors; a monarchy which was founded in the beginning of the thirteenth century. We are rather ſurpriſed that he takes no notice of a former diſſertation on the ſubject, in a letter of Paul Demidoff, Eſq; dated 1764, and publiſhed in Vol. II. of the *Archæologia*; which is alſo followed by ſome obſervations on theſe Tartarian antiquities, written by Mr. John Reinhold Forſter *.

XXVII. *Deſcription of an ancient Caſtle at* ROUEN *in Normandy, called Le Chateau du Vieux Palais.* Edmund Turner, jun. Eſq; who examined with great attention this monument of antiquity, has laid before the Public ſome account of its preſent, and as far as can now be concluded, its former ſtate: to which is added a very good engraving. The ſubject may be the more intereſting to Britons, as it appears that the caſtle, together with a palace, were built by that illuſtrious monarch of England, Henry V. Of the palace there are now no traces; and Mr. Turner farther ſays, that he learned, 'with ſurpriſe and concern, that this caſtle, ſo ornamental to Rouen, will, probably, be raſed to the ground, before many years are at an end.'

No. XXVIII. *Certain remarkable Pits or Caverns in the Earth, in the County of* Berks. Mr. Daines Barrington examined the ſpot with accuracy, and hath furniſhed a ſmall plan, for the aſſiſtance of the reader. The pits (273 in number, and lying pretty cloſe to each other) are in a field about half a mile from Little Coxwell, where they are known by the name of *Cole's Pits.* It has been ſuppoſed that clay for bricks and tiles may have been dug here, or that there might have been ſtone-quarries in this place; but Mr. Barrington objects to theſe ſurmiſes, and at the ſame time offers his own: 'I conceive,' ſays he, 'this area to have been a conſiderable *city of the Britons*, in the time of the earlieſt inhabitants of this iſland, which at an average of five *ſouls* (to be accommodated in each pit) would amount to

* *Vid.* Review for October 1773, p. 257, &c. vol. xlix.

nearly

nearly 1400.? This ſingular hypotheſis he endeavours to ſupport; particularly by what we are told of the inhabitants of Kamtſchatka, who make uſe of the ſame excavations. To the queſtion, Whence it happens that we do not find more of theſe *Britiſh towns?* it is replied, this was probably the *London* of thoſe rude times, when the iſland was thinly peopled, and it is likely that many ſmaller ones are, though unnoticed, ſpread about the kingdom. Some, very ſimilar, are ſaid to be in Caermarthenſhire and Somerſetſhire.

XXIX. The Rev. Mr. Denne enquires, in this entertaining *Memoir*, concerning the original of *Hock tyde*, or *Hoke-day*, formerly celebrated in this country. The opinion that it was intended in commemoration of the maſſacre of the Danes, in the time of King Ethelred, is wholly diſcarded: but greater probability is allowed to the ſuppoſition that it was occaſioned by the death of Hardicanute, followed by a deliverance of the Engliſh from the ſervitude in which they had been kept by the Danes: to which Mr. Denne adds a remark, that it might have ſome particular reference to the occaſion on which Hardicanute was then preſent; it being a feaſt at the wedding of a Daniſh Lord with the daughter of a Saxon nobleman. This, he thinks, is favoured by the name; *Hochzeit* being, he ſays, to this day the German word for a wedding.

Governor Pownall (in No. XXX.) makes farther remarks on the Ship-temples in Ireland, with a particular deſcription, and an engraving of one in the county of *Mayo*.

Colonel Vallancey's letter (No. XXXI.) of the alphabet of the Pagan Iriſh, ſometimes called *Ogham*, is very ingenious, ſenſible, and inſtructive. By the diſcovery of a monument, which appears to have been erected A. D. 296, he ſeems to have eſtabliſhed the fact, that the *Pagan* Iriſh had ſuch an alphabet; of which a ſpecimen is given.

Mr. Hunter, Surgeon, in the Eaſt Indies, furniſhes the next Paper, which deſcribes ſome artificial caverns in the neighbourhood of Bombay. They are moſt ſtupendous monuments of human labour and ingenuity; enormous excavations! all made in ſolid rocks, and decorated with a variety of figures, curiouſly cut from the ſame ſubſtance with the caverns themſelves. The principal is on the ſmall iſland of *Elephanta*, in the harbour of Bombay, and the next in point of eminence, is at Ambola, a village ſeven miles diſtant from Tannah, in the iſland of Salſette. They have long been noticed by travellers, but Mr. Hunter's deſcription is much more particular and minute than the account given by former writers. The excavations themſelves are ſurpriſing; and when we attend to the numerous apartments, pillars, figures, ſome of a gigantic, ſome of a moderate, and others of a dwarfiſh ſize, the wonder is greatly increaſed; eſpecially when we are told, that the workmanſhip is generally accurate, and ſometimes

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exquiſite. The moſt numerous collection of theſe caves is at *Canara*, within about ten miles of *Tannah*, and more to the northward than *Ambola*; but none of theſe are finiſhed in ſo elaborate a way, or decorated with ſo many figures as thoſe before mentioned. The antiquity of them all, Mr. Hunter remarks, is undoubtedly very remote; none of the inhabitants having any tradition relative to their origin; and indeed, he ſays, many circumſtances would lead us to ſuppoſe that they have been conſtructed by a very different race of men from thoſe who now inhabit this country. Some of them were no doubt intended as places of religious or ſuperſtitious worſhip, and they might alſo be deſtined to other ſervices, as places of entertainment and grandeur, or of refuge in particular emergencies. Further enquiry concerning them is recommended.

No. XXXIII. *A Diſſertation on the Religion of the Druids.* By Edward Ledwich, LL. B. Vicar of Aghaboe, Ireland. It is addreſſed to Governor Pownall; and conſiſts of many ſenſible and learned remarks, intended to prove, that the Druids, celebrated with ſuch enthuſiaſtic ardour by ſome writers, were not ſuperior to other inhabitants of uncivilized nations. 'On no ſubject,' he ſays, 'has fancy roamed with more licentious indulgence than on that of the Druids, and their inſtitutions. Though ſunk in the groſſeſt ignorance and barbariſm, their admirers have found them,—cultivating the abſtruſeſt ſciences, and penetrating the ſublimeſt myſteries of nature, &c.—and all this without thoſe progreſſive ſteps in civilization which poliſh and refine the mind, and naturally lead it to the ſtudy of abſtracted knowledge.' To ſuch imaginations Mr. Ledwich oppoſes ſolid reaſonings, ſupported by authorities drawn from different writers. He concludes, 'that mankind, in the various ſtages from rudeneſs to civility, will be found to have the ſame religious ſentiments, the like occupations, and the like cuſtoms and manners.' At the ſame time, he owns there ſeems to have been a period, of which we have ſcarce a glimpſe, when knowledge had attained to its preſent perfection; an epoch antecedent to its flouriſhing ſtate in Greece;—when arts and ſciences proſpered among people *now ſavages*, in places now deſarts, and in times beyond the reach of hiſtory or chronology.—This Paper is very well written.

In No. XXXIV. we are conducted again to Bombay. Captain Pyke, afterward Governor of St. Helena, deſcribes a curious Pagoda in the iſland of Elephanta: the relation was extracted from the Captain's Journal by Alexander Dalrymple, Eſq. It was originally written in 1712. The ſubject is of a ſimilar kind with that conſidered by Mr. Hunter before mentioned. Mr. Hunter's is a much later account. What is here *examined*, appears to be an excavation like the others, though termed

termed a pagoda. The Captain apprehends it to have been effected about five hundred years ago; and he thinks it reſembles Chineſe workmanſhip. This article is decorated with ſeven engravings.

No. XXXV. conſiſts of a deſcription of the chief temple, being a curioſity of a like kind with the former, on the iſland of Salſette, and is extracted from the papers of the late Charles Boon, Eſq; Governor of Bombay. We ſhall only add, from this relation, that the perſon who took the draughts declared, that when he attentively conſidered this monument, he did not doubt but it muſt have been 'the labour of forty thouſand men, for forty years together *.'

XXXVI. *Subſidy Roll of* 51 Edward III. *communicated by* John Topham, Eſq. This was a ſubſidy granted by parliament, A. D. 1377, of *four pence*, to be paid by every *lay* perſon in the kingdom, as well male as female, of the age of fourteen years and upwards, real mendicants only excepted.—The ſum received amounted to 22,607*l.* 2*s.* 8*d.* paid by 1,376,442 *lay* perſons; but the counties palatine of Cheſter and Durham are not included in the return.' We muſt refer our Readers to the Number itſelf for farther particulars. The next Paper is,

Mr. Aſtle's *Diſſertation on the Letters of the* Pelaſgians. The *Pelaſgi* were the moſt ancient inhabitants of Greece of whom we have any account: they ſeem to have derived their letters from the Phenicians, and to have been of Phenician origin. Their alphabet conſiſted of thirteen letters according to Dr. Swinton; according to Father Gori of twelve. The language of the Pelaſgi is ſuppoſed, by ſome authors, to have differed very little from the Greek. 'Although this opinion has been controverted, it muſt be allowed,' ſays Mr. Aſtle, 'that the Greeks improved the language of their Pelaſgian anceſtors to ſo great a degree, that the elegant orations ſpoken by Iſocrates and Demoſthenes, were as different from the harſh dialects of the ancient Pelaſgi, as was the Engliſh of Addiſon and Pope from that of Robert of Glouceſter, Occleve, or Chaucer.' Some deſcendants of the Pelaſgi ſettled in Etruria, Umbria, and other parts of Italy, where they were celebrated for their knowledge in the arts and ſciences. The remarks in this article are well worthy the attention of curious and learned inveſtigators.

No. XXXVIII. *Obſervations on a Seal of* Thomas, *Suffragan Biſhop of* Philadelphia. Mr. Pegge, the writer of this letter, doubts not but that the ſeal (of which an engraving is here

* We ſhall take a farther view of theſe Oriental Antiquities, when we come to give an account of a curious publication, by Mr. Nichols, entitled, "A comparative View of the ancient Monuments of India, particularly thoſe in the iſland of *Salſet*, &c."

given)

given) belonged to ſome Biſhop, *in partibus infidelium*, or who borrowed their titles from diſtant and unchriſtianized countries. Thomas, here mentioned, is ſuppoſed to have been Suffragan to John Longland, Biſhop of Lincoln, who died A. D. 1547. Mr. Pegge appropriates the ſeal in queſtion to Thomas Swillington; and his principal argument ariſes from the arms at the bottom, which are three tons, alluding, he conjectures, to the laſt ſyllable of the name; and ſome Readers may think that the two former ſyllables (*Swilling*) have alſo a little connection with the device. 'It may be doubted,' Mr. Pegge ſays, 'whether this may not be the only matrix of a ſeal of a Biſhop in *partibus* now remaining; if ſo, it may be deemed a curioſity of no ſmall regard.' From the obſervations in this letter, we are inclined to infer, that *Suffragans* were real aſſiſtants to the Dioceſans, and not merely appointed, as ſome writers ſtrongly plead, to ſerve the purpoſes of Abbeys and Monaſteries.

Obſervations on the Remains of the Amphitheatre of Flavius Veſpaſian *at* Rome, *as it was in the Year* 1777; written by Mr. Thomas Hardwick, F. A. S. The deſcription appears to be very accurate, and was accompanied by a model, for the inſpection of the Society.

No. XL. *Obſervations on an ancient Sword*, by Lieutenant General Melvill. The blade of this ſword is in length nineteen inches from the croſs piece of the handle to the point: it is concluded from different reaſons to be Roman, and moſt probably a legionary *gladius*. The two following Numbers relate to the ſame ſubject. The Rev. Mr. Douglas informs us, that the *ſword* was found, with ſeveral other relics, in a leaden coffin at King's-holm, near Glouceſter; and farther pleads, that it was not unuſual for the Romans to bury in leaden coffins. The Rev. Mr. Mutlow (No. XLII.) apprehends that the Romans never interred in lead, and that the coffin in queſtion belonged to a Saxon; which opinion is corroborated by the ſituation of a Mercian palace near the ſpot. The ſword now appears to have been diſcovered at a little diſtance from the coffin, which contained a complete ſkeleton, the bones not much decayed.

Mr. Marſden's letter on the language of the people commonly called Gypſies forms the 43d Number. He has diſcovered, in many of the words, an evident correſpondence with terms in the *Hindoſtanic*, or as it is vulgarly termed in India, the Moors language. In conſequence of farther inveſtigation and inquiries his opinion is confirmed, that the reſemblance to the Hindoſtanic is the prevailing feature in the Gypſey dialect, though there are words interſperſed which plainly coincide with other languages. The ſubſequent Number contains a ſhort vocabulary of the Zingara, or Gypſey language, collected by Jacob Bryant, Eſq; and communicated by the Rev. Dr. Douglas.

This

This article farther compares the numerals of that language with thoſe of Indoſtan and Perſia, and adds a little ſpecimen of Gypſey words, ſimilar to ſome in other languages.

No. XLV. (the laſt) conſiſts of *a Deſcription and Plan of the ancient Timber Bridge at* Rocheſter: it is collected from two MSS. in Lambarde's perambulation of Kent, by Mr. Eſſex; who, with much ingenuity and judgment, gives an account of the bridge, the manner of erecting it, its different parts, &c. &c. to which is added a good engraving.

In the Appendix to this volume, conſiſting of ſixteen or ſeventeen pages, ſeveral extracts are made from ſome memoirs communicated to the Society, which it was not thought proper to publiſh *entire*. Theſe are curious, though ſhort, and unattended with the enquiries and remarks which generally render the other numbers more acceptable and uſeful. A braſs image of a boy, probably a Cupid, fifteen inches high, the eyeballs of ſilver, together with an hypocauſt, diſcovered near Cirencester: Narrow ſlips of copper, that appeared to faſten ſome wood-work covered with beaten gold, about the thickneſs of brown paper, which ſeemed to have made part of an heathen altar, found at Allington in Kent: A Roman pavement at Caerwent, concerning which Henry Penruddock Wyndham, Eſq; obſerves, 'the whole compoſition is ſo elegant and well executed, that, I think, it has not been ſurpaſſed by any Moſaic pavement that has been diſcovered, either on this or even on the other ſide the Alps. In my opinion, it is equal to thoſe beautiful pavements which are preſerved in the palace of the King of Naples at Portici:—I am ſtrongly inclined to think that it is of the ſame age with Agricola, A. D. 80.'

To the above we may add, an elegant votive altar, dug up at Doncaſter, in 1781; dedicated to the *Deæ Matres*; together with urns, coins, &c. found at other places.

The laſt article mentioned is a piece of gold, communicated by Lord Radnor, diſcovered in 1780, in a field near Saliſbury, in the pariſh of Laverſtoke; it was ſold to a ſilverſmith for thirty-four ſhillings; and the metal is ſaid to have been very nearly agreeable to the ſtandard of the preſent Engliſh currency. The inſcription fixes it to the time of King Ethelwulf. Whether it was deſigned to be the cap, or covering, of a little ſtatue; or the locket of a ſcabbard; or, which is thought moſt probable, a ring; are queſtions ſubmitted to the Society:—but we do not find them determined. Three views are given of it in the plate.

With this volume are given *thirty engravings*, which add much to its value; and, on the whole, we conceive, that the Public are much indebted to the Society for the entertainment and inſtruction which their publications afford.

ART. VI. *The Works of Monſieur Noverre.* Tranſlated from the French. 3 Vols. 8vo. 16s. ſewed. White, &c.

OPPOSITE to the title-page of this work is a moſt elegant print of M. Noverre, by Sherwin; under which are the following lines, containing his juſt panegyric:

'Du feu de ſon génie, il anima la danſe;
Aux beaux jours de la Gréce il ſut la rappeller,
Et recouvrant par lui leur antique eloquence,
Les geſtes et les pas aprirent à parler.'

Reform'd by him, the dance begins to charm,
As taught of old by Grecia's liberal laws;
Reſcu'd from Gothic art, with nature warm,
Mute ſteps and geſtures plead in Virtue's cauſe.

The firſt volume of this work, and one half of the ſecond, explains M. Noverre's ideas on the art of dancing; the remainder of the ſecond volume, and the whole of the third, illuſtrates thoſe ideas by examples of ballets, heroic, tragic, &c. which have met with public approbation on the moſt diſtinguiſhed theatres of Europe. If thoſe are beſt entitled to write on arts, who have practiſed them with moſt ſucceſs, this honour ſurely cannot be refuſed to M. Noverre. But his ſole merit conſiſts not in underſtanding the ſubject which he has undertaken to treat. His knowledge of polite literature enables him to embelliſh it; and he proves how much dancing may be ennobled by an acquaintance with the kindred arts. The great principle, from which his concluſions are derived, and to which all his reaſonings refer, is contained in the firſt letter; part of which we ſhall inſert as a ſpecimen:

'Ballets have hitherto been the faint ſketch only of what they may be one day. An art entirely ſubſervient, as this is, to taſte and genius, may receive daily variation and improvements. Hiſtory, painting, mythology, poetry, all join to raiſe it from that obſcurity in which it lies buried, and it is truly ſurpriſing, that compoſers have hitherto diſdained ſo many valuable reſources.

'Upon the peruſal of the *Programs*, or accounts of Ballets, publiſhed within this century, in the different courts of Europe, one would be apt to conclude, that dancing, far from having received any improvement, has greatly loſt by proceſs of time: ſuch traditions however are very inconcluſive. Ballets are like the generality of thoſe entertainments called *Fêtes*; nothing ſo pompous and elegant in the written deſcriptions; in the execution, nothing more diſguſting and awkward.

'I am of opinion, Sir, that the reaſon why this art has remained ſo long in its infancy, is becauſe its effects have been reſtrained to the tranſitory ones of fire-works calculated only to pleaſe the eye. And though it may vie with the beſt dramatic pieces, prove equally intereſting with the latter, and captivate the ſpectator, by the charm of the moſt complete illuſion, it never was even ſuppoſed to have powers ſufficient to ſpeak to the heart.

'If Ballets are for the moſt part unintereſting and uniformly dull; if they fail in the characteriſtic expreſſion which conſtitutes their very eſſence, the defect, I repeat it, does not originate from the art itſelf, but ſhould be aſcribed to the artiſts. Are then the latter to be told, that dancing is an imitative art? I am indeed inclined to think, that they know it not, ſince we daily ſee the generality of compoſers ſacrifice the beauties of the dance, and give up the graceful *naïveté* of ſentiment, to become the ſervile copyiſts of a certain number of figures, known and hackneyed for above a century; ſo that the Ballets of Phaeton, or of any ancient opera, revived by a modern compoſer, would prove ſo very ſimilar to former ones, that one would think they have undergone no alterations, and are the ſame in every ſtep.

'Indeed it is uncommon, and next to an impoſſibility, to find invention in Ballets, elegance in the forms, neatneſs in the groups, or that requiſite preciſion in the means of introducing the various figures. Nay, even the art of preſenting old compoſitions with an air of novelty, is hardly known.

'Ballet-maſters ſhould conſult the productions of the moſt eminent painters. This would bring them nearer to nature, and induce them to avoid as often as poſſible, that ſymmetry of figures, which, by repeating the object, preſent two different pictures, on one and the ſame canvas.

'I would not be underſtood however to paſs a general cenſure on all ſuch figures. To imagine that I mean to reprobate and aboliſh them without exception, would expoſe me to a reproach of ſingularity and innovation, which I wiſh by no means to incur.——

'Thoſe ſymmetrical figures from right to left, according to my judgment, are ſupportable only in the *entrées*, which are not meant to expreſs any thing in particular, but are only calculated to afford ſome relief to the principal dancers. They may be introduced in a general dance at the concluſion of an entertainment, they may alſo be admitted in the *Pas* of four, ſix, &c. though in my opinion it be ridiculous even in this caſe, to prefer the diſplay of bodily ſtrength and agility to expreſſion and ſentiment. But ſuch figures muſt give way to nature, in what we term *Ballets d'Action*. An inſtance, though perhaps not very forcible, may ſerve to elucidate and ſupport my argument.

'At the ſudden and unexpected appearance of ſome young Fauns, a troop of Nymphs take themſelves to flight with equal affright and precipitation. The former are in purſuit of the latter with that eagerneſs, which the very hope of pleaſure can inſpire. Now they ſtop to obſerve what impreſſion they have made on the Nymphs; theſe at the ſame time, and for a ſimilar reaſon, check their career: with fear they ſurvey their purſuers, endeavour to gueſs at their intentions, and provide for a retreat to ſome ſpot, where they may reſt ſecure from the dangers that threaten them. Both troops now join, the Nymphs reſiſt, defend themſelves, and at laſt effect their eſcape, with no leſs ſwiftneſs than dexterity.

'This I call a buſy active ſcene in which the dance, as it were, ſhould ſpeak with energy. Here ſtudied and ſymmetrical figures cannot be introduced without a manifeſt violation of the truth, without

deſtroying the rules of probability, and without weakening the action and leſſening its effect.——This ſcene, I ſay, ſhould be conſpicuous, for its beautiful diſorder, and the art of the compoſer muſt here be the handmaid of nature.

'A Ballet-maſter, devoid of taſte and diſcernment, will make of this a mechanical piece of dancing, and thus deprive it of the effect it was calculated to produce, for want of entering into the ſpirit of it. His Nymphs and Fauns will be arranged upon a parallel line, he will place the former in attitudes awkwardly uniform, and inſiſt on the latter holding up their arms to an even altitude; rather than deviate from the beaten path, and the antique rules of opera-dancing, he will cautiouſly avoid to have on the right and left, his Nymphs placed in unequal numbers, but will reduce a ſcene of action, which ought to be ſupported with ſpirit, to an exerciſe equally affected and unintereſting.

'As all men ſhare the ſame paſſions, and theſe differ in proportion to their ſenſations and feelings, they may therefore be worked upon more or leſs powerfully, in proportion as they manifeſt themſelves outwardly, with more or leſs force and impetuoſity. This principle once acknowledged, and nature indeed enforces it daily, it would certainly be more to the purpoſe to diverſify the attitudes, and vary the expreſſion; for then the pantomime action of each perſonage would be diveſted of a diſguſting uniformity. The truth of imitation and the ſkill of the painter would conſpicuouſly appear in giving a different aſpect to the features, ſome of them expreſſive of a kind of ferocity, others betraying leſs eagerneſs, theſe caſting a more tender look; and to the reſt, the languiſhing air of voluptuouſneſs. The ſketch of this firſt picture naturally leads to the compoſition of the ſecond: here ſome nymphs appear divided between fear and deſire; there ſome others expreſs by the contraſt of their attitudes, the various emotions of their ſoul. Some are more ſcornful than their companions, whilſt others betray a curioſity equal to their fears. This *enſemble* gives life to the whole picture, and is the more pleaſing that it is perfectly conſiſtent with nature. From this expoſition, you will not heſitate to agree with me, that ſymmetry, the offspring of art itſelf, ſhould never find place in the *Ballets d'Action*.

'I ſhall beg leave to enquire of all thoſe who reaſon from habitual prejudice, whether they will look for their favourite ſymmetry in a herd of ſheep flying from the wolf, or amongſt wretched peaſants, leaving their huts and fields, in order to ſhelter themſelves from the fury of a party of enemies? By no means. But the art lies in concealing art itſelf; my aim is by no means to introduce diſorder and confuſion; on the contrary, I will have *regularity* even in *irregularity*. What I moſt inſiſt upon is, the introducing of well concerted groups, ſituations forcibly expreſſed, but never beyond nature, and above all, a certain eaſe in the compoſition, which betrays not the labour of the compoſer. As for the figures, they are likely to pleaſe, only in proportion as they quickly ſucceed each other, and are deviſed with equal taſte and elegance.'

M. Noverre abounds in repetitions, which render his work extremely diffuſe. The tranſlation, though lively and ſpirited, is ſometimes inaccurate; and the errors of the preſs are far too

numerous. But, on the whole, this performance may be read with pleaſure, not only by the lovers of dancing, but by all who are endowed with taſte and ſenſibility. In the Preface, we have a ſhort hiſtory of dancing, ancient and modern, which is worth peruſing, not only on account of the variety of entertaining particulars, but for the conciſeneſs with which thoſe particulars are detailed.

ART. VII. *The Journal of a Tour to the Hebrides,* with Samuel Johnſon, LL. D. By James Boſwell, Eſq. Containing ſome poetical Pieces by Dr. Johnſon, relative to the Tour, and never before publiſhed; a Series of his Converſation, literary Anecdotes, and Opinions of Men and Books: with an authentic Account of the Diſtreſſes and Eſcape of the Grandſon of King James II. in the Year 1746. The Second Edition reviſed and corrected. 8vo. 6s. Boards. Dilly. 1785.

THE general maxim, that trifles become of ſerious conſequence when connected with men of illuſtrious names, is very often carried too far by their partial admirers; but when a great man is exhibited in thoſe moments in which he forgets his dignity, we rather blame the hiſtorian who records his weakneſs, than the hero, who in common life is no more than a common man. If, however, the hero is pleaſed to ſee himſelf reduced to the level of frail mortality, who will then find fault with the hiſtorian? If Dr. Johnſon was ſatisfied to have the fooliſh ſpeeches he made, and the perverſe things he did, recorded with fidelity;—if on reviewing them, he pronounced them to be faithful repreſentations of his principles, his manners, and his converſation, who will blame Mr. Boſwell *?

Dr. Johnſon carried the *quidlibet audendi* into the habits of common life: he looked upon himſelf as a privileged being: and wherever we find him (eſpecially in Scotland, and with Scotch Profeſſors), he reminds us of a certain exulting ſpeech, that is recorded by an ancient writer, of ſome who appeared to have been created to ſcorn all the reſt of mankind—"With our TONGUES we will prevail, our lips are our own, and who is Lord over us?"

A terrific and overbearing haughtineſs was a prominent feature in Dr. Johnſon's character. His tone of voice—the pompous rowl of his language, and his fierce and uncouth viſage, had a repelling quality, which few had the reſolution or preſence of mind to withſtand. He *petrified* a man of common modeſty;

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* Dr. Johnſon peruſed this journal at the time when Mr. Boſwell was penning it, expreſſed his approbation of it in ſuch language as flattered Mr. B.'s vanity, and expoſed his own weakneſs.

and his "No, *Sir!*"—though it might not convince, was almoſt ſure to confound, and to ſilence.

His ſtern (we cannot call it dignified) haughtineſs, was frequently the cover for a more deſpicable vanity, which he was prudent enough to diſcover only to thoſe who were honoured with his more familiar confidence. One inſtance, out of many, we will particularly mention.—When Mr. Boſwell remarked to Dr. Johnſon, that ſome eminent perſons of Scotland were ſilent in his company the evening before; he replied, "that they had a character to preſerve in their own country; and they were prudent in not running the riſque of being expoſed by talking much before him."

A ſtriking inſtance of his diſputatious humour occurred at Lord Monboddo's, and ſerves, inſtead of a thouſand, to mark this diſtinguiſhed trait of his character:

'He was much pleaſed with Lord Monboddo to-day. He ſaid, he would have pardoned him for a few paradoxes, when he found he had ſo much that was good: but that, from his appearance in London, he thought him all paradox; which would not do.—He obſerved, that his Lordſhip had talked no paradoxes to-day. "And as to the ſavage and the London ſhopkeeper, (ſaid he) I don't know but I might have taken the ſide of the ſavage equally, had any body elſe taken the ſide of the ſhopkeeper."

But, though Mr. Boſwell hath faithfully recorded all Dr. Johnſon's imperfections—his dogmatiſm, his bigotry, his rudeneſs, his wayward and his childiſh humours;—yet in the picture which he hath delineated, we diſcern the features of an acute and comprehenſive mind, an ardent and a vigorous imagination; and are frequently delighted by the lively ſallies of his wit, and inſtructed by his judicious and excellent remarks on the various ſubjects of art and learning, men and manners, politics, religion and morals.

Much we may queſtion, and much we may condemn. But the work before us is not of ſuch a nature as to require a minute and critical examination: and if we began to ſelect falſe and erroneous maxims, or haſty and bigoted reflections, for animadverſion and confutation, we ſhould not know where to make an end.

We will particularly ſelect, out of this copious maſs of *memorabilia*, the well-written, and, we believe, very accurate deſcription of Dr. Johnſon's perſon and character; and to it we will add one or two ſpecimens of that acuteneſs and dexterity in converſation, for which he became equally conſpicuous and formidable.

'Dr. Samuel Johnſon's character, religious, moral, political, and literary, nay his figure and manner, are, I believe, more generally *known* than thoſe of almoſt any man; yet it may not be ſuperfluous *here to* attempt a ſketch of him. Let my readers then remember *that he* was a ſincere and zealous Chriſtian, of high-church of Eng-

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land and monarchical principles, which he would not tamely ſuffer to be queſtioned; ſteady and inflexible in maintaining the obligations of piety and virtue, both from a regard to the order of ſociety, and from a veneration for the Great Source of all order: correct, nay ſtern in his taſte; hard to pleaſe, and eaſily offended; impetuous and irritable in his temper, but of a moſt humane and benevolent heart; having a mind ſtored with a vaſt and various collection of learning and knowledge, which he communicated with peculiar perſpicuity and force, in rich and choice expreſſion. He united a moſt logical head with a moſt fertile imagination, which gave him an extraordinary advantage in arguing; for he could reaſon cloſe or wide, as he ſaw beſt for the moment. He could, when he choſe it, be the greateſt ſophiſt that ever wielded a weapon in the ſchools of declamation; but he indulged this only in converſation; for he owned he ſometimes talked for victory: he was too conſcientious to make error permanent and pernicious, by deliberately writing it. He was conſcious of his ſuperiority. He loved praiſe when it was brought to him; but was too proud to ſeek for it. He was ſomewhat ſuſceptible of flattery. His mind was ſo full of imagery, that he might have been perpetually a poet. It has been often remarked, that in his poetical pieces, which it is to be regretted are ſo few, becauſe ſo excellent, his ſtyle is eaſier than in his proſe. There is deception in this: it is not eaſier, but better ſuited to the dignity of verſe; as one may dance with grace, whoſe motions, in ordinary walking,—in the common ſtep, are awkward. He had a conſtitutional melancholy, the clouds of which darkened the brightneſs of his fancy, and gave a gloomy caſt to his whole courſe of thinking: yet, though grave and awful in his deportment, when he thought it neceſſary or proper,—he frequently indulged himſelf in pleaſantry and ſportive ſallies. He was prone to ſuperſtition, but not to credulity. Though his imagination might incline him to a belief of the marvellous, and the myſterious, his vigorous reaſon examined the evidence with jealouſy. He had a loud voice, and a ſlow deliberate utterance, which no doubt gave ſome additional weight to the ſterling metal of his converſation. Lord Pembroke ſaid once to me at Wilton, with a happy pleaſantry, and ſome truth, that "Dr. Johnſon's ſayings would not appear ſo extraordinary, were it not for his *bow-wow way*:" but I admit the truth of this only on ſome occaſions. The *Meſſiah*, played upon the *Canterbury organ*, is more ſublime than when played upon an inferior inſtrument: but very ſlight muſic will ſeem grand, when conveyed to the ear through that majeſtic medium. *While therefore Dr. Johnſon's ſayings are read, let his manner be taken along with them.* Let it however be obſerved, that the ſayings themſelves are generally great; that, though he might be an ordinary compoſer at times, he was for the moſt part a Handel.—His perſon was large, robuſt, I may ſay approaching to the gigantic, and grown unwieldy from corpulency. His countenance was naturally of the caſt of an ancient ſtatue, but ſomewhat diſfigured by the ſcars of that *evil*, which, it was formerly imagined, the *royal touch* could cure. He was now in his ſixty-fourth year, and was become a little dull of hearing. His ſight had always been ſomewhat weak; yet, ſo much does mind govern, and even ſupply the deficiency of *organs*, that his perceptions were uncommonly

quick and accurate. His head, and ſometimes alſo his body, ſhook with a kind of motion like the effect of a palſy: he appeared to be frequently diſturbed by cramps, or convulſive contractions *, of the nature of that diſtemper called *St. Vitus*'s dance. He wore a full ſuit of plain brown clothes, with twiſted hair buttons of the ſame colour, a large buſhy greyiſh wig, a plain ſhirt, black worſted ſtockings, and ſilver buckles. Upon this tour, when journeying, he wore boots, and a very wide brown cloth great coat, with pockets which might have almoſt held the two volumes of his folio Dictionary; and he carried in his hand a large Engliſh oak ſtick. Let me not be cenſured for mentioning ſuch minute particulars. Every thing relative to ſo great a man is worth obſerving. I remember Dr. Adam Smith, in his rhetorical lectures at Glaſgow, told us he was glad to know that Milton wore latchets in his ſhoes, inſtead of buckles. When I mention the oak ſtick, it is but letting *Hercules* have his club; and, by-and-by, my readers will find this ſtick will bud, and produce a good joke.

'This imperfect ſketch of "the COMBINATION and the *form*" of that Wonderful Man, whom I venerated and loved while in this world, and after whom I gaze with humble hope, now that it has pleaſed ALMIGHTY GOD to call him to a better world, will ſerve to introduce to the fancy of my readers the capital object of the following journal, in the courſe of which I truſt they will attain to a conſiderable degree of acquaintance with him.

'His prejudice againſt Scotland was announced almoſt as ſoon as he began to appear in the world of letters. In his *London*, a poem, are the following nervous lines:

"For who would leave, unbrib'd, Hibernia's land?
Or change the rocks of Scotland for the Strand?
There none are ſwept by ſudden fate away;
But all, whom hunger ſpares, with age decay."

'The truth is, like the ancient Greeks and Romans, he allowed himſelf to look upon all nations but his own as barbarians: not only Hibernia, and Scotland, but Spain, Italy, and France, are attacked in the ſame poem. If he was particularly prejudiced againſt the Scots, it was becauſe they were more in his way; becauſe he thought their ſucceſs in England rather exceeded the due proportion of their real merit; and becauſe he could not but ſee in them that nationality which I believe no liberal-minded Scotſman will deny. He was indeed, if I may be allowed the phraſe, at bottom much of a *John Bull*; much of a blunt *true-born Engliſhman*. There was a ſtratum of common clay under the rock of marble. He was voraciouſly fond

* 'Such they appeared to me; but ſince the former edition, Sir Joſhua Reynolds has obſerved to me, "that Dr. Johnſon's extraordinary geſtures were only habits, in which he indulged himſelf at certain times. When in company where he was not free, or when engaged earneſtly in converſation, he never gave way to ſuch habits, which proves that they were not involuntary." I ſtill however think, that theſe geſtures were involuntary; for ſurely had not that been the caſe, he would have reſtrained them in the public ſtreets.'

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of good eating; and he had a great deal of that quality called *humour*, which gives an oiliness and a gloſs to every other quality.'

The Doctor's converſation through the ſeveral ſtages of his tour, is here retailed with wonderful accuracy and minuteneſs. It is a true picture of the man and his manners: and we conſtantly perceive in it ſomething to entertain, and ſomething to offend.

'At ſupper we had Dr. Cullen, his ſon the advocate, Dr. Adam Ferguſſon, and Mr. Croſbie, advocate. Witchcraft was introduced. Mr. Croſbie ſaid, he thought it the greateſt blaſphemy to ſuppoſe evil ſpirits counteracting the Deity, and raiſing ſtorms, for inſtance, to deſtroy his creatures.—*Johnſon.* "Why, Sir, if moral evil be conſiſtent with the government of the Deity, why may not phyſical evil be alſo conſiſtent with it? It is not more ſtrange that there ſhould be evil ſpirits, than evil men: evil unembodied ſpirits, than evil embodied ſpirits. And as to ſtorms, we know there are ſuch things; and it is no worſe that evil ſpirits raiſe them, than that they riſe."—*Croſbie.* "But it is not credible, that witches ſhould have effected what they are ſaid in ſtories to have done."—*Johnſon.* "Sir, I am not defending their credibility. I am only ſaying, that your arguments are not good, and will not overturn the belief of witchcraft.—(Dr. Ferguſſon ſaid to me, aſide, 'He is right.')—And then, Sir, you have all mankind, rude and civilized, agreeing in the belief of the agency of preternatural powers. You muſt take evidence: you muſt conſider, that wiſe and great men have condemned witches to die."—*Croſbie.* "But an act of parliament put an end to witchcraft."—*Johnſon.* "No, Sir; witchcraft had ceaſed; and therefore an act of parliament was paſſed to prevent perſecution for what was not witchcraft. Why it ceaſed, we cannot tell, as we cannot tell the reaſon of many other things."

Dr. Johnſon's orthodoxy kept pace with his Toryiſm. Whether Mr. Boſwell hath exactly ſtated the Doctor's ideas of the Atonement, we are not certain. The terms employed are evidently thoſe of a man who never ſtudied the ſubject. But to whoſe account we muſt place the confuſion, it is not our buſineſs to determine.

'I ſpoke of the ſatisfaction of Chriſt. He ſaid his notion was, that it did not atone for the ſins of the world; but, by ſatisfying divine juſtice, by ſhewing that no leſs than the Son of God ſuffered for ſin, it ſhewed to men, and innumerable created beings, the heinouſneſs of it, and therefore rendered it unneceſſary for divine vengeance to be exerciſed againſt ſinners, as it otherwiſe muſt have been; that in this way it might operate even in favour of thoſe who had never heard of it: as to thoſe who did hear of it, the effect it ſhould produce would be repentance and piety, by impreſſing upon the mind a juſt notion of ſin: that original ſin was the propenſity to evil, which no doubt was occaſioned by the fall. He preſented this ſolemn ſubject in a new light to me *, and rendered much more rational

* 'My worthy, intelligent, and candid friend, Dr. Kippis, informs me, that ſeveral divines have thus explained the mediation of our Saviour.

rational and clear the doctrine of what our Saviour has done for us; —as it removed the notion of imputed righteouſneſs in co-operating; whereas by this view, Chriſt has done all already that he had to do, or is ever to do, for mankind, by making his great ſatisfaction; the conſequences of which will affect each individual according to the particular conduct of each. I would illuſtrate this by ſaying, that Chriſt's ſatisfaction reſembles a ſun placed to ſhew light to men, ſo that it depends upon themſelves whether they will walk the right way or not, which they could not have done without that ſun, "*the ſun of righteouſneſs.*" There is, however, more in it than merely giving light,—*a light to lighten the Gentiles:* for we are told, there is *healing under his wings.* Dr. Johnſon ſaid to me, "Richard Baxter commends a treatiſe by Grotius, *De Satisfactione Chriſti.* I have never read it: but I intend to read it; and you may read it." I remarked, upon the principle now laid down, we might explain the difficult and ſeemingly hard text, "They that believe ſhall be ſaved; and they that believe not ſhall be damned:" They that believe ſhall have ſuch an impreſſion made upon their minds, as will make them act ſo that they may be accepted by GOD.'

On the whole this publication hath afforded us much entertainment; and we expect to have it conſiderably increaſed by the Life of Dr. Johnſon, now preparing for the preſs, by the hand which hath recorded this *Journal of his Tour*, and which is ſo well qualified to do it juſtice.

We wiſh him to copy the example of Plutarch, who, though he followed his heroes to the receſſes of private life, and exhibited them in the hours of ſocial eaſe, yet generally left in the ſhade what tended to diminiſh their greatneſs, or ſully their virtues.

ART. VIII. *Eſſay on the Life and Character of Petrarch:* to which are added Seven of his Sonnets, tranſlated from the Italian. 8vo. 1s. 6d. Cadell. 1785.

THE production of an elegant and truly claſſic pen; in which the Writer diſcovers a refined taſte and an accurate judgment.

Petrarch's paſſion for Laura hath been immortalized by his own Sonnets. A conſiderable part of this eſſay is devoted to this ſubject;—chiefly intereſting, becauſe it relates to an admired poet, and becauſe, in deſcribing the influence and effect of his paſſion, that poet hath left nothing new for the Muſe of love and melancholy to dictate to any future bard.

The following extract from this ingenious eſſay will pleaſe every Reader that poſſeſſes a feeling mind, which vibrates at the

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Saviour. What Dr. Johnſon now delivered, was but a temporary opinion; for he afterwards was fully convinced of the *propitiatory ſacrifice*, as I ſhall ſhew at large in my future work, THE LIFE OF SAMUEL JOHNSON, LL.D.'

finer

finer touches of ſenſibility, and is awakened at the ſofter muſic of delicate ſorrow.

For a conſiderable ſpace of time after the death of LAURA, the mind of PETRARCH, inacceſſible to every other idea, ſeems to have found no other employment than in the contemplation of his miſfortune. There is preſerved, in the Ambroſian Library at Milan, a manuſcript of Virgil which formerly belonged to PETRARCH, and on the margin of which are many notes of his hand-writing. One of theſe, which is written on the firſt page of that manuſcript, regards his beloved LAURA; and "there is a delicacy and a value in it, which hearts alone of the fineſt feelings can fully enjoy." The following tranſlation, by an anonymous Author, appears to me to do juſtice to the original.

"LAURA, illuſtrious by the virtues ſhe poſſeſſed, and celebrated, during many years, by my Verſes, appeared to my eyes for the firſt time, on the ſixth day of April, in the year thirteen hundred and twenty-ſeven, at Avignon, in the church of St. Claire, at ſix o'clock in the morning. I was then in my early youth. In the ſame town, on the ſame day, and at the ſame hour, in the year thirteen hundred and forty-eight, this light, this ſun, withdrew from the world. I was then at Verona, ignorant of the calamity that had befallen me. A letter I received at Parma, from my *Ludovico*, on the nineteenth of the following month, brought me the cruel information. Her body ſo beautiful, ſo pure, was depoſited on the day of her death, after veſpers, in the church of the Cordeliers. Her ſoul, as Seneca has ſaid of Africanus, I am confident, returned to heaven, from whence it came.

"For the purpoſe of often dwelling on the ſad remembrance of ſo ſevere a loſs, I have written theſe particulars in a book that comes frequently under my inſpection. I have thus prepared for myſelf a pleaſure, mingled with pain. My loſs, ever preſent to my memory, will teach me, that there is now nothing in this life which can give me pleaſure. That it is now time I ſhould renounce Babylon, ſince the chain which bound me to it, with ſo tender an attachment, is broken. Nor will this, with the aſſiſtance of Almighty God, be difficult. My mind, turning to the paſt, will ſet before me all the ſuperfluous cares that have engaged me; all the deceitful hopes that I have entertained, and the unexpected and afflicting conſequences of all my projects."

The Author proves, by a ſeries of arguments equally perſpicuous and forcible, that *Laura* was never married. The contrary hath been aſſerted, and with much plauſibility maintained, by the author of *Mémoires pour la Vie de Petrarque*, in 3 volumes quarto, printed at Amſterdam 1764;—from which work the ingenious Mrs. Dobſon compiled her *Life of Petrarch*, in 2 volumes 8vo.—The reaſons alleged by the author of the *Mémoires* to prove that *Laura* was a married lady are particularly examined, and very ſatisfactorily anſwered in the preſent eſſay.

It is here remarked, that in all the Sonnets and other Verſes compoſed by Petrarch, on the ſubject of his paſſion, there is not a ſingle

a ſingle word intimating that *Laura* was a married woman.—The Author of the Eſſay puſhes this and other reaſons with much ſpirit and energy againſt the conjecture of the *Memoir*-writer.

We will tranſcribe his third and fourth argument entire:

'An amour of this kind, with a married woman, the mother of a family, was in itſelf an offence againſt both morality and religion, and muſt have been viewed by the Poet himſelf in a criminal light. But the paſſion of PETRARCH for LAURA, appears to have been his glory and pride, and to have raiſed him both in the eſteem of others and of himſelf.

Anima—da lei ti vien l'amoroſo penſero
Che mentre'l ſegui, al ſommo ben t'invia—
Da lei vien l'animoſa leggiadria
Ch'al ciel ti ſcorge per deſtro ſentero. Son. 12.

'*In amore meo*, ſays PETRARCH, in his Dialogue with St. Auguſtine, *nil turpe, nil obſcœnum, nil denique præter magnitudinem culpabilis.* Dial. de Contemptu Mundi. *Illa juvenilem animum ab omni turpitudine revocavit, uncoque retraxit, atque alta compulit ſpectare.* Ibid. *Amore acerrimo, ſed unico et honeſto in adoleſcentia laboravi, et diutius laboraſſem, niſi jam tepeſcentem ignem mors acerba ſed utilis extinxiſſet.* Epiſt. ad poſt.

'In the dialogue above-mentioned (*de Contemptu Mundi*, Dial. III.) where St. Auguſtine is introduced reaſoning with the Poet, and endeavouring to convince him of the errors of his paſt life, and particularly to diſſuade him from the indulgence of his paſſion for LAURA, to which he was as much a ſlave after her death, as he had been during her life, the Holy Father makes uſe of every argument that can be drawn both from Religion and Morality. Would he have omitted the ſtrongeſt of all arguments; would he have forgot to urge that LAURA was the wife of another, and conſequently that his paſſion was a crime in the ſight of God and man?'

The ſeven Sonnets tranſlated from the Italian of Petrarch, and added to this Eſſay, are marked in the original by the following numerals: No. 251, 260, 261, 270, 132, 48, 212. The tranſlation happily preſerves the tender and pathetic ſentiments, as well as the penſive air, and ſlow movement of the original.

We will ſelect No. 261, as a ſpecimen.

On the Proſpect of VALCHIUSA.

'Thou lonely vale, where in the fleeting years
Of tender youth I breath'd my am'rous pain;
Thou brook, whoſe ſilver ſtreams receiv'd my tears,
Thy murmurs joining to my ſorrowing ſtrain,
I come, to viſit all my former haunts again!

O green-clad hills, familiar to my ſight!
O well-known paths, where oft I wont to rove,
Muſing the tender accents of my love!
Long uſe and ſad remembrance now invite,
Again to view the ſcenes which once could give delight.

Yes,

Yes, ye are ſtill the ſame—To me alone
Your charms decay; for ſhe, who to theſe eyes
Gave Nature beauty, now for ever gone,
Deep in the ſilent grave a mould'ring victim lies!'

We have only to regret that our entertainment ſhould have been ſo ſoon at an end, when the means of prolonging it were ſo much at the Author's command.

ART. IX. *An Examination* of Mr. Robinſon of Cambridge's Plea for the Divinity of our Lord Jeſus Chriſt. By a late Member of the Univerſity. 8vo. 3s. 6d. ſewed. Johnſon. 1785.

THE Author ſeems unwilling to have this work claſſed in the liſt of controverſial writings; but if it doth not belong to controverſy, we know not under what denomination to rank it. It hath all the *peculiarities* which diſtinguiſh that ſpecimen of compoſition; and the Author, throughout, diſcovers the zeal of a partiſan, with all the guarded dexterity of the practiſed diſputant.

In the Preface Mr. White is moſt ſeverely reprehended for what the *Examiner* calls his '*Philippic* againſt the learning, the principles, the Chriſtianity of thoſe whom he ſtiles Socinians,' in the Appendix to his late celebrated Sermons. The Author, however, qualifies his cenſure with a tribute of reſpect to the learning and ingenuity of the Profeſſor; and ranks his *Bampton Lectures* among the juſtly admired productions of the age. But the paſſage which hath given him and his brethren ſo much offence, hath coupled the Socinians with the Mahometans, in ſuch a manner as to make ignorant readers imagine, that the former are equally enemies to the Goſpel with the latter, and that both ought to be objects of equal diſlike to true Chriſtians. 'He' (viz. Mr. White) 'is however' (ſays this Writer) 'much miſinformed, if it be not a flight of imagination, in his aſſertion, that there is ſcarcely any thing the modern Socinian affects to regard with greater abhorrence and indignation, than a compariſon that aſſociates his tenets with thoſe of Mahomet. They who are perſuaded from the Scriptures, from which alone they can learn any thing of him, that Jeſus Chriſt was a human being, and not God; and that there is but one God, who is the Father of Chriſt and of all beings; ſo far from looking upon it as a reproach, or being angry at being ranked with Mahometans in the belief of this great truth, they would rather glory in it; and do ſincerely rejoice in the thought, that ſo large a part of their fellow-creatures, in numbers ſurpaſſing Chriſtians, retain a knowledge of ſuch infinite importance as the unity of God; which cannot but have the beſt effect upon their minds, and may in time turn out a great bleſſing to the whole Chriſtian world.'

When

When the Examiner thinks he hath ſufficiently repelled the force of the Profeſſor's *Philippic*, he ſays (with an air of authority which he frequently * aſſumes in the courſe of this work) '*I hope we ſhall hear no more* general harangues againſt Socinianiſm and Socinians as ſuch; leſt they be found to be in reality pointed againſt the Goſpel and its divine Founder himſelf.' This language ill becomes a writer, who would have every ſubject which relates to religion diſcuſſed with unreſtrained freedom. It is the language which partial zeal hath always made uſe of, when it would excite imaginary alarms in the breaſt, in order to ſecure its doctrines from too critical an inquiſition.—"Take care leſt you be found fighting againſt God,"—was the awful warning which the author of *Thelyphthora* rung in the ears of thoſe who ventured to expoſe his dangerous ſyſtem: and every ſectarian zealot ſeeks to terrify by the ſame expedient, and is ready to apply to himſelf and his miſſion the words of our bleſſed Lord to his Apoſtles—"He that deſpiſeth you, deſpiſeth me."

In the Introduction, the Author makes an apology for undertaking what others of his party had declined. They, it ſeems, had conſidered Mr. Robinſon's *Plea* as too ſuperficial to need confutation; but this writer, though he entertains the ſame opinion of its real merit, yet, as it is written in '*a very impoſing*' manner, he thinks it proper to expoſe its weakneſs, in order to guard incautious readers againſt its fallacy.

The *Examination* diſcuſſes with great ſhrewdneſs and ingenuity the following heads of enquiry; *viz.*

Whether the ſacred writers ſpeak of God in peculiar appropriated terms:—Whether Jeſus Chriſt is the Supreme God:—Whether the ſame titles are given to Chriſt in the Chriſtian Scriptures which are given to God in the Jewiſh Scriptures:—Whether the perfections which are aſcribed to Jeſus Chriſt in the Scriptures are the ſame with thoſe that are aſcribed to God:—Whether the works which are aſcribed to Jeſus Chriſt are the ſame as thoſe that are aſcribed to Jehovah, the Supreme God: Whether the like worſhip is given in the Scriptures to Jeſus Chriſt as to Almighty God:—Whether there be any paſſages belonging to Jehovah, the Supreme God, in the Old Teſtament, and applied to Jeſus Chriſt in the New Teſtament, which prove Jeſus Chriſt to be Jehovah, the Supreme God:—Whether the Scriptures, which foretell the deſtruction of idolatry by the Goſpel, have not been fulfilled, although Jeſus Chriſt be wrongly worſhipped as God:—Whether, if Jeſus Chriſt be not the Supreme God, Mahomet hath written more clearly on the nature

* *It may be hoped we ſhall* NOW *hear no more*, &c. &c. Vid. p. 23, 38, 40, 95, &c. &c. A writer who uſes this language preſumes a little too much on the influence and credit of his deciſions.

of Jeſus Chriſt than the Apoſtles have; and whether Mahomet was right in his doctrine of the Unity of God:—Whether numberleſs paſſages of Scripture have no ſenſe, or a very abſurd one, if Jeſus Chriſt be a mere man:—What is the ſource of men's erroneous opinions about the perſon of Chriſt, according to the hypotheſis of Mr. Robinſon?—Concluding obſervations.

Theſe enquiries take a conſiderable range in the Trinitarian controverſy; and in every part of it the Author hath ſhewn himſelf to be a perfect maſter of the argument which he hath undertaken to ſupport, and thoroughly acquainted with all the modes both of attack and defence which have been long practiſed in the ſchools of polemical divinity.

Inſtances of his adroitneſs in the art of diſputation are numberleſs. We will ſelect a few by way of ſpecimen.

Mr. Robinſon, and other advocates for the divinity of Chriſt, have laid conſiderable ſtreſs on the *titles* and *appellations* which are applied to him in Scripture. Many of them convey ideas of a nature far ſuperior to what hath been denominated *ſimple humanity*. Some of theſe titles are appropriated, by way of peculiar diſtinction, to the Supreme Being; and are claimed by him as the *characteriſtic* titles of his own being and perfections.

When, in the Pſalms, the "*everlaſting doors*" are commanded, by a bold and lofty figure of ſpeech, to unfold themſelves, in order to admit "the King of Glory;" it is aſked, "Who is the King of Glory?" The anſwer is, "The Lord of Hoſts, HE is the King of Glory."

Now as a title very ſimilar to this is applied to Chriſt, many have concluded that he muſt poſſeſs a *higher nature* than the Socinians are willing to allow him. He is expreſsly called in 1 Cor. ii. 8. *the Lord of Glory* [τον κυριον της Δοξης] and they preſume the paſſage to be authentic, becauſe no attempt hath yet been made to get rid of it, by conſigning it, like ſome other paſſages of the like import, to the liſt of *interpolations*.

The title *Lord of Glory*, as applied to Jeſus Chriſt, is thus interpreted by our *Examiner*:

'The glory that God has ordained for us teachers and profeſſors of the Goſpel, is to be the preachers and expounders of thoſe revealed truths and benevolent purpoſes of God, which, though contained in the Scriptures of the Old Teſtament, were not underſtood in former ages. To teach this wiſdom, is all the glory that belongs to us; and it is what none of the rulers of this age attended to; for otherwiſe they would not have crucified *the Lord of Glory*; would not have put *him* to a violent unjuſt death, who was the Lord, the giver, the diſpenſer of this glory and honour of which we boaſt.'

Mr. Robinſon produces an inſtance of the ſame title being given to Chriſt as to God himſelf. He places the correſpondent texts in two oppoſite columns.

I (Jehovah) am THE FIRST AND THE LAST. Iſa. xliv. 6. || I (Jeſus) am THE FIRST AND THE LAST. Rev. i. 11. 17.

'It is a mark' (ſays our Author) 'of very blameable neglect or ignorance in Mr. Robinſon to refer his readers to Rev. i. 11. as an example of the title of *the firſt and the laſt* being given to Chriſt; when it is a point well known to and allowed by * the learned, that the words, *I am Alpha and Omega, the firſt and the laſt*, in the beginning of this eleventh verſe, are an interpolation, being wanting in all the beſt manuſcript copies and ancient verſions of the New Teſtament; having probably been inſerted in later times by ſome miſtake of Tranſcribers.

'And although in the 17th verſe of this chapter, Chriſt undoubtedly calls himſelf, *the firſt and the laſt*; yet this does not prove Jeſus to be Jehovah, the moſt high God? It is not ſufficient evidence of it, that Almighty God uſed the ſame terms in ſpeaking concerning himſelf, many ages before, by his prophet Iſaiah. Unleſs the reader be diſpoſed at all events, to take it on truſt from Mr. Robinſon, it may very naturally be preſumed, and he will eaſily perceive, that God may ſtile himſelf *the firſt and the laſt* in one ſenſe, and Jeſus be ſo termed in another ſenſe, ſo as not to give the leaſt colour to ſuſpect Jeſus to be the moſt high God on this account.

'God, for inſtance, is moſt truly *the firſt and the laſt*, in that he is before all things, and all things are from him, depending upon him, and which will for ever depend upon him, for their exiſtence. They may periſh, but he endureth for ever and ever. Chriſt, on the other hand, was *the firſt and the laſt*, in the divine diſpenſation of the Goſpel, as the whole was appointed to begin with, and had thus its origin from him, and ſhall be carried on to its final completion, by his miniſtry, and according to his predictions, whatever oppoſition be made to it by the powers of this world. That theſe terms, *the firſt and the laſt*, are here to be applied to our Lord, in ſome ſuch qualified ſenſe as this, is moſt apparent from the words immediately following; viz. *I am he that liveth and was dead. And behold I am alive for evermore.* i. e. "Although I once ſuffered by the hands of unrighteous men, and was put to death; I ſhall now live for ever, and be enabled to recompenſe all my ſincere followers, who ſhall after my example ſuffer for the truth." Such things as *ſuffering*, *dying*, can never in any ſort be predicated of, or belong to the *ever bleſſed*, eternal God.'

The Examiner will by no means admit that the perſon who ſays in Rev. i. 8. *I am Alpha and Omega*, &c. can be any other

'* See Mill and Wetſtein. Grieſbach has, to his honour, left them out of the text in his late moſt valuable edition of the New Teſtament; where they ought to have no place.'

than

than Jehovah, the self-existent God. But who is the person that claims this title in Rev. xxii. 13.? [Comp. ver. 16.]

We will present the Reader with our Author's ingenious explication of a passage, which seems to attribute more power to Christ than is consistent with the nature and character of a mere man, 'who had no being' (says our Author) 'till he was brought forth of Mary his mother, at Bethlehem, in Judea, 1785 years since, according to the vulgar æra.'

Col. i. 16. *For by him were all things* created, *that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.*

'Very able and impartial interpreters of the New Testament, of very different sentiments concerning the person of Christ, have seen here, that St. Paul uses this lofty pompous language, not as if the inhabitants of the heavenly world, and of the whole universe, were affected by the Gospel, and underwent a very considerable change from it: but that it is merely language which he * borrows from the popular notions of his countrymen about the different orders of beings in the unseen world, their names and powers, thereby to set off and magnify the Gospel the more.

'It is also customary in the prophetic writings, to speak of great events in terms of allusion to their ancient history, especially the account of the creation by Moses.

'And from all these circumstances laid together, the attentive reader will perceive, that what the Apostle intended by this grand imagery, was, that mankind, of whom alone he had been treating, all the individuals, and the different states and powers upon earth, would undergo a mighty revolution, would be renovated and reformed, put into a new state and condition, which might well be stiled nothing less than a *new creation*, by being brought acquainted with Jesus Christ, and becoming subjects and obedient to the laws of his kingdom.

'This account appears to be confirmed, by the long list which is given of the dignities of Christ; concluding, verse the 18th, with his being *the beginning, the first-born from the dead*; that is, by ranking it among his highest honours, that for his consummate virtue, benevolence to men, and loyalty to God, in suffering for the truth, he was speedily raised from the dead to an immortal life and glory. For this, however glorious and honourable for a creature, must be considered as a very inferior circumstance, and such as could not be added by the Apostle, to crown a character which had before been denominated by him, the omnipotent and eternal Author of the universe.

* See Wetstein in locum; Zanchius also, upon Eph. i. 20.

'I am ſenſible that many perſons will have great prejudices againſt this interpretation, who have been always accuſtomed to annex the production of things out of nothing by a divine power, to the word *creation*; and have been led from that to conſider Jeſus Chriſt as here pronounced to be the Creator of all things.'

'It will be difficult alſo for ſome to reconcile themſelves to St. Paul's literal repreſentation of the whole univerſe of Beings as created by Chriſt, when all he intended by ſuch magnificent language, was only to give a more grand and ſublime idea of the Goſpel itſelf.'

The practice of praying to Chriſt hath frequently been vindicated from the charge of idolatry by the example of Stephen, recorded in the Acts of the Apoſtles. Mr. Robinſon urges this inſtance; but our Author, adopting the ſentiments of Mr. Cardale on this ſubject, ſays, that 'the example of Stephen is no rule to others, *unleſs they are encouraged by a like viſion.*'

But it will be ſaid, perhaps, that Stephen invoked Chriſt, not at the moment when the viſion abſorbed his faculties, in the tranſport of joy and wonder; but in a more awful ſituation, when fancy gave place to reality, and his words expreſſed the ſettled convictions of his mind. To this ſuggeſtion our Author replies—'Although Stephen did not addreſs himſelf to Jeſus, and call out to him, at the very moment of the viſion; yet it is evident from his being inſtantly ſeized by the mad rabble upon the mention of it, and hurried out of the city to be ſtoned, the traces and impreſſion of it would remain ſtrong upon his mind ſo as to put him upon ſuch an application to Chriſt, which he would not have uſed at any other time, and in a different ſituation.'

Though the Author will not conſent to have this work claſſed in the liſt of controverſial writings, yet he hath adorned almoſt every page with thoſe figures of ſpeech, and expreſſive epithets, which controverſy firſt learnt in the ſchool of theology, when *ſomething* that was chriſtened by the name of zeal took the chair, and became preſident.

Extreme ignorance—ſuperficial declamation—great preſumption—tedious, dull, inſipid, impoſing, trivial—idle talk—unlearned ſophiſtry, are ſome of the *flowers* which the Author ſcatters around him with no unſparing hand.

We muſt, however, do him the juſtice to acknowledge, that though Mr. Robinſon is much his ſuperior in eloquence, and will enſure more readers by that animation which he throws into his compoſitions, yet his Examiner is more than a match for him in cloſeneſs of reaſoning and ſubtlety of diſtinction; and recompenſes for the defects of ſtyle by the acuteneſs of his logic.

ART.

Art. X. *Dr. Gillies's Hiſtory of Ancient Greece*, continued. See Review, *February*.

HAVING already announced this Hiſtory of Greece to the Public with general expreſſions of approbation, it remains that we proceed to ſupport our opinion of the work, and to enable our Readers to judge of its merit, by giving a more particular account of the Author's plan, with ſpecimens of the manner in which it is executed.

From the imperfection of early hiſtorical records, and the obſcurity in which fable has involved the firſt accounts of all nations, the hiſtorian of ancient times finds the moſt irkſome, if not the moſt difficult part of his taſk, at his firſt entrance upon his work. This is particularly the caſe with reſpect to the Grecian hiſtory, which, in the heroic ages, abounds with mythological and poetical fiction, and whoſe early remains, though ſufficiently copious, are embarraſſed with many inconſiſtencies.

Dr. Gillies has, in our judgment, been uncommonly ſucceſsful in making his way through theſe intricacies. In the period preceding the Trojan war, he has developed a ſeries of facts, which carries with it every appearance of probability that can reaſonably be expected. He traces back the hiſtory of this country to two tribes of hunters and ſhepherds, known by the names of *Hellenes* and *Pelaſgi*; he remarks their ſubſequent diviſions and their emigrations; he relates the arrival of colonies, at different periods, from Egypt and Aſia; he notices the improvements which they introduced, he mentions thoſe circumſtances which retarded the progreſs of ſociety, and enumerates thoſe which contributed to civilization in Greece. The following account of the *Argonautic expedition*, and its effects, appears to us exceedingly judicious and ſatisfactory:

'The northern diſtricts of Theſſaly being peculiarly expoſed to the dangerous fury of invaders, the petty princes of that province entered into a confederacy for their mutual defence. They aſſembled in ſpring and autumn at Thermopylæ, a place afterwards ſo illuſtrious, and then governed by *Amphictyon*, a deſcendant of Deucalion, whoſe name is immortalized in the *Amphictyonic* council. The advantages which the confederates derived from this meaſure, were ſoon perceived by their neighbours. The central ſtates gradually acceded to their alliance; and, about the middle of the fourteenth century before Chriſt, Acriſius king of Argos, and other princes of the Peloponneſus, were allowed to ſhare the benefits and ſecurity of this uſeful aſſociation.

'After this event, the Amphictyons appear to have long confined themſelves to the original purpoſe of their inſtitution. The ſtates, whoſe meaſures were directed by this aſſembly, found ſufficient occupation in defending their own territories; and near a century elapſed, before they undertook, by common conſent, any diſtant expedition. But it was not to be expected that their reſtleſs activity

could be always exhauſted in defenſive war. The eſtabliſhment of the Amphictyons brought together the chiefs moſt diſtinguiſhed by birth and bravery. Glory and emulation prompted them to arms, and revenge directed thoſe arms againſt the barbarians. Jaſon, Admetus, and other chieftains of Theſſaly, having equipped a ſmall fleet in the neighbouring harbour of Ioleus, and particularly the ſhip Argo, of ſuperior ſize and conſtruction to any before known, were animated with a deſire to viſit foreign lands, to plant colonies in thoſe parts of them that appeared moſt delightful, and to retort on their inhabitants the injuries which Greece had ſuffered from ſtrangers. The princes of the north having proclaimed this ſpirited deſign over the central and ſouthern provinces, the ſtandard of enterprize and glory was ſpeedily ſurrounded by the flower of the Grecian youth, who eagerly embraced this honourable opportunity to ſignalize their manly valour. Peleus, Tydeus, Telamon, and, in general, the fathers of thoſe heroic chiefs, who, in the ſucceeding age, ſhone with diſtinguiſhed luſtre in the plains of Troy, are numbered among the leaders of the Argonauts. They were accompanied by the choſen warriors, and by the venerable prophets, of their reſpective tribes; by an Eſculapius, the admired father of the healing art, and by the divine Orpheus, whoſe ſublime genius was worthy to celebrate the amazing ſeries of their adventures.

'Theſe adventures, however, have been too much adorned by the graces of poetry, to be the proper ſubjects of hiſtorical compoſition. The deſigns of the Argonauts are veiled under the allegorical, or at leaſt doubtful, phraſe, "of carrying off the golden fleece;" which, though eaſily explained, if we admit the report that the inhabitants of the eaſtern banks of the Euxine extended fleeces of wool, in order to collect the golden particles which were carried down by the torrents from Mount Caucaſus, is yet deſcribed in ſuch various language by ancient writers, that almoſt every modern who examines the ſubject, thinks himſelf entitled to offer, by way of explanation, ſome new conjecture of his own. But in oppoſition to the moſt approved of theſe conjectures, we may venture to affirm, that the voyage to Colchis was not undertaken with a view to eſtabliſh extenſive plans of commerce, or to ſearch for mines of gold, far leſs to learn the imaginary art of converting other ſubſtances into that precious metal; all ſuch motives ſuppoſing a degree of ſpeculation and refinement unknown in that age to the gallant but uninſtructed youth of Theſſaly. The real object of the expedition may be diſcovered by its conſequences. The Argonauts fought, conquered, and plundered; they ſettled a colony on the ſhores of the Euxine; and carried into Greece a daughter of the king of Colchis, the celebrated Medea, a princeſs of Egyptian extraction, whoſe crimes and enchantments are condemned to eternal infamy in the immortal lines of Euripides.

'Notwithſtanding many romantic fictions that diſfigure the ſtory of the Argonauts, their undertaking appears to have been attended with a conſiderable and a happy effect on the manners and character of the Greeks. From the æra of this celebrated expedition, we may diſcover not only a more daring and more enlarged ſpirit of enterprize, but a more deciſive and rapid progreſs towards civilization

and humanity. The ſullen and unſociable chiefs, whoſe acquaintance with each other moſt commonly aroſe from acts of mutual hoſtility, hitherto gave full ſcope to the ſanguinary paſſions which characterize barbarians. Strength and courage were almoſt the only qualities which they admired: they fought and plundered at the head of their reſpective tribes, while the inhabitants of the neighbouring diſtricts were regarded as fit objects only to excite their rage, and gratify their rapacity. But theſe gloomy warriors, having exerted their joint valour in a remote expedition, learned the neceſſity of acquiring more amiable virtues, as well as of adopting more liberal notions of the public intereſt, if they pretended to deſerve the eſteem of their equals. Military courage and addreſs might alone procure them the reſpect of their immediate followers, ſince the ſafety of the little community often depended on the warlike abilities of the chieftain; but when ſeveral tribes had combined in a common enterprize, there was leſs dependence on the proweſs of any ſingle leader. Emulation and intereſt naturally rendered all theſe leaders as jealous of each other, as deſirous of the public applauſe; and, in order to acquire this applauſe, it was neceſſary to brighten the luſtre of martial ſpirit by the more valuable virtues of juſtice and humanity.'

The war of Thebes, the expedition of Theſeus to Crete, and the ſiege of Troy, with its conſequences, paſs in review before the reader, not in the glare of poetical fiction, but in the clear and temperate light of philoſophical narration.

Chiefly on the authority of *Homer*, to whom Dr. Gillies, on the beſt grounds, allows the credit of a faithful hiſtorian of the mythology, geography, hiſtory, and manners of the Greeks, he takes a particular ſurvey of the ſtate of religion, government, arts, and manners, in this early period. His obſervations on theſe heads diſcover correct information, and no common ſhare of philoſophical penetration. There is a degree of originality and ingenuity in the Author's reflections on the nature of their *religious inſtitutions*, and their effect as *moral ſanctions*, which will ſufficiently apologize for our tranſcribing the whole paſſage: but for this extract we muſt refer our Readers to the next month's Review.

ART. XI. *Addreſſes to the Deity.* By James Fordyce, D. D. 12mo. 2s. 6d. ſewed. Cadell. 1785.

THAT pure and rational devotion is the nobleſt exerciſe of the human mind, will be readily admitted by every ſincere believer in the great principles of natural religion; that it is likewiſe the moſt delightful exerciſe, and the richeſt ſource of improvement and conſolation, will be acknowledged by every ſerious Chriſtian. The writer, therefore, who labours to inſpire the young with a taſte for the moſt exalted pleaſures of which they are capable, and to improve that taſte where it is already formed, muſt be conſidered as a friend to the beſt inte-

reſts of mankind; as ſolicitous to cheriſh and encourage that temper and diſpoſition from which the moſt ſolid ſatisfactions muſt ever flow. Such is the praiſe to which the pious and ingenious Author of theſe *Addreſſes* is juſtly entitled.

'I choſe the title of *Addreſſes to the Deity*,' ſays he, 'rather than that of *Prayers*, becauſe, though they contain many petitions and interceſſions, they partake chiefly of the ſtyle of meditation. In truth, they are meant for a ſpecies of pious contemplations, where the ſoul, acting under an animated ſenſe of the Divine Preſence, expreſſes with humility and ardour her inmoſt thoughts, affections, and deſires, on different ſubjects, and ſtill looks up to God as her Parent and her Judge, whoſe approbation conſtitutes her ſovereign felicity, as he alone can protect and bleſs her through every period of her exiſtence.

'In this view it is hoped, that candour will make allowance for the freedom of introducing from Life, as well as from Scripture, various characters and events, which roſe to the memory, and excited the ſenſibility of the writer. Thoſe, indeed, he did not always find it very eaſy to repreſent in language immediately directed to the Supreme. But he was deſirous of making the attempt, from a belief that generalities ſeldom touch the heart, and that particular circumſtances and objects are more likely to awaken and affect it.

'The breaks between the paragraphs, marked by numbers, were deſigned for reſting-places to the reader, in caſe he ſhould be inclined to adopt any part of theſe Addreſſes for his own uſe; as he may there ſtop for a longer or ſhorter time, to think over what he has juſt read for the purpoſe of impreſſing it more deeply, and then renew his attention to proceed, with a ſacred feeling of the ſame tranſcendent Preſence. By ſuch ſolemn pauſes, the author conceives that exerciſes of this kind, eſpecially where they run into ſome length, might be rendered more moving and efficacious, than it is to be feared is often the caſe, from the ſuperficial and haſty manner in which they are too commonly performed.'

From this account, our Readers may form a juſt idea of the Author's plan; and in regard to the execution of it, we may venture to ſay, that whoever is deſirous of cultivating a ſpirit of fervent, habitual devotion, will be greatly aſſiſted by it, and find a growing pleaſure in devotional exerciſes. The Doctor's views of religion, both natural and revealed, are rational; and his piety and benevolence are conſpicuous through the whole of his *Addreſſes*. The following paſſages may ſerve as a ſpecimen of his manner:

'What ſhall I render, O Lord, for the exalted ſatisfaction of tracing thy attributes in this capacious univerſe, for the tranſcendent privilege of walking with thee, amidſt the glory of thy works? Diſpoſe me more attentively to ſtudy, though I can never fully comprehend, them. Unable as I am, in a ſurvey ſo immenſe and ſo various, to diſcover the contrivance or the uſe of many parts, I have yet abundant cauſe to believe that they are worthy of their Author; ſuch conſiſtency of deſign, ſuch conſummate wiſdom, ſuch boundleſs goodneſs are conſpicuous in all the reſt. I rejoice in the reflection,

that the farther enquiry is extended by the largeſt and moſt enlightened minds, they meet yet brighter marks of intelligence and benignity, and are more fully convinced that thoſe appearances which the ignorant and the diſcontented have cenſured as blemiſhes in the plan, or defects in the execution, are to be numbered among the ſtrongeſt demonſtrations of thy ſkill and care, almighty Architect! But, O my God, if views, which this limited ſtate of humanity renders at the utmoſt imperfect, yield ſo much delight, what will it be when every remaining cloud, that now obſcures thy workmanſhip, ſhall vaniſh, and the light of Eternity, breaking forth on our tranſported eyes, ſhall give us to behold it in all its magnitude and ſplendor?'——

'Save me, Heavenly Father, from the boaſted benevolence of thoſe, who, while they promiſe liberty from the ſhackles of ſuperſtition and prejudice, are labouring to overthrow every principle, which thou haſt eſtabliſhed among mankind as the foundation of their virtue and their happineſs. Deliver me from the falſe pretexts of thoſe whoſe "tender mercies are cruelty;" who would rob the fainting ſpirit of its richeſt cordial, tear from the children of ſorrow their moſt powerful ſupport, and leave without reward or expectation the generous toils of the true patriot, the uſeful and arduous reſearches of the devout philoſopher, the patient conflicts and heroic ſacrifices of the follower of Jeſus. May I ever regard with abhorrence their impious ſyſtem, who would transform this beautiful and glorious Univerſe into a ſcene of deſolation, by excluding thy creative energy, and baniſhing that ſovereign preſence which directs, enlivens, and adorns it! Defend, I beſeech thee, every virtuous mind, and every unwary youth, from the deceitfulneſs of all that are wickedly ſtriving to undermine and deſtroy "whatſoever things are juſt, and true, and venerable, and holy among men;" whatſoever things can endear them to each other as members of thy Family, or recommend them to thee as ſubjects of thy Government; whatſoever things become their dignity and their hopes as immortal beings. Inſpire them with an utter and unabating deteſtation of that depravity, which, not contented to diſturb the peace and order of human life, ſeeks with frigid argumentation, deliberate ſubtilty, or wanton mirth, to damp and degrade the heaven-born ſoul that was made after thine image, and at laſt to ſink it with all its faculties and honours into the fearful abyſs of Nothing.'

The work contains *ſix Addreſſes*; the firſt—On a View of the Sea; the ſecond, on Salvation by Chriſt; the third, on Contemplation; the fourth and fifth, on Providence; and the ſixth, on the Death of Dr. Samuel Johnſon: whom our Author laments, as a 'ſhining light,' then recently extinguiſhed *. Some Readers may poſſibly imagine that the Author is guilty of an impropriety in introducing the mention of his brother in his firſt *Addreſs*. Conſidering the circumſtances of his brother's death, however, it was extremely natural for Dr. Fordyce, when taking a view of the ocean, to indulge his feelings; and

* This work was publiſhed ſoon after the death of Dr. Johnſon.

his ſenſibility muſt be allowed to do him honour. But ſo ſlight an impropriety, if it muſt be conſidered as ſuch, will be eaſily overlooked by every reader who poſſeſſes a feeling heart.

ART. XII. *The Shield of Achilles,* tranſlated from the French of Monſieur Court de Gebelin. 4to. 1s. Robinſon, &c.

THIS ſhield, it has been ſaid, is the world in epitome; but it is the world, ſays our ingenious Author, conſidered in one of its annual revolutions. It is, as it were, a Greek Calendar in verſe, or in pictures, beginning from January, and ſo proceeding regularly on, from month to month, to the cloſe of the year. To confirm this explanation of the ſhield of Achilles, M. Court de Gebelin goes through the ſucceſſive pictures or deſcriptions given by Homer, and ſhows that they relate to the various employments of men, in early ages of ſociety, in the different months of the year. It muſt be acknowledged, however, that the explanation of the figures introduced in this wonderful piece of poetry, forms not the main difficulty of the ſubject.

'The wits in the beginning of this century took it into their heads to attack HOMER with unparalleled effrontery: the famous *Monſieur La Mothe*, the *Coriphæus* of thoſe days, joined the confederacy, and although he poſſeſſed not the leaſt knowledge of the Greek language, yet had the aſſurance to paſs judgment upon our immortal Bard, from *Madame Dacier*'s cold, inanimate, and inſipid tranſlation; nay he proceeded farther, he even dared to verſify HOMER, but it was a traveſtie: This Lady complained moſt bitterly; ſhe was learned, but threw off the delicacy of her ſex; ſhe had indeed drank deep, but muddy draughts of literature; and, as it were, monopoliſed all the pedantry of the writers, whom ſhe had propoſed as her models.—*La Mothe* defended himſelf with vivacity, and yet with all the politeneſs of that age; the diſpute was very unequal; and the honour of HOMER ſuffered by the controverſy; he lay obſcured for ſome time, like the ſun under an eclipſe. The Shield of ACHILLES in a more particular manner could not eſcape their ſarcaſtical attacks.

'The Abbé *Taraſſon* more particularly depreciated the genius of HOMER, and maintained that in order to repreſent every picture on the ſhield, would have required a ſpace large enough to have contained the whole of the *Palace Royal.*

'*Monſieur Boivin,* inſpired with the ſoul of our inimitable bard, took fire at theſe ungenerous inſinuations; and to confound theſe illiterate critics, employed *Vleughels,* an eminent artiſt, to paint theſe compartments on the Shield in a narrow compaſs; in the year 1715, he directed the engravings executed by *Monſieur Cochin.*'

Without entering into this diſpute, we ſhall inſert a note from Dr. Gillies's Hiſtory of Ancient Greece, which ſets this intereſting ſubject in a new point of view;

'The

" The nobler kinds of painting are all illuſtrated in the ſhield of Achilles; and each picture diſcovers a wonderful degree of *invention*, *expreſſion*, and *compoſition*. Iliad xviii. Perrault and Terraſſon, who thought it impoſſible to place ſo many pictures in the circumference of a ſhield, were anſwered by Boivin, who ſuppoſed a great many concentric circles. This opinion was adopted by Pope, who pretends that all the branches of painting, even aerial perſpective, may be found in Homer's ſhield: " That he was no " ſtranger to aerial perſpective, appears from his expreſsly marking " the diſtance from object to object," &c. But this obſervation only proves that Pope, who practiſed painting, was little acquainted with the theory of that art; ſince aerial perſpective has nothing to do with the diminution of objects in proportion to their diſtance, and relates entirely to the changing and weakening of colours, according to the condition of the medium through which they are ſeen. The objections of Perrault and Terraſſon, and the concentric circles of Boivin, are equally frivolous. The ſhield of Homer contains, in fact, but ten pictures. The enumeration by the particles μεν and δε fixes the number. But the poet not only deſcribes theſe ten pictures actually repreſented on the ſhield, but alſo mentions their antecedents and conſequents. This is the chief ſuperiority of poetical imitation above painting, that it can deſcribe in a few pages, what many galleries of pictures could not repreſent."

The ſame idea is explained at greater length in Dr. Gillies's 14th chapter, which gives the hiſtory of the arts of deſign.

ART. XIII. *The* HOLY BIBLE; containing the Books of the Old and New Teſtaments, carefully printed from the firſt Edition (compared with others) of the preſent Tranſlation: with NOTES, by the Right Reverend Father in God, Thomas Wilſon, D. D. Lord Biſhop of Sodor and Man; and VARIOUS RENDERINGS, collected from other Tranſlations, by the Rev. Clement Cruttwell, the Editor. Three Vols. 4to. 4l. 14s. 6d. Boards. Rivington, &c. 1785.

THIS edition of the Bible is publiſhed with the laudable deſign of aſſiſting the widows and children of clergymen in the counties of Lancaſter and Cheſter, and the Iſle of Man. A numerous liſt of ſubſcribers appears prefixed to the work; ſo that there can be no doubt that the publication has already anſwered one very uſeful purpoſe.

The Editor has greatly increaſed the value of this edition by inſerting, in the margin, different renderings of the ſame paſſage, from all the tranſlations he could procure: he has alſo prefixed a particular account of the ſeveral Engliſh tranſlations of the Bible, and of their authors. He deſerves much applauſe for the labour and attention that he has beſtowed on this part of the work, which may afford great aſſiſtance toward a new tranſlation, whenever this ſhall be judged neceſſary.

With reſpect to the Biſhop's Notes, they are only to be conſidered as brief hints, either for the explanation, or the practical

improvement,

offers ſome ſubſtitutes for the taxes on malt, ſalt, ſoap, and candles. But he is guilty of a ſin never to be forgiven *in this world*, by dragging in the clergy for their quota, with the aggravation of diſguiſing the impoſition under the name of a free gift: can any propoſal include a more glaring abuſe of words?

His ſcheme for paying off the national debt, is nearly the ſame with that ſuggeſted by Lord Newhaven *; with this material diſtinction however, that he requires ſix years more for its operation: but whether this is an advantage or otherwiſe, may, for reaſons hinted in that article, be left as an exerciſe for political ingenuity.

Art. 17. *Deſultory Reflections on Police:* with an Eſſay on the Means of preventing Crimes and amending Criminals. By William Blizard, F.S.A. Surgeon of the Artillery Company, &c. 8vo. 2s. Dilly.

Every one who knows any thing of the general police through the three grand diviſions of the metropolis, muſt know alſo, that it is intitled to very little praiſe. We collect, from anecdotes interſperſed in theſe letters, that a more intimate correſpondence ſubſiſts between many of the officers of juſtice, their dependants, &c. and the wretches who live by habitual depredations on ſociety, than is compatible with the public ſecurity, or the dignity of magiſtracy. *The Eſſay* hints at, but does enter fully into, a like idea of armed nightly patroles that was ſtrongly recommended by a late writer on the ſame ſubject †.

Art. 18. *Tax on Retail Shops*; or the Plunderers of India erecting the Standard of Peculation in Great Britain. Together with a Peep among the Back Stairs Club; with Reflections on the Conduct of ſecret Adviſers ſince the Acceſſion of his preſent Majeſty. Alſo pointing out infallible Methods of obtaining a Repeal of the odious and deteſtable Shop Tax Act. By Old Square Toes. 8vo. 1s. Ridgway. 1786.

One of the mental infirmities incident to age, is, that *crude opinions*, formed during youth, ſink ſo deep, and influence the habits of thinking ſo powerfully, in length of time, that no reaſoning or evidence, however cogent, can turn their courſe, or alter the traces: hence it is that ſome old men become intolerable through their ignorance, conceit, and obſtinacy; and the more ſo becauſe age is generally conſidered as intitled to reſpect on the credit of ſuppoſed wiſdom. The writer of the ſilly farrago before us may aſſert this claim by his *ſignature*; but however tacitly it may be admitted when he is haranguing at his evening club, ſuch complaiſance cannot be extended to his ravings in the public character of a writer.

Art. 19. *The preſent State of Great Britain conſidered*; and the National Debt diſcuſſed, toward a radical and ſpeedy Payment. By a Lover of his Country. 8vo. 1s. 6d. Becket. 1786.

After ſome looſe general remarks, this writer propoſes to pay off the national debt in *four* years, 100,000,000 *l.* excepted, to be

* See Rev. Feb. p. 153.

† 'Outlines of a Plan for ſecuring London and its Environs from the Depredations of Houſebreakers, Street and Highway Robbers.' See Rev. vol. lxxii, p. 146.

reſerved

reſerved as a fund for marriage ſettlements, the property of widows and orphans, and for monied intereſt attached to government. His ways and means are, firſt, to aboliſh the land-tax, cuſtoms, and exciſe, and in their ſtead to eſtabliſh a navigation-office, where all ſhips coming in and going out, are to be entered, with a payment of certain fees not ſpecified. Britiſh and foreign goods on Britiſh bottoms, to paſs free from any other impoſitions: but foreign goods in foreign ſhips, to pay moreover 5 *per cent.* on value. For ſome particular regulations as to the corn trade, we muſt refer to the pamphlet.

Having 166,000,000 *l.* to diſcharge in four years, he computes the number of the people at 7,000,000 *l.* reckoning one woman and two children to every man, deducting theſe will leave four millions of males. From this number taking off two millions for labourers and artizans, there will remain two millions; of whom he ſuppoſes one half to be 'mean chandlerſhop people, ſailors, ſoldiers, and 'ſervants.' The remaining one million, conſiſting of nobility, gentry, conſiderable tradeſmen, manufacturers, and farmers, is the ſet he ſelects and truſts to for the diſcharge of this load, by a tax of 5 *per cent.* on their reſpective incomes; which tax is to extend to all corporate companies.

At the end of this period the mode of taxation here recommended is to ceaſe with its object; and the current expences of the ſtate, with the intereſt of the 100,000,000 *l.* reſerved, are to be raiſed by a reference to the poor's rate, computed at two millions: five times which ſum to be levied on the inhabitants of every pariſh, according to the pariſh books.

Such, as briefly as we could expreſs them, and without any comments, are the outlines of a ſcheme for the conſideration of politicians of all dimenſions.

Art. 20. *Certain Arrangements in civil Policy*, neceſſary for the farther Improvement of Huſbandry, Mines, Fiſheries, and Manufactures in this Kingdom; in a Letter to the Gentlemen aſſembled in Quarter Seſſion in a large northern County. By the Hon. A. Fraſer. 8vo. 1 s. Cadell.

Every writer whoſe aim is to promote the public welfare, is intitled to public acknowledgments; but, it ſhould be obſerved withal, that the applauſe due to the motive, does not neceſſarily imply an approbation of the execution. This applauſe is ſo clearly due to Mr. Fraſer, that it is with reluctance we muſt add, that he has given us nothing beyond a few deſultory obſervations, leading only to looſe general principles. That the whole is indigeſted, will appear by obſerving that this very looſe-printed pamphlet of about forty pages is made up of a letter, as mentioned in the title, a poſtſcript to that letter, and an appendix to both. He promiſes to lead us to the expectation of certain arrangements in civil policy; inſtead of which he points out certain arrangements of local advantages and diſadvantages, from which we derive two clear poſitions: firſt, that fuel and water-carriage are advantages indiſpenſably requiſite to give commercial value to all others, or to compenſate for partial deficiencies: ſecondly, that duties impoſed on either of theſe articles, in the firſt inſtance, will ſtifle all the efforts of induſtry.

In

In the poſtſcript Mr. Fraſer appears to be an advocate for the eſtabliſhment of fiſhing towns in the northern parts of Scotland; and in the appendix he offers ſome conſiderations on the nurſeries for Britiſh ſeamen. He does not allow, and we believe he is very right, either the Eaſt India, the Weſt India, or the Greenland trades, to be marine nurſeries; for, employing none but able ſeamen, they wear them out, but breed none; our ſeamen he therefore contends are raiſed in the coaſt-fiſhery and coaſt-trade, which employ boys, and train them to the ſea by a regular apprenticeſhip.

As the objects of Mr. Fraſer's attention in this addreſs to the Public are of great national importance, we cannot but recommend his publication to ſuch of our readers as are intereſted in the contents: and what individual of the Britiſh empire is *not* intereſted in them?

Art. 21. *A Letter from a diſtinguiſhed Engliſh Commoner*, to a Peer of Ireland, on the Repeal of a Part of the Penal Laws againſt the Iriſh Catholics. 12mo. 6d. Keating. 1785.

This diſtinguiſhed commoner is a gentleman of great ſenſibility of nerves in the cauſe of the Iriſh catholics; as thinking it better for them to remain under the full rigour of the penal laws, than to receive a mitigation of thoſe laws, if the terms in which the relaxation is conveyed are to remind them that they are ſtill catholics. 'It is not eaſy for me to determine whether or no it was wiſe for the ſake of expunging the black letter of laws, which, menacing as they were in the language, were every day fading into diſuſe, ſolemnly to reaffirm the principles and to re-enact the proviſions of a code of ſtatutes, by which you are totally excluded from the privileges of the commonwealth from the higheſt to the loweſt, from the moſt material of the civil profeſſions, from the army, and even from education, where alone education is to be had.' Again: 'To look at the bill in the abſtract, it is neither more nor leſs than a renewed act of univerſal, unmitigated, indiſpenſable, exceptionleſs diſqualification.' But is it a benefit to individuals, or is it not? And is an exemption from penal laws of no value unleſs it extends to a full participation of political privileges? Chriſtian charity may dictate the one, while ſound policy, grounded on experience, may juſtifiably ſtop ſhort of the other.

This is a very ſenſible letter; but the writer enters too minutely and too feelingly into the cauſe of the Catholics, and particularly of their prieſts, for the aſſumed proteſtant character of the writer.

Art. 22. *Letters from the Right Honourable W—— E——*, on the late political Arrangement, to the Earl of Carliſle, Lord North, Hon. C. J. Fox, John Lee, Eſq; Mr. W. Woodfall, Duke of Portland, Lord Loughborough, R. B. Sheridan, Eſq; J. Wedgwood, Eſq; William Adam, Eſq. 8vo. 1s. 6d. Bladon. 1786.

We met with this grub ſome time ago *, and have nothing farther to remark on this ſecond encounter, than that—"the creature's at "his dirty work again."

* See Rev. Feb. p. 157, Art. 20.

Art.

Art. 23. *An authentic Account of the Debates in the House of Commons,* February 27, &c. on the propoſed Plan of Fortifications by his Grace the Duke of Richmond, &c. 1786. With a correct Liſt of the Diviſion, and an Appendix, conſiſting of the Report made to his Majeſty by the Board of Land and Sea Officers; Copies of Letters from Lord Sidney to the Duke of Richmond, &c. &c. 8vo. 2s. 6d. Ridgeway. 1786.

It comes not within the province of this work to determine on the propriety of the arguments uſed on either ſide of the queſtion here agitated, or to animadvert on the management of the debate. To do either, would be, to review the ſpeeches of the ſeveral members, or to criticiſe the proceedings of the Houſe of Commons. All that we have to determine, is the degree of accuracy and impartiality with which theſe ſpeeches are reported; reſpecting this point, not having been preſent when they were delivered, we cannot ſpeak poſitively, but from many circumſtances, we have great reaſon to believe that the whole is faithfully ſtated. Admitting this, the publication before us may be conſidered as exhibiting a full and clear view of that intereſting buſineſs, with all its dependent circumſtances.

BRITISH FISHERIES.

Art. 24. *Obſervations on the Report of the Committee of the Houſe of Commons* appointed to inquire into the State of the Britiſh Fiſhery. By Robert Fall, Eſq. 8vo. 2s. Debrett. 1786.

Theſe Obſervations coming from a gentleman intimately concerned in the Scotch fiſheries, claim more attention and credit than the repreſentations and ſuggeſtions of anonymous ſpeculatiſts. They are offered under a variety of heads, into which our limits prevent us from entering. Different, indeed, are the opinions entertained on the beſt means of promoting this great object, and they muſt neceſſarily be referred to the deciſion of thoſe who poſſeſs a local knowledge of the facts on which ſuch opinions are founded.

Art. 25. *The Neceſſity of founding Villages contiguous to Harbours,* for the effectual Eſtabliſhment of Fiſheries on the Weſt Coaſt of Scotland and the Hebrides. With a Refutation of the Reaſoning on that Subject of Robert Fall, Eſq; of Dunbar. By a Member of the Highland Society in London. 8vo. 1s. Cadell. 1786.

This Author, after premiſing that the Dutch roſe to importance originally by their fiſheries, which firſt ſupplied them with food, and then with all other neceſſaries and commercial property; obſerves that the weſtern coaſts of the Highlands of Scotland, and the Hebrides, are admirably adapted for extenſive fiſheries, poſſeſſing many advantages for this buſineſs, ſuperior to moſt other countries. Nevertheleſs, the inhabitants have been prevented from availing themſelves of theſe advantages, by obſtacles that are to them unſurmountable. 'The chief of theſe obſtacles have been, the duties impoſed by government on coals, ſalt, and fiſh; the perplexities, difficulties, and expences, ariſing from cuſtom-houſe regulations and ſalt-laws; the difficulties of inland communication, for want of roads and a navigable cut acroſs the iſland; and, above all, the want of free towns, or villages.' It is this latter circumſtance that peculiarly engages

gages our Author's attention. He affirms, 'that there is not a ſpot of ground, excepting three, where a fiſherman, artiſan, or tradeſman, can aſſure himſelf of a permanent habitation, from the Mull of Cantyre to the northern extremity of Scotland, without taking a leaſe of a farm, and then only during the continuance of his leaſe.' On this occaſion he argues, and as far as we may preſume, very juſtly, againſt blending the employments of fiſhing and agriculture; either of which, to be practiſed with ſucceſs, is ſufficient to engroſs a man's whole time and attention. Hence ariſes the importance of eſtabliſhing free towns for them, the proper ſituations for which he points out; and he ſtrenuouſly controverts the opinions of Mr. Fall, on this and other points. That gentleman's poſitions he affirms to be wrong, his arguments vague, and his concluſions conſequently erroneous; owing, as he obſerves, to his acknowledged ignorance of the *weſtern* coaſt of Scotland.

EAST INDIA COMPANY.

Art. 26. *Conſiderations on the Freight and Shipping of the Eaſt India Company.* 8vo. 1s. Debrett. 1786.

The ſhip-owners are here defended againſt a propoſal ſaid to be in agitation for a new ſhipping-intereſt, by which the Company are to ſave 5*l.* *per* ton in the freight: and beſide the danger of overturning a ſyſtem under which the Company have ſo long proſpered, on the credit of ſpeculation, the impoſſibility of ſavings in the article of freight is argued from the trial made by Sir Richard Hotham; and by another trial made by the Company, who have fitted out a ſhip on their own account, which latter is affirmed to have incurred expences as high as any contract ſhip, if not higher. For the reſt, we refer to the *Conſiderations* at large, which merit the attention of the parties particularly concerned.

Art. 27. *Conſiderations* on the Neceſſity of lowering the exorbitant Freight of Ships employed in the Service of the Eaſt India Company. By Anthony Brough, Eſq. 8vo. 1s. Robinſon. 1786.

Many are the ſubſtantial reaſons urged by this, as well as by former writers, for lowering the freight of the Eaſt India ſhips: but why this important article of œconomy in a trading company is not attented to, depends perhaps on many reaſons of a *ſecret* nature, that can only be gueſſed at! We are informed, in a ſtyle that beſpeaks a credit for good ſenſe and honeſty, that veſſels of 5 or 600 tons burden are better adapted to the India trade than thoſe of 700 or 1000 tons, which are now uſed; that the freight of other countries is ſo much cheaper than Britiſh freight, that ſmuggling is a trade that will ſtill anſwer carrying on upon the difference; and that, if our freight were reduced, the newly conceived companies in America would periſh in embrio, and we might continue to ſupply that continent with tea.

The preſent freight of ſhips in the India trade, is ſtated to be, *per* ton, to China alone, 26*l.* to Madras and China, 27*l.* and to ſome other parts, 28*l.* according to which rates, the freight on the whole tonnage amounts to 800,000*l.* *per annum*.

Mr. Brough informs the Public, that he has offered to build as many ſhips as the Company's ſervice requires, and to give the moſt ample

ample ſecurity for performance of his engagement, on terms that will amount to a ſaving of 5 *l. per* ton on the whole, or 150,000 *l. per annum*; and ſhortly to much more.

There can be no doubt but that (as the publiſher of Mr. Brough's performance remarks in the Advertiſement) 'the ſhip-owner, the ſhip-builder, and [almoſt] every other perſon in the kingdom, is materially intereſted in the event of the propoſals contained in this pamphlet.'

DRAMATIC.

Art. 28. *A ſhort Account* of the new Pantomime called OMAI, or *a Trip round the World*; performed at the Theatre Royal in Covent Garden. With the Recitatives, Airs, Duets, Trios, and Choruſſes, and a Deſcription of the Proceſſion. The Pantomime and the whole of the Scenery deſigned and invented by Mr. *de Loutherbourg*. The words written by Mr. *O'Keeſe*; and the Muſic compoſed by Mr. *Shield*. 8vo. 6 d. Cadell. 1785.

The ſerious part of theſe Lyrics is meant to ſhew in *ſublime*, the manners and cuſtoms of the *Friendly Iſlanders*, &c. in Capt. Cook's voyage; and the comic ſongs are well calculated to add merriment to a ſplendid pantomime.

Art. 29. *The Romp.* A muſical Entertainment in Two Acts. Altered from *Love in the City*, by Mr. Bickerſtaff. As performed in the Theatre Royal in Drury Lane. 8vo. 1 s. Lowndes 1786.

A plank from the wreck of Bickerſtaff's *Love in the City*, that went to the bottom with the reſt of the veſſel, but has, it ſeems, lately been worked up again by the help of a *Jordan*—a young actreſs of that name, to whom the editor has very properly inſcribed this publication.

Art. 30. *The Strangers at Home*; a Comic Opera in Three Acts; as performed at the Theatre Royal in Drury Lane. 8vo. 1 s. 6 d. Harriſon. 1786.

Such a ſtrange tiſſue of improbable adventures, *equivoques*, miſtakes, and diſguiſes, that it is not eaſy for the reader to gather up the thread of the ſtory; and when he has got it, he may ſay as Baſſanio ſpeaks of the wit of Gratiano, that "it is like two grains of "wheat in a bundle of chaff: you may ſeek all day ere you find "them, and when you have found them, they are not worth the "ſearch." The author therefore very properly remembers what he owes to the performers and the compoſer; for to their abilities he muſt be indebted for "the moment, when the piece was highly "honoured by the public approbation."

Art. 31. *Songs*, &c. *in the Strangers at Home*, &c. 8vo. 6 d. Nicol.

From theſe ſongs *the Strangers* probably derived great part of their favourable reception, and they are in themſelves, independent of the muſic, much ſuperior to the ſcenes in which they are introduced. They are alſo included in the preceding publication.

Art. 32. *The Beauties of Mrs. Siddons*; or a Review of her Performance of the Characters of *Belvidera, Zara, Iſabella, Margaret of Anjou, Jane Shore*, and *Lady Randolph*; in Letters from

a Lady of Diſtinction to her Friend in the Country. 8vo. 2 s. Strahan, in the Strand.

It appears from the advertiſement prefixed to theſe panegyrical ſtrictures, that they are the reſult of a conſtant attendance on the performances of Mrs. Siddons (during her laſt *Dublin* campaign) in the ſix characters here inveſtigated. Our ingenious ſiſter, the fair *Reviewer*, though an enthuſiaſtic admirer of the genius and accompliſhments of this great actreſs, is not altogether a *blind* adorer of the goddeſs of her idolatry, but knows how to eſtimate the nature of her attributes and the extent of her powers. In a word, ſhe comments with nice diſcrimination and good taſte on all the prominent and moſt ſtriking paſſages in the parts above mentioned; and has given us, on the whole, a ſeries of very agreeable and entertaining letters.

NOVELS.

Art. 33. *Francis*, the Philanthropiſt: an unfaſhionable Tale, 12mo. 3 vols. 7 s. 6 d. ſewed. Lane.

Conſidering the preſent ſtate of novel writing, this author is entitled to more applauſe than we can honeſtly beſtow on the generality of the profeſſion. His language is not inelegant, and his obſervations beſpeak good ſenſe, if not acute penetration. He is ſometimes pathetic, but his tenderneſs too often degenerates into puerility; and in ſeveral paſſages where he evidently exerted himſelf to awake our ſenſibility, he only excited a ſmile.

Art. 34. *Conſtance:* the Firſt literary Attempt of a young Lady. 12mo. 4 vols. 10 s. ſewed. Hookham.

The characters in this novel are diſcriminated with a conſiderable degree of ſpirit and propriety; but they are not thrown into ſituations ſo various or intereſting as wholly to prevent languor. It is, however, one of the beſt written productions of this ſort that hath appeared ſince CECILIA.

Art. 35. *The Quaker:* in a Series of Letters. By a Lady. 12mo. 3 vols. 7 s. 6 d. ſewed. Lane.

Though the diction of this performance is in general too ſplendid for the title it aſſumes, and too much ornamented for epiſtolary writing, yet on the whole, it poſſeſſes merit, and is entitled to recommendation for its virtuous and moral tendency.

Art. 36. *The Duped Guardian:* or the *Amant Malade*. In a Series of Letters. By Mrs. Cartwright. 12mo. 2 vols. 5 s. ſewed. Caſs.

The conſtruction is inartificial, and the catastrophe is particularly confuſed; but the work is neither tedious nor inſipid; it may afford amuſement to pleaſe an idle mind, and inſtruction to warn a thoughtleſs one.

Art. 37. *The Force of Love* In a Series of Letters. By John Dent, Author of *Too Civil by Half*, &c. &c. 12mo. 2 vols. 5 s. ſewed. Caſs.

This little piece is ſprightly and ingenious; though as it poſſeſſes none of the higher qualities, it hath no *force* to withſtand the tide which is perpetually carrying down the progeny of modern genius to the gulph of oblivion.

A

Art. 38 *The Lady's Tale*, or the Hiſtory of Druſilla Northington. 2 Vols. 12mo. 5s. ſewed. Noble.

The tale of a lady who firſt reſolves againſt love, but ſoon after breaks her reſolution, and becomes enamoured of the 'handſome ſon of an ugly father, before ſhe ſees him.—She is then ſurpriſed into a confeſſion of her paſſion.—Her admirer, in a fit of jealouſy at finding her on the knee of an uncle to whom he was a ſtranger, leaves her; but ſhe purſues, and overtakes him.—A marriage is the conſequence'. So ends the tale. For further particulars we muſt refer to the work itſelf, which is by no means ſo quaint in its ſtyle as the title ſeems to promiſe.

Art. 39. *Intereſting Memoirs.* By a Lady. 12mo. 2 vols. 5s. ſewed. Cadell.

The reader will meet in theſe volumes with entertainment of a kind much ſuperior to that which is commonly afforded by novels. Several amiable characters are drawn with diſcrimination, and exhibited in ſituations truly intereſting. The ſentiments of piety, of paternal and filial affection, of gratitude, friendſhip, and love, are, by turns, agreeably unfolded. The moſt elevated principles are connected with incidents which forcibly impreſs them upon the heart. The whole is juſtly adapted to anſwer the writer's profeſſed intention, the improvement as well as amuſement of young perſons. We obſerve a ſtriking reſemblance in this lady's work, to the productions of the author * of *the Man of Feeling*.

Art. 40. *The Adventures of George Maitland*, Eſq. 12mo. 3 vols. 9s. ſewed. Murray. 1786.

This tale, though neither with reſpect to delicacy of ſentiment, nor purity of language, to be mentioned with the former, has a ſufficient quantity of buſtle and drollery to make it a tolerably good lounge for an idle hour.

POETRY.

Art. 41. *A Poetical and Congratulatory Epiſtle to James Boſwell*, Eſq. on his Journal of a Tour to the Hebrides with the celebrated Dr. Johnſon. By Peter Pindar, Eſq. 4to. 2s. Kearſley. 1786.

Don't make yourſelf too cheap, friend Peter!—"*At-all*," was the famous Dr. Hill's maxim; till, at laſt, his name † carried condemnation to every thing which bore its ſtamp. Peter Pindar is, as yet, a favourite with the lovers of burleſque ſatire; but—beware of "*At-all*."

And why, when plying the laſh on the broad ſhoulders of Johnſon and Boſwell, didſt thou go out of thy way, friend Peter, to aim (head and ſhoulders) ſuch a ſpiteful cut at M—j—y itſelf? What hath the poor **** done to you, Maſter Pindar?—Eternally at the ****! Fye, fye! it is little, it is *low*, though your aim is ſo high! —But, take this friendly hint: you have pleaſed us before, and you will pleaſe us again.

* Said to be a Mr. Mackenzie of Edinburgh. The writer of the *Intereſting Memoirs* is, we hear, a widow, of the name of Keir.

† His real name, we mean, for he had innumerable feigned ones.

Art. 42. *A Poetical Addreſs to Edward Gibbon, Eſq.* occaſioned by his Hiſtory of the Decline and Fall of the Roman Empire. 4to. 1s. Faulder. 1786.

A young lady, daughter of the Poet, allured by the beauty of Mr. Gibbon's ſtyle, imbibed his ſentiments, and fell a melancholy victim to her incredulity. This ſimple ſtory is here thrown into verſe. The author is no enemy to Mr. Gibbon's literary fame, but fully ſenſible of his incomparable merit; yet, in the perſon of his daughter, laments the fatal effects of the hiſtorian's principles:

" I reverenc'd no more Religion's laws,
For which th' Hiſtorian finds a human cauſe.
That antidote remov'd, my ſoul drank deep
The luſcious potion, drugg'd with deadly ſleep.
Lull'd and deluded, I to Nature gave
The reins, from principle vile Paſſion's ſlave."

The Author concludes with ſome advice to Mr. Gibbon, which, if followed, will prove a benefit to the preſent age, and to poſterity:

' Purſue then, GIBBON, thy well-choſen theme:
Till dawning Science diſſipate the dream
Of Superſtition's night, and brighteſt rays
Of meek Religion gild th' improving days.
Illuſtrious taſk! with radiant eloquence
To trace the wondrous ways of Providence,
And blazon Truth, deſpight of Sceptic Inſolence.
Nor let the jeſt oblique, the ſcornful ſneer,
Nor of loquacious tongues th' unmanly fear,
Arreſt thy courſe; but ſtill puſh boldly on
(Thy ſteady eye fix'd on th' immortal crown),
And midſt the mock of fools thy Saviour dare to own.'

Art. 43. *Poetry*, by Richard Craſhaw, who was a Canon in the Chapel of Loretto, and died there in the year 1650. With ſome Account of the Author, and an Introductory Addreſs to the Reader, by Peregrine Phillips. 12mo. 3s. ſewed. Bell. 1785.

Much of this poetry might, in our opinion, have been permitted, without any great loſs to the world, to have remained in the oblivion to which it has long been conſigned; ſome few of the pieces, however, merited republication.

Mr. Phillips, in his Preface, attempts to defend his favourite bard againſt Mr. Pope, whoſe character of Craſhaw, given in a letter to Mr. Cromwell, he thinks deficient in juſtice and candour, and ſeems to attribute the general tenour of it to the writer's wiſh to conceal the obligations under which he lay to the verſes of this Canon of Loretto. Here we muſt beg leave to differ from the Editor; for on comparing the *poetry* with the *character*, the *latter* appears to exhibit a very juſt account of the *former*. Nor could Mr. Pope write the letter with a view of *ſecreting his obligations*, as he mentions, as one of the beſt of Craſhaw's pieces, the very poem to which he was moſt obliged. This is the Epitaph on Mr. Aſhton, which we ſhall preſent to the Reader, not only as a ſpecimen of the Poet's powers, but that he may compare it with Pope's Epitaph on Mr. Fenton; in which, ſays Mr. Phillips, ' he has not only adopted the thoughts, *but, in* ſome places, the very words of our Author.'

EPITAPH UPON MR. ASHTON.

'The modeſt front of this ſmall floor,
Believe me, reader, can ſay more
Than many a braver marble can,
Here lies a truly honeſt man!
One whoſe conſcience was a thing
That troubled neither church nor king;
One of thoſe few, that in this town,
Honour all preachers; hear their own:
Sermons he heard, yet not ſo many,
As left no time to practiſe any;
He heard them reverendly, and then
His practice preach'd them o'er again;
His *Parlour Sermons* rather were
Thoſe to the eye, than to the ear;
His prayers took their price and ſtrength,
Not from the loudneſs nor the length;
He was a proteſtant at home,
Not only in deſpight of *Rome*;
He lov'd his *Father*, yet his zeal
Tore not off his *Mother*'s veil.
To th' church he did allow her dreſs,
True *Beauty* to true *Holineſs*:
Peace, which he lov'd in life, did lend
Her hand to bring him to his end;
When *Age* and *Death* call'd for the ſcore,
No ſurfeits were to reckon for;
Death tore not, therefore, but *ſans* ſtrife
Gently untwin'd his thread of life;
What remains then, but that thou
Write theſe lines, reader, in thy brow,
And by his fair example's light,
Burn in thy imitation bright:
So, while theſe lines can but bequeath
A life, perhaps, unto his death;
His better epitaph ſhall be,
His life ſtill kept alive in thee.'

In the *Soſpetto d'Herode*, which is the beſt piece in the collection, are many beauties, to ſome of which Milton ſeems to have been obliged, as Mr. Phillips obſerves; who adds, that 'Dr. Young, Mr. Gray, and many other celebrated Britiſh poets, are in the ſame predicament.' The particular paſſages ſhould have been pointed out in a note, to have rendered the charge indiſputable. The Latin Poems, which are very incorrectly printed, are not without their beauties.

Art. 44. *The Eclogues of Virgil*, tranſlated into Engliſh Verſe, by William Graham, Rector of Stapleton. 8vo. Pamphlet *. Carliſle.

Virgil's Eclogues have already appeared ſo often in an Engliſh dreſs, and are ſo well known from the tranſlations of Dryden and Warton,

* Fifty-one pages. Price and Publiſher unknown.

of which, indeed, have beauties diſtinct and peculiar, that ever, in theſe faſtidious days, ſhould attempt a new verſion of n, ought to poſſeſs uncommon powers.—Such a man, however, ot the Rector of Stapleton.—Witneſs the following lines from fifth Eclogue:

MOPSUS.

'Rather I'll try theſe ſtrains of newer date,
Which on green beechen bark I carv'd of late:
I carv'd, and ſung between: attend with care,
Then bid *Amyntas* with my ſkill compare.

MENALCAS.

'As fewer charms the ſhrub than olive ſhows,
As cowſlips yield to the ſweet crimſon roſe;
So much, O ſwain! if right I judge your lays,
To you *Amyntas* yields the heav'nly bays.'

Thoſe who are not contented with this ſpecimen, may ſend to Carliſle for the book itſelf!

Art. 45. *A Poem on the Loſs of the* Halſewell *Eaſt Indiaman*, Capt. Pierce. To which is ſubjoined, *An Elegy* on the unfortunate Sufferers. By a *Law Student*. 4to. 1s. 6d. Whieldon. 1786.

Evidently the production of a young writer, whoſe poetic talents, when matured by judgment, may not, perhaps, be deemed inconſiderable. He manifeſts great feeling, with reſpect to the melancholy theme on which his Muſe has been employed, as above-mentioned; and his numbers are not deſtitute of harmony: but there is much room for improvement. And, on the whole, we hope that our 'Law Student' does not ſpend his time

"In penning ſtanzas, when he ſhould engroſs."

Art. 46. *The Breeches*; or the Country Curate and Cobler's Wife. A Comic, Satiric, Poetic, Deſcriptive Tale. 4to. 1s. 6d. Bladon. 1786.

A low tale—as how a cobler was cornuted by a curate; and how, by dire miſhap to the latter, his breeches and purſe fell to the lot of the cuckold;—who

'—— with the parſon's guineas tips his horns.'

LAW.

Art. 47. *The Laws concerning Horſes:* or, Every Horſe-keeper his own Lawyer. Containing all the Acts of Parliament, and the Caſes adjudged in the different Courts at Weſtminſter, reſpecting Horſes, &c. &c. By William Lucas, of the Middle Temple, Gent. 8vo. 1s. 6d. Whieldon.

This publication, which profeſſes to be deſigned for the uſe of the farmer, the carrier, and the horſe-dealer, *moſt learnedly* ſets out with a flouriſhing diſſertation on the antiquity of the noble art of horſemanſhip; and, beginning with the Scholiaſt of Euripides, and Euſtathius (names with which we believe our noble and ignoble jockies, both the honourable and *diſ*honourable dealers in horſe are much leſs familiar than with thoſe of Aldridge and Tatterſal), borrows or ſteals all he can find in Chambers's Dictionary, under the title HORSES. About 15 or 16 pages more, contain the general common-place rules of law on the ſubject; and then follow

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Horſe-tax, Highway, and Poſt-horſe Acts; which, with a few caſes on horſe-racing, form the whole of this compilation.

Art. 48. *The Trial of the Rev. James Altham*, of Harlow, in Eſſex, Vicar of St. Olave, Jewry; Rector of St. Martin, Ironmonger Lane; and one of his Majeſty's Juſtices of the Peace, for Adultery, &c. In the Conſiſtorial and Epiſcopal Court at Doctors Commons. 8vo. Two Parts. 2s. 6d. each. Liſter. 1785.

This publication exhibits the whole (as we ſuppoſe) of the evidence in the proceedings againſt Mr. Altham; who appears, from the account here given, to have laboured under ſome intellectual diſorder.

Art. 49. *The Trial of John Motherhill*, for a Rape on the Body of Miſs Catherine Wade;—at the Aſſize at *Eaſt Grinſtead* for the County of Suſſex, March 21, 1786, before Sir W. H. Aſhhurſt, Knight, &c. Taken in Short-hand, by Joſeph Gurney. Folio. 2s. 6d. Kearſley.

John Motherhill has been tried at Eaſt Grinſtead, and, to the ſurpriſe of many, *acquitted*. The publication of thoſe proceedings hath, in courſe, brought the matter to a ſecond trial,—by a jury of Reviewers,—who have, unanimouſly, found the ruffian GUILTY; and ſorry they are, that it is not in their power to go farther, and ſee juſtice *executed* upon a wretch who, in the moment of ſurpriſe, when arreſted for this crime, acknowledged himſelf to be "a very wicked villain," who "deſerved to be hanged a long while ago *."

HUSBANDRY.

Art. 50. *The Deſcription and Uſe of the new-invented, patent, univerſal ſowing Machine*, for broad-caſting, or drilling, every Kind of Grain, Pulſe, and Seed. By John Horn. 8vo. 1s. 6d. Johnſon, &c. 1786.

The Reader muſt expect to find here, what occurs in all the writings of patentees—viz. the inconveniences of former methods, and the advantages of the plans propoſed exceedingly magnified. However, upon many accounts, country gentlemen would do well to attend to the trial of a machine, that may be worked by any hand at all converſant in matters of huſbandry, and which is ſet at a price which any one can afford. The patentee affects to ſet windy ſeaſons at defiance, and to ſuperſede the want of experienced ſeedſmen, aſſerting that his machine will ſow more regularly than the moſt expert profeſſor of the art, and that in any weather. Two plates accompany this little treatiſe, exhibiting figures of the machine in all its parts, conjointly and ſeparately. The treatiſe itſelf explains the uſes of the ſeveral parts, and the mode of regulating the whole.

The machine here recommended may be affixed to any common plough, and is not liable, unleſs much improper violence be uſed, to be put out of order.

MISCELLANEOUS.

Art. 51. *The Life of Cervantes*; together with Remarks on his Writings. By M. de Florian. Tranſlated from the French, by William Wallbeck. 12mo. 1s. Bew, &c. 1785.

Though this is, on the whole, not a very important publication, yet it contains ſome particulars of the life of Cervantes, that are not

* Mr. Wade's evidence.

generally known; and ſome obſervations and criticiſms on his writings, which will not be thought impertinent by his admirers;—and who, that is capable of diſcerning the beauties of DON QUIXOTE, is not an admirer of the author? For our part, we feel ourſelves intereſted in whatever relates to the fortunes, and, alas! the *misfortunes*, of ſo great a genius,—ſo eminent, ſo various, ſo inſtructive, ſo entertaining a writer!

M. de Florian, from whoſe work this account hath been extracted, wrote this piece of biography, &c. in order to prefix it to his tranſlation of *La Galatea*; a work which Cervantes left unfiniſhed: and the Frenchman hath, as he, no doubt, apprehends, *completed* it, by adding the concluding *fourth* book; after condenſing the original ſix books into three.—As we have not ſeen M. de Florian's own publication *, we cannot take upon us to ſay in what manner he hath acquitted himſelf of the taſk.

Art. 52. *Remarks on the Journal of a Tour to the Hebrides.* In a Letter to James Boſwell, Eſq. 8vo. 1s. Debrett.

Theſe Remarks are few and ſlight. The Author maintains that Dr. Johnſon was not a poet; that he raſhly uttered many indefenſible dogmas; and that he has been too fondly idolized by Mr. Boſwell; who (in the Remarker's opinion) hath publiſhed a great book, fraught with little matter that was worth communicating to the Public.—To convince us that the Remarker is himſelf a poet, though Dr. Johnſon was not, he has added to theſe ſtrictures "*An Elegy* on the Loſs of the Doctor's large Oak Stick:"—we beg his pardon,—he does not give the verſes as his own, but as the communication of a friend.—Be the *jeu d'eſprit* whoſe it may, we do not think it contemptible; nor is the concluding verſe uncharacteriſtic of Dr. Johnſon's national turn, and coarſe manner of caſting reproach.

Art. 53. *A Defence of Mr. Boſwell's Journal*, in a Letter to the Author of the *Remarks*, &c. 8vo. 1s. Swift.

As the defender of Mr. Boſwell deems the Remarker's performance trivial, impertinent, and malignant, why did he give himſelf the trouble of refuting an inſignificant pamphlet, which, if his opinion of it be juſt, muſt inevitably refute itſelf?

Art. 54. *The Remarker remarked*; or, A Parody on the Letter to Mr. Boſwell, on his *Tour*, &c. 8vo. 1s. No Publiſher's Name.

'Tis pity that theſe *Remarkers* and *Defenders* did not affix their names to their performances, which would have obviated the ſuſpicion, which ſome have entertained, that there is more of author-craft in this controverſy, than innocent, unſuſpecting readers may be aware of.—We do not ſay that ſuch *is* the caſe, in the preſent inſtance; but the time has been, when the *Curls* and the *Coopers*, of publiſhing and vamping memory, have been addreſſed by a pamphleteer, with a "Here is my *Satire on the Miniſter*; and in caſe that ſhould not go off ſo briſkly as we hope it will—here is my *Anſwer to the Satire*; then, to give a fillip to both, here are my *Remarks on the Anſwer*; after which, we may keep up the ball with a *Parody*,

* An Engliſh tranſlation of this piece, with other works of the Chevalier Florian, hath been publiſhed ſince the preſent Article was written.

a *Re-*

a *Rejoinder*, &c. &c. What ſay you to this ſcheme, Maſter Curl?"—"Admirable!" replied Curl:——"Excellent!" quoth Mother Cooper:—the preſs groaned—and three large collops were added to the *bubble and ſqueak*.

Art 55. By Authority. *The Claims of Britiſh Seamen* to a more equal Diſtribution of Prize Money, inconteſtably aſſerted. With a Plan for a more equal Diſtribution. By a mutilated Veteran. 8vo. 1s. Moore.

The immenſe diſproportion between the allotment of prize-money to the commander of a veſſel, and to the common man, is exemplified in the caſe of the diſtribution of 100,000*l.* to the company of a third rate man of war of 74 guns. By this table, $\frac{3}{8}$ to the Captain amount to 37,560*l.* and $\frac{2}{3}$ among the common men, to 47*l.* 1*s.* 7$\frac{1}{4}$*d.* each! A diſtinction which has a twofold bad operation with reference to the ſervice, both on the one and on the other.

That theſe poor fellows are ignorant, and frequently diſſipate their hard-earned acquiſitions in a ridiculous manner, is nothing to the purpoſe. They all have ſome connexions which may be benefited by their gains; and it would ſtimulate their exertions, if a parent, ſiſter, or wife, ſtood the chance of ſharing theſe gains of a conſiderate relative, in a proportion ſomewhat more liberal.

We heartily wiſh ſucceſs to any endeavours which have policy and humanity for their baſis; but leave the particular diſcuſſion of the ſubject to thoſe whom it more immediately concerns, and who are more intimately acquainted with circumſtances that ought to govern the proportions.

We do not comprehend the import of the two words in black letters that introduce the title-page.

Art. 56. CARY's *Actual Survey of Middleſex*, on a Scale of an Inch to a Mile. Wherein the *Roads*, *Rivers*, *Woods*, and *Commons*, as well as every *Market-town*, *Village*, &c. are diſtinguiſhed, and every *Seat* ſhewn, with the Name of the Poſſeſſor. Preceded by a general Map of the County, divided into its Hundreds. To which is added, an *Index* of all the Names. 8vo. 5s. ſewed. Cary, No. 188, Strand.

This ſurvey being neatly engraved, diſtinctly coloured, and given in the form of a pocket volume, will be found peculiarly convenient for occaſional conſultation, both as a county-map, and as a road-directory.

Art. 57. *The Adventures of the Six Princeſſes of Babylon, in their Travels to the Temple of Virtue*. An Allegory. 4to. 3s. 6d. ſewed. Buckland.

Under the veil of allegory the ingenious writer recommends the practice of virtue, and contraſting its difficulty with its advantages, ſhows the infinite ſuperiority of the latter to the former. *Diligence*, *good nature*, *truth*, *meekneſs*, *generoſity*, and *contentment* are the companions of virtue; and their worth and excellence are deſcribed with a conſiderable ſhare of fancy.

If this performance be, as we have heard, the production of a very young female *, it may well be conſidered as a work of conſiderable merit.

* A Miſs Peacock.

Art. 58. *Miſcellaneous Thoughts in Eſſays, Dialogues, Epiſtles*, &c. By M. P. 8vo. 5s. bound. Marſhall.

There is not much novelty, or ſprightlineſs, or acuteneſs in theſe *Thoughts*; nor is the language in which they are clothed either forcible or elegant; yet they evidently bear the marks of a pious and benevolent heart; and appear to have been publiſhed from an earneſt deſire to promote the cauſe of virtue and religion. Such writers diſarm criticiſm; and all our complaint is, that we cannot ſpeak of their performances ſo well as we wiſh.

EDUCATION.

Art. 59. *Eſſays on the Subject of Education*, publiſhed ſome Time ſince in the Morning Chronicle, and Public Advertiſer, under the Titles of the *Warning Voice* and the *Engliſhman*. 8vo. 3s. ſewed. Dilly.

Vox et præterea nihil! or, *much ado about nothing!*

Art. 60. *The happy Family*; or Memoirs of Mr. and Mrs. Norton, intended to ſhew the delightful Effects of filial Obedience. 6d. Marſhall.

We have here ſome pretty little tales, of a pretty little family, which by amuſing children may induce them to read.

Art. 61. *A brief Account of a Seminary of Learning eſtabliſhed at Margate* in Kent, for the Reception of Twelve young Gentlemen. 12mo. 6d.

This pamphlet is merely an advertiſement of a private ſeminary, under the care of the Rev. Chriſtopher Wills, chaplain to the earl of Harcourt, and rector of Leigh in Worceſterſhire.

Art. 62. *Dr. Watts's Hymns and moral Songs* for Children, reviſed and altered. To which are added *Prayers* for the Uſe of Children. 6d. or 9d. bound in red leather. Marſhall.

An affectionate and pious mother, who greatly eſteemed this little production of Dr. Watts's muſe, but at the ſame time diſapproved ſome expreſſions, or the ideas conveyed by them, is the editor of the preſent republication. As ſhe ranks with thoſe who are called rational Chriſtians, ſuch of our readers as are acquainted with the compoſitions in queſtion, will be at no loſs to conceive what parts of them ſhe objected to: they were paſſages which, in her apprehenſion, the good Dr. would, himſelf, in the latter part of his life, have willingly expunged, or corrected. Accordingly ſhe has undertaken the taſk for the uſe of her own children, and has publiſhed this altered edition for the benefit of others. We cannot ſay that the *poetry* is much improved, whatever may be thought of the *ſentiments*. In the laſt reſpect, however, this reviſal ſeems to merit our full approbation,—ſo far as ſuch freedom with an author may be deemed allowable.

PHILOSOPHY, &c.

Art. 63. *An Eſſay on the Immortality of the Soul*; ſhewing the Fallacy and Malignity of a *ſceptical* one lately publiſhed, together with *ſuch* another on *Suicide*: and both aſcribed by the Editor to the late David Hume, Eſq. 8vo. 1s. Rivington.

The author of this Eſſay endeavours to ſhew, that the dictates of reaſon, natural philoſophy, and natural religion, eſtabliſh the doctrine

doctrine of the ſoul's immortality, independently of, though conſiſtently with the dictates of divine revelation. What he advances on the ſubject appears to us vague and unſatisfactory: his intentions are laudable, but he is no great philoſopher.

'The whole ſtring of Mr. Hume's arguments (ſays our author) to prove the MORTALITY of the ſoul, muſt appear to every perſon who has the leaſt tincture of logic to be no more than a concatenation of ſophiſms in ſupport of ſcepticiſm:'—Our Eſſayiſt's arguments for the immortality of the ſoul, ſuch as they are, are founded upon this principle, *that nature does nothing in vain*. On this ground he argues in the following manner.—'That ſince nature does nothing in vain, ſhe would not have given us an unbounded love of happineſs together with ideas of all kinds and degrees of happineſs, if ſuch kinds and degrees of happineſs did not exiſt;—that among theſe ideas of happineſs, we have one of a perfect and permanent happineſs, together with an adequate love of it;—that ſince nature does nothing in vain, this moſt valuable kind and degree of happineſs muſt alſo exiſt;—that all kinds and degrees of happineſs which we have any idea of, are obtainable (whether purſued or not) in our preſent ſtate of exiſtence, except this perfect and permanent happineſs;—that ſeeing nature does nothing in vain, this perfect and permanent happineſs muſt alſo be obtainable, whether purſued or not;—that ſince it is not obtainable in our preſent ſtate of exiſtence, nature muſt have prepared us a future one: and that to paſs from our preſent to that future ſtate of exiſtence we muſt be immortal; otherwiſe nature would have done ſomething in vain;—that therefore, ſince our body is mortal, our ſouls which at preſent animate our body, muſt be eſſentially ourſelf, and immortal.'

Such of our readers as think this concluſive and logical reaſoning, will have the ſatisfaction to find much more of the ſame caſt in the Eſſay itſelf, to which we refer them.

MEDICAL.

Art. 64. *Symptomatology*. By John Berkenhout, M. D. 8vo. 3s. boards. Baldwin.

Prefixed to this book is a dedication to each individual apothecary in England, in which the author expreſſes an opinion that a total abolition of the faculty of medicine would more effectually prevent the depopulation of this kingdom than any law that could be deviſed; becauſe the practice of it at the moſt important periods, at the beginning of acute diſeaſes, is chiefly in the hands of perſons familiarly acquainted with every article of the diſpenſary, but lying under a total incapacity of diſtinguiſhing one diſeaſe from another! We agree with Dr. B—— in thinking it a ſubject of regret that ſo many unſkilful perſons ſhould be allowed to practiſe phyſic in this kingdom, as are daily known to do ſo. The facility with which ignorant men in the inferior departments of the profeſſion get degrees from various places, and by paſſing themſelves for phyſicians prevent men of ſkill from being called to the aſſiſtance of the ſick, is a matter which cries loudly for reform. But though, as Dr. B—— juſtly obſerves, the apothecary be entruſted with the conduct of the ſick at the important period of the beginning of acute diſorders, yet we fear, notwithſtanding the many good things contained in

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the Symptomatology, it will not be ſufficient to ſupply the place of education, or to remedy the defects of which he complains. A book in ſo conciſe a form as that before us is better calculated to help the memory of an informed man, than to inſtruct an ignorant perſon.

Art. 65. *Medical Reports of the Effects of Tobacco*, principally with regard to its diuretic Quality in the Cure of Dropſies and Dyſuries, together with ſome Obſervations on the Uſe of Clyſters of Tobacco in the Treatment of the Colic. By Thomas Fowler, M. D. Phyſician to the general Infirmary of the County of Hertford. 8vo. 2 s. Johnſon.

Dr. Fowler recommends an infuſion of the tobacco to be made according to the following formulæ: ℞ foliorum ſiccatorum nicotianæ Virginienſis unciam unam, aquæ bullientis libram unam. Macera per horam unicam in vaſe clauſo, in balneo mariæ poſito, deinde hujus infuſi uncias quatuordecim exprime et colaturæ adde ſpiritûs vinoſi rectificati uncias duas, ut melius conſervetur. The average doſe for an adult is from ſixty to one hundred drops, to be repeated twice a day. The proper times for adminiſtering it are two hours before dinner and at bed time. Dr. Fowler obſerved it to diſagree moſt with the ſtomach when taken faſting. The infuſion ſhould be given in ſome vehicle, which may be either water, cordial julep, or draught, at the pleaſure of the preſcriber. In the colic, an ounce of the infuſion is recommended to be given in a clyſter. Dr. Fowler has minutely related a great many caſes which ſeem to confirm the opinion he entertains of the virtues of tobacco. They are certainly ſufficient to entitle it to the attention and to the trial of the faculty.

Art. 66. *Obſervations on the Scurvy*, with a Review of the Theories lately advanced on the Diſeaſe, and the Opinions of Dr. Milman refuted from Practice. By Thomas Trotter, Surgeon of his Majeſty's Navy, and Member of the Royal Medical Society of Edinburgh. 8vo. 2 s. Robinſon.

The opinion of Sir J. Pringle, that the ſcurvy conſiſted in a putrefaction of the blood gradually accumulated, we believe was generally received, till Dr. Milman attacked it in a publication of which we gave an account in vol. xlvii. page 175. of our Review. In the place referred to, though we did not entirely adopt Dr. Milman's ſentiments, we did juſtice to his arguments, and confeſſed that he appeared to us, by his force of reaſoning, to have ſhaken to the foundation the opinions of Pringle and his followers. We refer the reader to the Doctor's book, having no room to repeat what we have before quoted from his work. Mr. Trotter, we believe, was a mate of a ſhip of war; for, he ſays, 'not being entitled to 'immediate employ by his rank in the navy at the concluſion of 'the war,' he became a ſurgeon to a Guinea-man, engaged to carry ſlaves from the coaſt of Africa to Jamaica. He appears to be a diſciple of Dr. Cullen's, and to be a zealous, though not an able advocate for the profeſſor's opinions. After the example of his maſter, he refers the proximate cauſe of the ſcurvy to a putridity of the blood joined with an acrimony of the ammoniacal kind. When we noticed Dr. Cullen's Firſt Lines, we remarked that though

putridity

putridity and a ſpecific ſaline acrimony were eaſy of detection, he had afforded no proof of their exiſtence; but that the doctrine reſted on looſe inference and vague conjecture. When we ſat down to Mr. Trotter's book, 'profeſſing to refute opinions from practice,' we expected ſome pointed obſervations tending to explode Dr. Milman's doctrines, and to confirm Dr. Cullen's ideas on this ſubject. But we were diſappointed. The book before us only contains a dull repetition of Dr. Cullen's arguments, conſiderably weakened by an injudicious tranſpoſition of them. If Mr. Trotter's obſervations have any weight, they make againſt the cauſe he means to ſupport, and are ſubverſive of the principles he wiſhes to eſtabliſh. The ſlaves in their paſſage from Africa to Jamaica, were attacked with the ſcurvy in a *warm climate* and whilſt they were living 'upon beans, rice, and Indian corn, alternately boiled; to which was added a ſufficiency of Guinea pepper, and a ſmall proportion of palm oil and common ſalt. It firſt ſhewed itſelf in various muſcular affections, hardneſs, ſtiffneſs, and contraction of the joints, pains and weakneſs of the extremities, fleſh ſprouting from the gums, hæmorrhages, *&c. &c.* If this be the caſe, what ſhall we ſay of the juſtneſs of Dr. Cullen's character of "ſcorbutus," which is in theſe words: 'In regione frigidâ poſt victum *putreſcentem, ſalitum,* ex *animalibus* confectum, dificiente ſimul materia vegetabili recenti, aſthenia, ſtomacace, in cute maculæ diverſi colores plerumque liveſcentes ad pilorum radices.'

RELIGIOUS.

Art. 67. *Sermons:* By the late James Riddoch one of the Miniſters of St. Paul's Chapel, Aberdeen. 2 vols. 8vo. 10s. boards. Aberdeen, printed; and ſold by Evans, in Paternoſter Row, London. 1782 *.

The author of theſe diſcourſes appears to have been of the Epiſcopal church in Scotland. The ſubjects are—'Advantages of frequent and devout communion, Pſ. lxv. 4. Love of God in man's redemption, 1 John, iv. 9. Condeſcenſion and mercy of Chriſt, Pſ. lxvi. 16. Progreſs of our time, Pſ. cxliv. 4. Thankfulneſs to God for his benefits, Pſ. ciii. 1, 2, 3, 4. Reflections on a new year, Haggai, i. 5. Sufferings of Chriſt, 1 Pet. ii. 24. Cauſes of ſorrow in commemorating Chriſt's ſufferings, Luke xxiii. 28. Example of Chriſt in his ſufferings, 1 Pet. ii. 21. Motives to Chriſtian watchfulneſs, Luke, xii. 35, 36. Heavenly mindedneſs, Col. iii. 1. Stedfaſtneſs in religion, 1 Cor. xv. 58. Motives to newneſs of life, Rom. vi. 4. Influences of the Holy Spirit, Rev. iii. 20. Regeneration, John, iii. 3. Improvement of the means of ſalvation, Luke, xvii. 22. Raſh and cenſorious judgment, Luke, vi. 37. two ſermons. Conduct of the cleanſed lepers, Luke, xvii. 17, 18. Impoſſibility of ſerving God and Mammon, Matt. vi. 24. Habitual preparation for death, Matt. xxiv. 44. Vanity of worldly enjoyments, 2 Chron. xxxv. 24. Bleſſings of a peaceable acceſſion, preached on the 25th October 1761, 2 Chron. ii. 12. Conſequences of early profligacy (two ſermons), Eccl. xi. 9. Duty of ſervants, Coloſ. iii. 22. Duty

* Though the date of this impreſſion is ſo remote, it is not long ſince we were informed of the publication. We ſuppoſe that the volumes were but lately advertiſed in the London papers.

of maſters, Coloſ. iv. 1. Of publicly denouncing curſes on ſinners, Deut. xi. 26, 27, 28. Advantages of reconcilement with God, (two ſermons), Job, xxii. 21. Providence, James, i. 17. Imitation of the mercy of God, Luke, vi 36. Religious diligence, Rom. xii. 11. Chriſtian obedience, Matth. vii. 21. On ſerving God, 1 Chron. xxviii. 9. Morning devotion, Pſ. v. 3. Evening devotion, Pſ. cxli. 2. Immoderate concern for the world, Matt. vi. 31. On putting the evil day far off, Amos, vi. 3.'

Theſe diſcourſes, if not of a *ſuperior* kind, exhibit important and uſeful truths in a plain manner with ſenſe and fervor. They do not launch into ſpeculative or controverted ſubjects. Many ſermons ſtand on an equality in point of merit, and not a few of a higher rank are already before the world. But the increaſe of this kind of publications does not ſeem, on the whole, unacceptable or needleſs. As Mr. Riddoch's compoſitions are of a practical and beneficial tendency, we wiſh them ſucceſs; eſpecially as we find that they are printed for the benefit of the author's widow.

THEOLOGY, *&c.*

Art. 68. *A friendly Dialogue* between a common Unitarian Chriſtian, and an Athanaſian. 12mo. 3d. Johnſon.

This is the re-publication of a pamphlet, for an account of which we refer our reader to the Review for May 1784. Vol. lxx. p. 393. We have nothing to add to what is there ſaid, except that the editor is Dr. Diſney. The original author* is not ſo generally known; but the alterations which have been made are ſaid to render it no longer his. Setting aſide the particular ſubject of this ſmall piece; one remark is natural concerning publi ations in the dialogue form, *viz.* that this method generally affords great advantage to that ſide of the argument which the writer inclines to embrace. And this reminds us of a valuable ſaying of the late Dr. S. Johnſon's—A friend was complimenting him on his political impartiality, when he wrote *the debates in the Senate of Lilliput*: "No, Sir," replied the Doctor very honeſtly, "it was not ſo, for the *whig* dogs never made a good ſpeech in thoſe debates."

SERMONS.

I. Preached before the Houſe of Lords, in the Abbey Church of Weſtminſter, January 30th, 1786, the Anniverſary of K. Charles's Martyrdom. By Richard, Lord Biſhop of Worceſter. 4to. 1s. Cadell.

This diſcourſe does not diſgrace the ſolemnity of the occaſion, or the reputation of the author. The text is, 1 Pet. ii. 16. The excellent preacher juſtly aſſerts and clearly proves, that "the religion of Jeſus is moſt friendly to the civil and religious liberty of mankind." Sentiments like theſe, founded as they are upon ſolid reaſon, and ſupported by uniform experience, yet derive a higher authenticity and more extenſive utility from the characters of writers by whom they are avowed and defended.

* Said to be the Rev. Mr. Hopkins of Cuckfield; a well-known and much reſpected advocate for rational Chriſtianity.

On a ſubject which has been ſo largely and ſo ably treated by Hoadly, it were vain to expect any arguments intirely new, even from the genius and taſte of Hurd. We think ourſelves, however, not only authoriſed, but compelled to obſerve, that the learned writer has done ample juſtice to the noble cauſe of freedom; and that this compoſition is replete with that elegance of ſtyle, and that exactneſs of arrangement, which diſtinguiſh the other writings of this ingenious author.

The part which ſtrikes us as eminently beautiful, is the third head, under which his Lordſhip diſpaſſionately inquires 'what improvements we have made of the eſtabliſhed order and freedom which ſucceeded the horrors of fanatical tyranny.' But leſt the example of Biſhop Hurd ſhould miſguide young and unexperienced writers of ſermons, we think it our duty to ſelect the following paſſages, as inconſiſtent, in our opinion, both with the dignity of the pulpit, and with the correctneſs which generally marks the ſtyle of this venerable prelate. P. 6. By *erecting* our thoughts. P. 7. The Holy Spirit *ſaw fit*. P. 8. The ſource of this evil is to be ſought in the *reformation* itſelf, *which* concluded, &c. P. 10. The Biſhop ſpeaks of a *new model* giving way to another, under whoſe *broad wing* a thouſand ſects ſprung up, till religion itſelf diſappeared under the *prevailing torrent* of fanaticiſm.—The metaphors here are ſurely incongruous. P. 13. Barefaced tyranny and licentious miſrule were ſeen to *emerge* from beneath the *ſpecious mantle* of public liberty. P. 16. Other queſtions of the *like ſort*.—Ibid. We ſhall ſee how the abuſe of religious and civil liberty *kept operating* in thoſe days.

Recollecting the talents which Biſhop Hurd has diſplayed on topics of criticiſm and theology, we preſume not to impute the foregoing paſſages either to a puerile affectation of ſingularity, or to a general defect in taſte; we conſider them as the effects of mere inadvertency; and we are happy to add, that the excellencies to be found in this diſcourſe would atone for more and greater blemiſhes, than can be diſcovered in it by the moſt captious and faſtidious hypercritic.

II. *The Advantages of Sunday Schools*; preached for the Benefit of that uſeful and excellent Charity at St. Mary's, Mancheſter, October 2d, 1785. To which is prefixed ſome Account of the Origin, Deſign, and Progreſs of this Inſtitution. By the Rev. John Bennett, Secretary to the Society. 4to. 1s. Cadell, &c.

From the general remarks by which this diſcourſe is introduced, we learn that twelve months had elapſed ſince the commencement of Sunday ſchools at Mancheſter; and farther, that during this time experience has more than realized the warmth of expectation. There are now, it is ſaid, in theſe ſeminaries 2291 boys and girls. The author manifeſts a laudable zeal for the continuance and improvement of the efforts which have thus far been uſed, and proceeds to recommend, by ſuitable motives, a vigilant perſevering attention, from Matt. xxv. 40. Among the different notes which accompany this diſcourſe, is the following remark of the benevolent and indefatigable Mr. Howard: "There are few priſoners in Switzerland, becauſe care is taken to give the children a religious education."

cation." *Appendix to the State of Priſons*, p. 88. An account ſomewhat ſimilar is alſo given by the ſame worthy writer, in his article concerning Scotland.

III. *Ways and Means to pay Taxes and to be happy*. Preached at St. Dunſtan's, Stepney, September 15th, 1784, and at the New Chapel in Kentiſh Town on the Sunday following. By Iſaac Hunt, M. A. of the Colleges of Philadelphia and New York. 4to. 1s. Scatcherd and Whitaker.

The Preacher is an American *loyaliſt*, who here acknowleges with warmth the ſafe and hoſpitable retreat our country has afforded him. Many perſons of this denomination have no doubt ſuſtained conſiderable loſſes, and ſome, it is probable, may have found this plea productive of advantage. It is a ſubject, however, into which it would be diſagreeable to enter: burdenſome and painful enough it has proved to Great Britain! Mr. Hunt ſeems deſirous to teſtify his reſpect for this nation by offering advice, which, if purſued, may render the payment of taxes more ſupportable and eaſy. This advice falls principally under the three heads of *induſtry*, *frugality*, and *habits* of *piety* and *virtue*: ſubjects of acknowledged importance; and not the leſs ſo becauſe their neceſſity and utility are ſelf-evident. There is nothing, however, particularly ſtriking or extraordinary in the diſcourſe by which they are here recommended; the moſt intereſting part of it conſiſts of extracts from poor Richard's almanack, an admirable piece, written by Dr. B. Franklin.

IV. *The Death of the Righteous deſirable*. Preached in the Chapel of Mile-end, New Town, on the death of Mr. William Good. To which is added an Addreſs at the Interment of Miſs Matilda Twait, who in little more than Six Weeks after hearing the above Diſcourſe was taken from hence, in the 14th Year of her age. By the Rev. John Cottingham, Miniſter of the ſaid Chapel. 8vo. 1s. Buckland.

This pamphlet is ſaid to be publiſhed for the benefit of ſome poor children inſtructed in the hamlet of Mile-end, New Town. Such intentions forbid all critical inveſtigation. However, we obſerve, that when a writer's aim appears to be ſincerely that of promoting piety and virtue (which he may ſpeak of by ſome different terms), we heartily wiſh him ſucceſs, in whatever way he chuſes to make the attempt. Whether the methodiſtical manner is really adapted to ſuch an end, we are doubtful, or whether it does not lead us to ſubſtitute ſome fancied qualifications in the room of that which is truly eſſential. Making allowance for what is highly calviniſtic, or methodiſtic in this diſcourſe, it is otherwiſe ſuited to the occaſion, and urges our attention to our duty and moſt important intereſt, in no unpleaſing manner. The text is, Numb. xxiii. 10.

CORRESPONDENCE.

L. Y. has our thanks; but communications, from we know not what quarter, muſt be declined.

*** Other articles of Correſpondence in our next.

THE MONTHLY REVIEW,

For MAY, 1786.

ART. I. *Philoſophical Tranſactions of the Royal Society of London.* Vol. LXXV. for the Year 1785.

Account of the PHILOSOPHICAL * *Papers in both Parts of this Volume.*

Art. 23. *Experiments on Air.* By Henry Cavendiſh, *Eſq. F. R. S. and A. S.*

THE ſubject of this Paper is, the cauſe of the *diminution of air by the electric ſpark*; which the Author finds not to be owing to the burning of any inflammable matter in the apparatus (to which he had attributed it, in his preceding Paper †), but to the *converſion of phlogiſticated air into nitrous acid*; a point which is here eſtabliſhed by experiments that appear to us of the moſt deciſive kind, and which we look upon as one of the moſt intereſting diſcoveries hitherto made in what is called pneumatic chemiſtry, whether conſidered in a philoſophical view, or with regard to practical utility.

When the electric ſpark was tranſmitted through common air, included in a glaſs tube, between ſhort columns of ſolution of litmus, the air was diminiſhed, and the litmus was reddened, as it is by acids.

When lime water was uſed inſtead of the litmus, and the ſpark continued till the air could be no further diminiſhed, the air was reduced to two thirds of its original bulk,—a greater diminution than it ſuffers by mere phlogiſtication, which is only about one fifth of the whole; and in the lime water not the leaſt cloud could be perceived: which confirms a part of his former ſuppoſition, that *no fixed air is generated in this proceſs.* Even fixed air, afterwards introduced, occaſioned no cloudineſs, ſo that the lime muſt have become ſaturated with an acid; and accordingly, on the ſuperaddition of a little cauſtic volatile alcali to abſorb that acid, a precipitate was immediately perceived.

* For the MATHEMATICAL Papers, in the *firſt* Part, ſee our laſt month's Review.

† See the Monthly Review for April 1785.

To inveſtigate the *nature* of the acid generated in this operation, he uſed ſoap lees, or cauſtic alcaline lixivium, made from ſalt of tartar; by which the diminution was found to go on rather faſter than when the air was confined by lime water. He firſt made ſome experiments to determine, what *degree of purity* the air ſhould be of, in order to its being diminiſhed moſt readily and to the greateſt degree; and found a mixture of five parts of *pure* or dephlogiſticated air with three parts of common air (or, which is the ſame thing, ſeven parts of *pure* air with three parts of *phlogiſticated)* to be the moſt eminently poſſeſſed of that property, diſappearing almoſt totally by the electric ſpark. By repeatedly paſſing the ſpark through this mixture, ſupplying freſh quantities of the two airs till no further diminution took place, that is, till the alcali was ſaturated, and could abſorb no more of the generated acid, the lixivium was found perfectly neutralized, and yielded, on evaporation, *true nitre*, in the ſame quantity as if it had been neutralized by common nitrous acid.

This nitre poſſeſſed one property, from which an unwary obſerver would have concluded it to participate of *marine* acid; making an evident precipitation in ſolution of ſilver, although, to prevent all danger of an exceſs of alcali, ſome purified nitrous acid had been added to it previous to the trial with the ſilver. It happily occurred to this intelligent experimenter, that the precipitation of the *metal* might be owing to the nitrous acid in the ſalt being *phlogiſticated*, which he judged it to be from the ſmell; and to try whether common nitre, much phlogiſticated, would really have that effect, he expoſed ſome nitre to the fire, in an earthen retort, till it had yielded a good deal of dephlogiſticated air; then diſſolving it in water, and adding pure ſpirit of nitre till it was ſenſibly acid, that there might be no danger of the alcali predominating, he found that on dropping into it ſolution of ſilver, it immediately made a copious precipitation; and that on being deprived of part of its phlogiſton, by evaporation, and expoſure for a few weeks to the atmoſphere, it loſt that property. This effect of phlogiſticated nitre, as the Author very juſtly obſerves, 'is worth the attention of chemiſts, as otherwiſe they may ſometimes be led into miſtakes, in inveſtigating the preſence of marine acid by ſolution of ſilver;' and we beg leave to add, that it points out a new field of curious and uſeful enquiry, the effects of phlogiſticated acids or ſalts upon other metallic ſolutions.

It appears from the Author's preceding Paper, that when nitre is detonated with charcoal, the acid of the nitre is converted into phlogiſticated air. Phlogiſticated air, therefore, being no other than nitrous acid combined with phlogiſton, ought to be reduced to nitrous acid by being deprived of that phlogiſton; and this may be effected by the ſuperaddition of pure air, which unites with the phlogiſton into water. It follows therefore,

that phlogiſticated air ought to be reduced to nitrous acid by being chemically combined with pure air; only the acid thus formed will be more dilute, in conſequence of the water produced at the ſame time, than if it was obtained by a ſimple ſeparation of the phlogiſton.

This being premiſed, the theory of the preſent experiments is obvious. The chemical combination of the two airs is effected by the electrical ſpark. The ſpark produces no diminution in either of them ſeparately; but when they are mixed together in due proportions, it occaſions them totally to diſappear, and nitrous acid [diluted with water] is formed in their room: the acid, as faſt as it is generated, is imbibed by the alcali placed for that purpoſe, which thus becomes of courſe a ſolution of nitre.

Though nitrous acid, united with phlogiſton, is converted into air poſſeſſing all the known properties of the phlogiſticated part of atmoſpheric air (being unfit to ſupport fire or animal life—not much lighter than common air—not diminiſhed by lime water, by cauſtic alcalies, or by nitrous air); and though it is reaſonable to ſuppoſe, that *part* at leaſt of the phlogiſticated air of the atmoſphere conſiſts of this acid united with phlogiſton, yet it might fairly be doubted whether the *whole* is of this kind. Mr. Cavendiſh has therefore made ſome experiments for aſcertaining this point, and concludes from them, that if there is any part of the phlogiſticated atmoſpheric air not reducible by the above means to nitrous acid, it does not amount to more than $\frac{1}{120}$th of the whole.

He concludes this important Paper with ſome experiments tending too ſhew, agreeably to his former ſuppoſition, that air may be diminiſhed by the electric ſpark in conſequence of the burning and decompoſition of *inflammable matter* in the *liquors by which it is confined.* Pure air, confined by ſolution of litmus, was diminiſhed almoſt half: the litmus almoſt entirely loſt its colour; and lime water, let up into the tube, ſhewed, by the cloudineſs it acquired, that fixed air had been diſengaged.

Art. 15. *Experiments and Obſervations relating to Air and Water.* By the *Rev.* Joſeph Prieſtley, *LL. D. F. R. S.*

In this Paper the Doctor confirms the opinions of Mr. Cavendiſh and Mr. Watt (See our Review for April 1785); and, by diverſifying the experiments, throws new light upon ſome other chemical proceſſes.

One of the moſt ſimple of the proceſſes called *phlogiſtic*, is, the ignition of metals in pure air. Iron turnings or ſhaving, fired by a burning glaſs, in this air confined by mercury, diminiſhed the air, in different trials, to one tenth, one twelfth, and one fifteenth of its original bulk; but no water appeared, or at leaſt no more than might be imagined to have been included along with the materials.

From other experiments, however, he concludes, with his friend Mr. Watt, that the pure air, uniting with the phlogiſton of the iron, had actually formed water; but this water remained intimately combined with the iron calx, not ſeparable by the mere force of heat. Of the air that remained after the operation, about one fifth was fixed air, formed alſo, moſt probably, from a combination of the pure air with part of the phlogiſton of the iron (for fixed air and water ſeem now to be combinations of the ſame elements, only in different proportions), and it did not appear that any phlogiſticated air had been produced in the proceſs.

The iron had melted, and run into round balls; and, in many repetitions of the experiment, it was always found to have received an increaſe of weight, very nearly equal to that of the air which had diſappeared. It was not a *pure calx*, or *ſlag*, but a *calciform ſubſtance*, the ſame as the ſcales which fly from iron when made red hot, or the ſubſtance into which it runs by a very intenſe heat in an open fire.

Concluding from hence, that iron, ſufficiently heated, is capable of extracting pure air from the maſs of the atmoſphere, he melted ſome iron in the open air by the burning lens, and found it was eaſily kept in fuſion for a certain time, exhibiting the appearance of *boiling*, or *throwing out* air, whereas it was really *imbibing* air: when it was ſaturated, the fuſion ceaſed, and its weight was found increaſed about one third. Steel, and different ſorts of bar iron, were tried, with the ſame event: but the fuſion of *caſt iron* was attended with a ſingular circumſtance, which made the increaſe of its weight impoſſible to be aſcertained; being diſperſed in a thouſand directions, and exhibiting the appearance of a beautiful firework.

This calciform iron, ſaturated with pure air, he revived into perfect iron by melting it in inflammable air. Though a large quantity of the inflammable air was imbibed, the iron loſt conſiderably of its weight, but a quantity of water was produced, on the ſides of the receiver, amounting to full as much as the iron had loſt, and exceeding the weight of the air that diſappeared, ſo that it muſt have proceeded from the ſubſtance which had been combined with the iron calx. In ſhort, as the iron ſlag conſiſted of the calx or earth of the metal combined with water, that water, though not ſeparable by mere heat, was driven out by the ſuperior affinity of inflammable air to the iron earth.

The ſcales which fly from copper when red hot, produced water in like manner, on being revived in inflammable air; and the mercurial calx, called *precipitate per ſe*, did the ſame.

The Doctor had concluded from his former experiments, that inflammable air is *pure phlogiſton*; and now acknowledges that he was miſled by appearances, which were indeed ſuch that any

perſon

perſon might have been deceived by them. No one could imagine, till repeated experiments had confirmed it, 'the powerful attraction which iron or charcoal have for water, when intenſely heated. They will find, and attract it, in the midſt of the hotteſt fire, and through any pores that may be left open in a retort.'

Having been apprized of the influence of unperceived moiſture in the production of inflammable air, he filled a gun barrel with iron filings, without taking any particular precaution to dry them. They continued to yield inflammable air for many hours; but at length the production of air ceaſed: on adding water, the air was again produced; and a few repetitions of the experiments convinced him, that water is *eſſential* to the formation of inflammable air from iron.

Water was found equally neceſſary for the production of inflammable air from charcoal. In the Doctor's former experiments of the decompoſition of charcoal by the burning-glaſs, the water had been ſupplied by the wet leathers with which the receiver was ſecured: on uſing cement inſtead of the leathers, only an inconſiderable quantity of the charcoal was decompoſed, even with the advantage of a good ſun, and an excellent burning lens.

The Doctor next proceeds to a ſet of experiments, ſufficiently intereſting, but not quite ſo ſatisfactory in their reſults;—of tranſmitting the ſteam of boiling water through red hot tubes of iron, copper, and earthen ware, filled with charcoal, and with iron ſhavings; by which means large quantities of inflammable air are produced. Lavoiſier had concluded, from experiments of this kind, that there is no ſuch thing as phlogiſton; that the water is decompoſed in the proceſs, and that the inflammable air is one of its conſtituent parts. The details and calculations here given by Dr. Prieſtley do not at all warrant that opinion: all the phenomena, and the quantities of air produced, are perfectly conſiſtent with the common theory, that the principle of inflammability is afforded by the charcoal or iron: when materials not containing the inflammable principle were employed, no inflammable air was produced.

The inflammable air, obtained in this manner from iron, was found to be of the lighteſt kind, and free from that offenſive ſmell which is generally occaſioned by the rapid ſolution of metals in oil of vitriol. The air is extricated alſo in as little time, in this way, as by any mode of ſolution, and in much greater quantity: two ounces of iron, diſſolved in acids, will yield about 800 ounce meaſures of air; but the ſame quantity, treated in this manner, yielded 1054 ounces, the iron gaining in the proceſs nearly one third of its original weight.

From theſe circumſtances the Doctor recommends this method as the cheapeſt that has yet been uſed for filling *balloons* with the lighteſt inflammable air. A caſt iron cylinder, containing the iron ſhavings (which are more convenient than *filings*, as not lying ſo cloſe), may be placed horizontally among the coals, in a proper furnace, communicating, at one end, with the upper part of a boiler of water, and at the other, with a common worm, for condenſing the watery ſteam that comes over with the air; from the other extremity of which worm, the air may be conveyed to the balloon.

The Doctor had concluded, on a former occaſion, that the blood in the lungs parts with phlogiſton in reſpiration. He now adds, that while it gives out phlogiſton, it takes in pure air; being perfectly analogous, in that reſpect, to iron melted in contact with the atmoſphere: in both caſes, while pure air is imbibed, phlogiſton is extricated, and fixed air is produced.

Art. 21. *An Account of ſome Experiments on the Loſs of Weight in Bodies on being melted or heated.* By George Fordyce, *M. D. F. R. S.*

A glaſs globe, three inches in diameter, with 1700 grains of water in it, was ſealed hermetically, and weighed in a balance which, when loaded with a weight of between four and five ounces in each ſcale, turned with $\frac{1}{1000}$ of a grain. The globe was ſet in a freezing mixture; and being taken out at intervals, and wiped clean and weighed, it was found, when juſt beginning to freeze, to have gained $\frac{1}{5}$ of a grain in weight, and to gain more and more as the congelation advanced, till at laſt, the whole being frozen, the increaſe amounted to above $\frac{3}{16}$ of a grain. As the ice thawed, the weight diminiſhed again, and when wholly liquefied, it was exactly the ſame as at firſt.

Though the Doctor gives an account only of this one experiment, he ſays he has made many others, and that there has not appeared any circumſtance of contradiction in them: the effect is indeed ſo ſingular, that one, or a few experiments, would be inſufficient for eſtabliſhing it. He ſuppoſes the increaſe of weight in freezing to ariſe, either from ſome ſubſtance imbibed through the glaſs, and which is neceſſary to render the water ſolid; or from an increaſe of the gravitating power of the water; which laſt he ſeems to think the moſt probable cauſe, 'as heat certainly diminiſhes the attractions of coheſion, chemiſtry, magnetiſm, and electricity; and if it ſhould alſo turn out to diminiſh the attraction of gravitation, I ſhould not heſitate (he ſays) to conſider *heat* as the *quality of diminution of attraction*, which would in that caſe account for *all* its effects.' For aſcertaining this point, he propoſes a pendulum to be formed of water, and another of ice, of the ſame length,

length, and in every other reſpect ſimilar; and computes, that if they are made to ſwing ſeconds, and if the gravitation of ice be greater than that of water in the proportion pointed out by his experiment, the pendulum of water will loſe near three ſeconds a day.

As it may probably be ſome time before an experiment of ſuch nicety can be executed, we would juſt hint to the Doctor a more ſimple one, which, though it ſhould not prove quite deciſive, may yet give ſome light into this matter. If heat be nothing elſe but the diminution of the gravitating or attracting force of a body; and if a variation of this gravitating force, correſponding to *twenty degrees* or a little more of Fahrenheit's thermometer, was ſenſible in Dr. Fordyce's balance; a variation correſponding to *five* or *ſix hundred degrees*, which may be meaſured by the ſame thermometer, muſt be much more ſenſible; and mercury, ſealed up in the ſame globe that the water was, muſt vary in its abſolute weight, in the different degrees of heat which it may be expoſed to, not *ſixtieth* or *ſixteenth* parts of a grain, but *ſixty* or *ſeventy* grains.

Art. 11. *Obſervations and Experiments on the Light of Bodies in a State of Combuſtion. By the Rev.* Mr. William Morgan.

This Paper conſiſts of a ſeries of facts, and concluſions drawn from them, tending to account for the different *colours* of the light emitted, in different circumſtances, by bodies in combuſtion. The Author *aſſumes* three principles as the baſis of his theory; 1. That light, like all other bodies, is *ſubject to the laws of attraction*; 2. That it is a *heterogeneous body*, and that the ſame attractive power *operates with different degrees of force on its different parts*; and 3. That the light which eſcapes from combuſtibles, in their decompoſition by heat or other means, was, previous to its eſcape, *a component part of thoſe ſubſtances*. If theſe principles be admitted (and the experiments here enumerated render them very probable), it naturally follows from them, that when the attractive force, by which the ſeveral rays are attached to a body, is weakened, ſome of theſe rays will eſcape ſooner than others. Thoſe muſt eſcape firſt, which are united with the leaſt degree of power, and theſe are found to be, the violet, the blue, and the indigo; next, thoſe which adhere more ſtrongly, viz. the green and the yellow; whilſt the orange and the red adhere ſtill more ſtrongly, and are the laſt to quit their baſis.

It cannot eſcape our philoſophical Readers (and the Rev. Dr. Rich. Price, who communicated the Paper to the Society, has taken notice of it in a poſtſcript), that the order, here aſſigned, of the adheſion of the different rays to the bodies in which they are combined, is the reverſe of that in which they are refracted, or turned out of their courſe, upon paſſing from one tranſparent

medium into another of different denſity; the rays which adhere *moſt ſtrongly* as a component part of bodies being thoſe which are the *leaſt refrangible*, and *vice verſa*. This, however, is nowiſe repugnant to Mr. Morgan's theory; for the force which *unites* the rays of light to bodies, not only *poſſibly may be*, as the Doctor expreſſes it, but *moſt probably is*, and by thoſe who are acquainted with the nature of chemical union muſt be expected to be, a different power from that which refracts them.

The numerous facts, ſtated in this Paper, ſeem to ſhew, that the general law above mentioned does actually take place in combuſtion; and that the various colours of bodies in this ſtate are uniformly regulated by the differences in the attractive forces of the different coloured rays. Thus, at the lower extremity of the flame of a candle, where the heat is inconſiderable, a blue colour may be always obſerved, and, by attentive examination, a violet and indigo may be diſtinguiſhed: from thence to the top, the heat ſucceſſively increaſing, the different rays become blended, and produce whiteneſs. Sulphur, ſpirit of wine, &c. kindled by a ſmall heat, emit blue rays only; but when thrown ſuddenly into ſtrong heat, the other rays alſo are detached, and a dazzling whiteneſs reſults. Our common fuel retains the red rays after all the others have been diſſipated, and thus becomes a red coal; but as the decompoſition is ſucceſſive, from the ſurface to the centre, the ſuperficial parts become red before the internal have parted with the other coloured rays.—As the rapidity of the decompoſition, ſo alſo the emiſſion of the different rays, is influenced by the quality of the air which ſerves as a medium for the combuſtion. In dephlogiſticated or pure air, a candle burns moſt rapidly and brilliantly; and the blue colour of ſulphureous flame is changed to a dazzling white. The flame of inflammable air, when mixed with nitrous air, is green; with common air, it is white, ſtrongly tinged with indigo and violet; but when mixed with, or ſurrounded by, pure air, the brilliancy of its flame is moſt ſingularly beautiful. Some bodies require much greater degrees of heat than others for their decompoſition; and the emiſſion of the coloured rays varies accordingly. Zinc, in a full red heat, yields only a blueiſh green flame. In the braſs founderies, though the heat is ſtrong, it is ſcarcely adequate to the decompoſition of the metallic vapour which ariſes from the melted braſs, and the flame has a very ſingular appearance; for while its edges are green, its body is ſuch as to give the objects around a very pallid or ghaſtly hue, in conſequence of its wanting that portion of red rays which is neceſſary to make a perfect white.

After the facts and obſervations relative to common flame, the Author examines the phenomena of electric and phoſphoric light in a variety of circumſtances; and finds theſe alſo to agree with his theory. But of this curious enquiry, conſiſting of experi-

ments connected with one another, and whoſe reſult depends on particular circumſtances, we find it impoſſible to give a ſatisfactory idea within any compaſs that we can conveniently allow to a ſingle article of a collection. We ſhall only add, with regard to *phoſphori* (or bodies that imbibe a portion of the light they are expoſed to, and afterwards part with it, either ſpontaneouſly or by means of heat, ſo as to appear luminous in the dark), that he reckons thoſe to be the ſtrongeſt which yield a *purple* light, and thoſe the weakeſt which yield a *red* one; the former, though they imbibe *all* the rays, parting only with thoſe which are the moſt ſlightly adherent; whilſt the latter cannot even *receive* any other than thoſe which are attracted the moſt ſtrongly. This appears to us to be his meaning, though he is leſs explicit here than in any other part of his ſubject; and we think ſome further experiments may be neceſſary for eſtabliſhing this part of his theory.

Art. 14. *Electrical Experiments made in order to aſcertain the non-conducting Power of a perfect Vacuum*, &c. *By the ſame.*

The non-conducting power of a perfect vacuum, which has been much controverted among philoſophers, is here finally eſtabliſhed. The difficulty is, to *obtain* a perfect vacuum, the methods hitherto employed being inadequate to that purpoſe. The Torricellian vacuum, over the mercury in the tube of a barometer, or one procured on the ſame principle in a ſhorter tube, by exhauſting the air from above the ſurface of the mercury in the ciſtern, till the mercury in the tube ſubſides, are known to be freely permeable to the electric fluid; for when the ſealed end of the tube, coated ſome way with tin foil, is applied to the electrified conductor, the cavity becomes immediately luminous from end to end. A careful boiling of the mercurial gauge for ſome hours, with ſeveral minute attentions pointed out in this Paper, are neceſſary for depriving it perfectly of air; and when the vacuum is made perfect, no effort can produce the ſmalleſt ray of light, or the ſlighteſt charge. If the mercury has been imperfectly boiled, the tube becomes luminous, and the light in this caſe is of a beautiful green colour; whereas, in air rarefied by an air pump, it is always violet or purple. The difference is ſo remarkable, that even the degree of the rarefaction of the air may be nearly determined by this means; for Mr. Morgan mentions inſtances, 'where a ſmall particle of air having found its way into his vacuum, the electric light became viſible, and, as uſual, of a green colour; but the charge being often repeated, the gauge has at length cracked at its ſealed end, and, in conſequence, the external air, by being admitted into the inſide, has gradually produced a change in the electric light, from green to blue, from blue to indigo, and ſo on to violet and purple, till the medium at laſt has become ſo denſe, as no longer

to be a conductor of electricity.' When the light is violet or indigo, the air is at the maximum of its conducting power: ſome experiments ſeem to prove, that by rarefying it more and more, it becomes leſs and leſs conducting, up to the perfect vacuum, which is abſolutely a non-conductor; and that the conducting power is in like manner diminiſhed by condenſation.

Art. 13. *Remarks on ſpecific Gravities taken at different Degrees of Heat, and an eaſy Method of reducing them to a common Standard.* By Richard Kirwan, *Eſq. F. R. S.*

Mr. Kirwan takes for his ſtandard heat 62° of Fahrenheit's thermometer; and finds that in that temperature a cubic foot of water weighs 1000 ounces averdupois, and a cubic inch 253,182 grains troy. From this point, up to boiling, or 212°, he finds the bulk of the water to be enlarged 65,327 cubic inches on the cubic foot; ſo that a given meaſure of boiling water weighs leſs than an equal meaſure of the ſame water at 62°, in the proportion of 1000 to 1065,327. But as the increaſe of bulk is by no means uniform in its progreſs, he examines how much it amounts to for every 20 degrees of the thermometer, and has drawn up the reſults of his experiments in the form of a table, the apparent utility of which, on many common occaſions, has induced us to gratify our readers with an abſtract of it.

Heat.	Increaſe on a cubic foot; in cubic inches.	Weight of a cubic inch; in grains.
212°		243,8
	4,892	
202		244,51
	12,818	
182		246,33
	11,533	
162		247,97
	10,209	
142		249,43
	9,103	
122		250,75
	7,920	
102		251,89
	5,7	
82		252,72
	3,120	
62		253,182
	Decreaſe. 1,936	
42		253,463
36		

The firſt column expreſſes the degrees of the thermometer; and the laſt, the weight of a cubic inch of water at the reſpective heats. The middle column ſhews the number of cubic inches, which a cubic foot (or 1728 cubic inches) of water is increaſed or diminiſhed by the correſponding intervals of 20 degrees. Now theſe increments of bulk, from the ſtandard point 62°, to 112, added together, ſhould make 65,327; but by ſome miſtake of the printer (or perhaps by the ſtandard point having been taken a little lower when this laſt reſult was aſcertained) they come to a trifle leſs: the difference however is immaterial in practice, not amounting to quite a thirtieth part of a cubic inch.

The application of theſe data is obvious;—for finding the abſolute weight of a given meaſure of water at any particular heat,—for finding the weight of a given bulk of

of any ſolid body that has been weighed, hydroſtatically, in water of a known temperature; or for reducing the ſpecific gravity of a body, aſcertained in water of any given temperature, to what it would be at the ſtandard point 62°.4 for, as the weight of a cubic foot of water at 62°, is to the weight of a cubic foot of water at the given temperature, ſo is the ſpecific gravity found at the given temperature, to the ſpecific gravity that would be found at 62°.

NATURAL HISTORY.

Art. 25. *Abſtract of a Regiſter of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, 1784; by* Thomas Barker, *Eſq. Alſo of the Rain at South Lambeth, Surry; and at Selbourn and Fyfield, Hampſhire.*

Art. 1. *An Account of an artificial Spring of Water. By* Eraſmus Darwin, *M. D. F. R. S.*

Near the Doctor's houſe in Derby was an old well, which had been long diſuſed on account of the badneſs of its water: the ground, through which it was ſunk, conſiſted of a black, looſe, moiſt earth, which appears to have been very lately a moraſs; with a bed of red marle at the bottom. Obſerving that at the diſtance of half a mile, about four or five feet above the level of this well, there is a copious ſpring of good water, with a like red marle on the higher grounds beyond it, he concluded, that by boring through the bed of marle, he might come to the ſame good water, and which would riſe to the ſame height, as that ſpring. Accordingly, having emptied the well by a pump, and bored to the depth of thirteen yards, till ſome ſand was brought up by the augre, driving in a pipe to carry up the water, and excluding that of the moraſſy ſides by a wall of rammed clay and well-bricks, he found the event fully to anſwer his expectations. In the courſe of ſome months, the water, at firſt good, became purer and more plentiful; probably by waſhing away the looſer and more ſoluble matters in its channel.

This is one inſtance, among many, of the advantages ariſing in common life from a knowledge of the ſtructure of the earth. The ingenious Author accounts for the effect very ſatisfactorily, from the diſpoſition of the ſuperficial parts of the earth into ſtrata, and from the formation of mountains by ſome ſubterraneous power puſhing up a number of ſtrata in particular parts, analogous to the bur formed by preſſing a bodkin through ſeveral leaves of paper. The ſummit of ſuch a mountain being in courſe of time worn away, ſome of the interior ſtrata become expoſed; and thoſe, which thus lie uppermoſt in the mountain, are the lowermoſt in the contiguous valley. As the elevated parts are colder than the valleys (one principal cauſe of which he ſuppoſes to be, the leſs condenſed ſtate of the air, which thence becomes a better conductor of heat, as well as of electricity), it is

from

from the water condenſed on thoſe cold ſurfaces of mountains, that our common ſprings have their origin; for, ſliding between the ſtrata, it deſcends till it finds, or makes, an outlet, and will, of conſequence, riſe up again to the level of that part of the mountain where it originated.

Art. 3. *An Account of Morne Garou, a Mountain in the Iſland of St. Vincent, with a Deſcription of the Volcano on its Summit. In a Letter from Mr.* James Anderſon, *Surgeon.*

Mr. Anderſon gives a circumſtantial detail of his laborious and hazardous journey up the mountain, over rocks and precipices, and through pathleſs woods, obſtructed, as thoſe of the Weſt Indies generally are, with thick underwood, and a variety of climbing plants, twiſted together like ropes, and extending in all directions. Above the woody region was a thick, long graſs, with branching ferns; and above this, nothing but barrenneſs over the whole ſummit of the mountain. On the confines of the graſſy region and the barren, he found ſome beautiful plants, and moſs in ſuch plenty, that he frequently ſunk to the knees in it: this is the only place in the Weſt Indies where he had ever ſeen moſs.

Arrived at length at the top, he found his labours amply rewarded by a ſudden diſplay of one of the grandeſt and moſt awful ſcenes he had ever beheld;—an excavation on the centre of the mountain; in diameter ſomething more than a mile; in circumference, to appearance a perfect circle; in depth above a quarter of mile, and narrowing a little, but very regularly, to the bottom.—In the centre of the bottom is a burning mountain, about a mile in circumference, and of a conic form; on the ſummit of which, from the center of the top, riſes another mount, eight or ten feet high, a perfect cone, with a column of ſmoke iſſuing from its apex. Great quantities of ſmoke iſſue from moſt parts of the mountain, eſpecially on the north ſide, which appears to be burning from top to bottom, and the heat is ſo intenſe that it is impoſſible to go upon it. Going round the baſe is very dangerous, as large maſſes of rock are conſtantly ſplitting with the heat, and tumbling to the bottom.

Mr. Anderſon gives a drawing of this immenſe crater, and an account of the mineral productions obſerved on it. He thinks the volcano is but recent, as ſmall ſhrubs and graſs, which grow on ſeveral parts of it, look as if they had been lately ſcorched. From the ſituation of the Weſt India iſlands, to one another, and to the continent of South America, he ſuppoſes there is a ſubmarine communication between their reſpective volcanic mountains.

We ſhall extract one obſervation more, which ſeems to deſerve notice, reſpecting the motion of the clouds on this mountain. 'Although there are ſeveral parts on it higher than the mouth

mouth of the crater, yet their attraction was always to it. After entering its eaſt or windward ſide, they ſunk a conſiderable way into it; then, mounting the oppoſite ſide, and whirling round the north-weſt ſide, they ran along a ridge, which tended nearly north-eaſt, and afterwards ſunk into a deep ravin, which divided this ridge from another on the north-weſt corner of the mountain, and the higheſt on it, lying nearly ſouth and north. They keep the courſe of this ridge to the ſouth end, and then whirl off weſt in their natural courſe.'

Art. 17. *Deſcription of a new marine Animal. By Mr.* Everard Home, *Surgeon. With a Poſtſcript by* John Hunter, *Eſq. containing anatomical Remarks upon the ſame.*

This animal was diſcovered, and indeed firſt brought within our reach, on the ſouth-eaſt coaſt of Barbadoes, in conſequence of the dreadful hurricane which happened in that iſland in the year 1780; by which immenſe quantities of large coral rocks were forced up from the bottom of the bay, making a reef along the coaſt for the extent of ſeveral miles, at the diſtance of only a few yards from the ſhore. In this reef of coral was found an infinite number of large pieces of brain-ſtone, containing the ſhells of this animal, but the animals themſelves had either been long dead, or deſtroyed by the agitation of the rocks: ſome few of the brain-ſtones, that had been thrown beyond the reef, and lodged in the ſhoal water, having received leſs injury, the animals were in them preſerved unhurt. Mr. Home gives a deſcription of the animal, and drawings of it, both in its ſtate of reſt, and while in ſearch of food; and Mr. Hunter has added ſuch particulars relative to its anatomical ſtructure, as could be obſerved in a ſpecimen kept in ſpirits.

Art. 2. *An Account of an Engliſh Bird of the Genus* Motacilla, *ſuppoſed to be hitherto unnoticed by Britiſh Ornithologiſts; obſerved by the Rev.* John Lightfoot, *M. A. F. R. S.*

This bird may be called *Motacilla arundinacea*, the reed wren, from the ſingularity of its neſt, which was the circumſtance that firſt attracted the Author's notice. This neſt is a curious ſtructure, unlike that of any other bird he is acquainted with; compoſed, externally, of dry ſtalks of graſs, lined, for the moſt part, with the flowery tufts of the common reed, and faſtened, like a hammock, between three or four ſtalks of reeds (ſometimes of other plants), which run through the ſides of the neſt, at nearly equal diſtances. He gives a particular deſcription, and drawing, of the bird, the neſt, and the eggs; which laſt are four in number, of a dirty white colour, ſtained all over with dull olive-coloured ſpots. The bird is frequent on the banks of the river Coln near Uxbridge, and has been found alſo in the neighbourhood of Dartford in Kent.

Art.

Art. 5. *Deſcription of a Plant yielding Aſafœtida.* *By* John Hope, *M. D. F. R. S.*

Dr. Hope received from Peterſburg two roots of a plant which Dr. Pallas had raiſed from the ſeeds of aſafœtida. He planted them in the open ground, in the botanic garden at Edinburgh: and he has here given a botanic deſcription and drawings of it, under the name of *Aſafœtida: planta umbellifera, tripedalis, erecta, ramoſa, glauca, flore luteo*; without aſſigning its place in the Linnæan ſyſtem. The ſtem is deciduous, but the root perennial. Every part, when wounded, pours out a rich milky juice, reſembling, in ſmell and taſte, aſafœtida; and as the plant bears the open air of this climate without protection, and even in an unfavourable ſeaſon produced a good deal of ſeed, there is ſome reaſon to hope, that it may become an article of cultivation in this country, of conſiderable importance.

The Doctor remarks, that Kæmpfer's deſcription and figure of the aſafœtida plant differ in many reſpects from the preſent. But as Kæmpfer was himſelf upon the mountains in Perſia where the drug is collected, and as his fidelity, both in deſcribing and delineating, is unimpeached, Sir Joſeph Banks, in a note upon this paſſage, very juſtly obſerves, that this drug, like ſanguis draconis and ſome others, may be indifferently the produce of various ſpecies of plants.

We beg leave, however, to take notice of a difference of another kind, and which appears to us more important. The recent juice of Dr. Hope's plant is ſaid only to *reſemble* aſafœtida in ſmell and taſte; whereas that of Kæmpfer's, in its native mountains, is infinitely *ſtronger* than the aſafœtida as brought to us.

Art. 20. *An Account of the ſenſitive Quality of the Tree Averrhoa Carambola.* *By* Robert Bruce, *M. D.*

This tree, called in Bengal *Camruc*, or *Camrunga*, is poſſeſſed of a power ſomewhat ſimilar to that of the ſenſitive plant: 'the leaves, on being touched, move very perceptibly,' and, from the experiments here related, it appears to be in the *pedicles* of the leaves that the power reſides; for an impreſſion upon the *ſubſtance* of the leaf by cutting, pinching, &c. produces no motion.

Art. 19. *An Account of a Stag's Head and Horns, found at Alport, in the Pariſh of Youlgreave, in the County of Derby.* *By the Rev.* Robert Barker, *B. D.*

In a quarry of the ſtone called in this part of the country *tuft* (formed by the depoſit of water paſſing through beds of vegetable matter), ſeveral fragments of horns and bones were met with; and among the reſt, the head and horns here deſcribed, bedded in a ſolid piece of rock.

(*The* Mathematical *Papers contained in the* ſecond Part *of this volume of the* Tranſactions, *remain for a future article, which we hope to give next month.*)

ART.

ART. II. *Dr. Gillies's Hiſtory of Ancient Greece*, continued. See our laſt Month's Review.

WE were obliged to be very brief in the notice we took of this valuable work, in our laſt number, for want of room; but we have, this month, left ſpace ſufficient for a more ample ſpecimen. We concluded the preceding extract with the remark, that there is a degree of originality and ingenuity in our Hiſtorian's reflections on the nature of the *religious inſtitutions* of the Greeks, and on their *effect* as *moral ſanctions*. We ſhall tranſcribe a few pages from this part of the performance; which, we doubt not, will be very acceptable to our Readers:

'The ſceptre, which denoted the connection of civil power with ſacred protection, was conferred on thoſe who, while they continued the humble miniſters of the gods, were appointed to be the chief, but accountable guardians of the people *. The ſame voice that ſummoned the warriors to arms, or that decided, in time of peace, their domeſtic contentions, conducted the order of their religious worſhip, and preſided in the prayers and hymns addreſſed to the divinity. Theſe prayers and hymns, together with the important rite of ſacrifice (which likewiſe was performed by royal hands), formed the *ceremonial* part of the Grecian religion. The *moral* was far more extenſive, including the principal offices of life, and the nobleſt virtues of the mind. The uſeful quality of courage was peculiarly acceptable to the ſtern god of war; but the virtues of charity and hoſpitality were ſtill more pleaſing to the more amiable divinities †. The ſubmiſſion of ſubjects to their prince, the duty of a prince to preſerve inviolate the rights of his ſubjects ‡, the obedience of children to their parents §, the reſpect of the young for the aged, the ſacred laws of truth, juſtice, honour, and decency, were inculcated and maintained by the awful authority of religion. Even the moſt ordinary tranſactions of private life were conſecrated by the piety of the Greeks. They ventured not to undertake a voyage, or a journey, without ſoliciting the propitious aid of their heavenly protectors. Every meal (and there were three || in a day) was accompanied with a ſacrifice and libation. The common forms of politeneſs, the cuſtomary duties of civility, were not decided by the varying taſte of individuals, but defined by the preciſe voice of the gods ¶.

'It would have anſwered little purpoſe to oppoſe ſalutary laws to the capricious licence of barbarians, without guarding thoſe laws by very powerful ſanctions. Whether theſe ſanctions be founded on

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* Ποιμενες λαων.

† ——— προς γαρ Διος εισιν απαντες
Ξεινοι τε πτωχοι τε.
All ſtrangers and beggars come from Jove. Odyſſ. xiv. 56.

‡ Iliad, xvi. v. 385.

§ It is not humanity, but the fear of the gods, that is mentioned as the reaſon by Telemachus for not ſending away his mother. Odyſſ. 2.

|| Αριστον δειπνον δορπος.

¶ The king of the Phæacians does not detain Ulyſſes longer than he chooſes, leſt he ſhould offend the gods, Odyſſ. viii. See alſo the behaviour of Ulyſſes and Telemachus, in the cottage of Eumæus, Odyſſ. xiv. and xvi.

opinion

opinion or on fact is, with reſpect to their influence on the mind, a matter of little moment. The dreaded vengeance of imaginary powers may be equally effectual with the fear of the axe and halter. The certainty of this vengeance was firmly eſtabliſhed in the Grecian creed: and its operation was ſuppoſed to be ſo immediate and palpable, that it was impoſſible for the inattention of men to overlook, or for their addreſs to elude its force *. The daring violations of the ſacred law † were ſpeedily overtaken by manifeſt marks of the Divine diſpleaſure. "The inſolence and violence of the corrupted youth, ſays Homer ‡, cried aloud to heaven, whoſe decrees were ſoon executed by the avenging hands of Ulyſſes." The judgments inflicted on guilty communities were ſo familiar to the minds of men, that the poet introduces them by way of ſimilies §; and it is evident from his writings throughout, that every important event, proſperous or adverſe, which happened either to individuals or to nations, appeared to the pious reſignation of the Greeks, the reward of their religion and virtue, or the puniſhment of their irreligion and vice ‖. The merit of the father was often acknowledged in the protection of the ſon; and the crimes of a guilty progenitor were often viſited on his deſcendants to the third and fourth generation ¶.

'Theſe obſervations are confirmed, not only by the writings of Homer and Heſiod throughout, but by almoſt every page of Herodotus, and of Pindar, as well as of the Greek tragedians and hiſtorians; and yet they ſeem to have eſcaped the notice of ſome of the moſt ingenious inquirers into the opinions of antiquity. The authority of Greek writers ſtrongly oppoſes two ſyſtems, which have been

* See the firſt book of Heſiod's poem "Of Works and Days," throughout, and particularly

Ω Περση συ δ' ακουε δικης μηδε υβριν οφελλε, from v. 110 till v. 242: and again,
Τοιδε γαρ ανθρωποισι νομον διεταξε Κρονιων, from v. 274 till v. 291.

† Θεμιστας ἀρης. Homer, paſſim.

‡ Odyſſ. i.

§ See a beautiful example of this, Iliad xvi. v. 385. The expreſſion of Heſiod is remarkable:

Παντα ἰδων Διος οφθαλμος, και παντα νοησας
Και νυ ταδε, αιδις εθελησι, ἐπιδερκεται, &c.

"The eye of Jove, that beholds all, and obſerves all, looks upon theſe tranſactions, when he pleaſes; nor does it eſcape his notice what kind of juſtice is rendered in the city."

‖ The ſucceſs of the Greeks againſt Troy proves both parts of the propoſition. All the misfortunes of the Grecian chiefs were inflicted as puniſhments. Oilean Ajax was ſlain for his preſumption, by Neptune (Odyſſ. iv.); and Ajax, the ſon of Telamon, was a memorable example of the fatal effects of the ſame vice. When Minerva offered him her aſſiſtance, he deſired her to go to others, for the enemy would never attempt to penetrate where Ajax fought. Before his departure for Troy, Telamon prayed that the gods would give valour to his ſon; when the proud ſon, aſpiring above the condition of humanity, ſaid, That any man might be brave and victorious by the aſſiſtance of the gods; for his part, he expected to obtain glory by his own merit. The gods puniſhed him with madneſs, and, after expoſing him to the ridicule of his enemies, made him fall by his own hands. See the Ajax of Sophocles, from v. 760 to v. 800.

¶ Minerva protected Telemachus on account of his father's merit. Odyſſ. paſſim. The misfortunes of the royal families of Thebes and Argos, deſcribed in the many tragedies of Æſchylus, Sophocles, and Euripides, abundantly prove the truth of the laſt obſervation.

ſupported

ſupported with great ability, and which have gained conſiderable credit in the world. The firſt, that the religion of the ancients had little or no connection with morality: the ſecond, that the governments of Greece could not have been ſupported without the doctrine of a future ſtate *. The connection between religion and morality is clearly aſſerted in the various paſſages to which we have had occaſion to allude; and the belief of a future ſtate of retribution cannot, according to the principles of the learned author of the Divine Legation of Moſes, be reckoned neceſſary to the government of men, who are fully perſuaded of the actual and immediate interpoſition of Divine wiſdom and juſtice, to regulate, by temporal rewards and puniſhments, the affairs of the preſent life †.

'As this perſuaſion had ſuch general and happy effects on the manners of the Greeks, it may be proper to conſider its origin, and to deſcribe more particularly the nature and genius of the ſuperſtition to which it gave birth; a ſuperſtition which, two thouſand years after loſing its imaginary authority over the uſeful occupations of men, ſtill preſerves a real power over their moſt elegant amuſements.

'It belongs not to the deſign of this work to ſearch for the mythological tenets of Greece in the opinions of other nations: a ſubject of inquiry upon which much learned conjecture and much laborious ingenuity have already been very laudably, but I fear not very ſucceſsfully employed ‡. By the dim light of etymology and tradition, and the deceitful glare of legend and fable, inquiſitive men have endeavoured to trace the corrupted ſtreams of Pagan worſhip to the pure fountain of the Jewiſh diſpenſation §. But the majeſty

* See Hume's Natural Hiſtory of Religion, and Warburton's Divine Legation of Moſes. The eleventh book of the Odyſſey, which the ancients called the Νεκρομαντεια, is the obſcureſt, and, in my opinion, the leaſt agreeable part of Homer. The ghoſts are all condemned to a melancholy dreary ſituation; even the greateſt heroes are very miſerable and dejected; and there is not any mention of the place of reward for the virtuous. Homer ſpeaks of the Elyſian fields but once (Odyſſey iv. v. 563). Proteus tells Menelaus, that he is not *deſtined to die at Argos*, and that the gods would ſend him εις Ηλυσιον πεδιον και πειρατα γαιης; ſo that, if the language is not metaphorical, Homer's Elyſium was only a delicious ſpot on this earth, and ſituated, according to Strabo's conjecture, on the ſouthern coaſt of Spain. Strabo, l. iii. Ulyſſes (Odyſſ. ii. v. 600) ſees the image of Hercules in Tartarus. but the hero himſelf, as the poet informs us, was feaſting with the immortal gods. I have never met with any unintelligible explanation of this paſſage, the abſurdity of which appeared a proper ſubject of ridicule to Lucian, in Diogen. & Hercul. Heſiod's Elyſium is more agreeable.

† The gods, indeed, are ſometimes engaged in very unwarrantable tranſactions; but theſe are only means to compaſs ſome wiſe and juſt end, which the will of providence, the Διος βουλη, or fate, had previouſly determined. Examples alſo may be brought from Homer, of men attempting to obtain, by coſtly ſacrifices, the aſſiſtance of the gods in acts of injuſtice and cruelty. This muſt be allowed to be an inconſiſtency in Grecian ſuperſtition, or rather in the paſſions which gave it birth.

‡ Bochart's Geograph. Bryant's New Analyſis. Fourmant, Le Clerc, de la Pluche, &c. Their doctrine is oppoſed in the extraordinary work of Vico Neapolitano, entitled, "Principi di Scienza nuova d'intorno alla commune Natura delle Nazione;" the third edition of this work was publiſhed at Naples in 1744.

§ The general doctrine of providence, the rebellion in heaven, the ſtate of innocence, the fall of man, atonement by ſacrifice, a future ſtate of retribution, for which the preſent life is only preparatory: all, or ſome of theſe tenets, are found in the traditions of all nations, Greeks and Barbarians. See Heſiod Oper. & Di. v. 110 and v. 165, and Theog. v. 725 and v. 220.

of Jehovah is very feebly repreſented by the united power of Homer's divinities: and the mythology of the Greeks is of ſuch a peculiar texture, that whenceſoever originally derived, it muſt have undergone a particular modification in the Grecian ſoil; nor is it eaſy to concur with the opinion of writers who bring it immediately from Egypt, Chaldea, or Leſſer Aſia, when we conſider that there is not the ſmalleſt veſtige in Homer of the judicial aſtrology which prevailed ſo ſtrongly in the two firſt *, or of the worſhipping of idols, which almoſt univerſally predominated in the laſt †.

'The difficulty of giving ſuch an hiſtorical deduction of the Grecian faith as would not be expoſed to innumerable objections, obliges us to trace its origin in the natural paſſions of the human heart, the hopes, the fears, the wants, the miſery of man, which have in all ages rendered him a prey to the terrors of ſuperſtition ‡. This miſerable paſſion, which, in the civilized countries of modern Europe, operates only at diſtant intervals, and chiefly in the unfortunate moments of diſeaſe and danger, maintains a conſtant and uninterrupted power over the minds of barbarians. The diſproportionate force of the ſame principle among rude and among civilized men, is aſcribed by a common proverb to the groſs ignorance of the former; but it may, with more propriety, perhaps, be deduced from their precarious and unhappy manner of life, the continual dangers to which their exiſtence is expoſed, and the dreadful calamities in which the whole ſociety is too frequently involved §. Even among poliſhed nations, the power of reaſon and philoſophy, however highly it may be extolled when the gentle current of life flows with placid tranquillity, always proves too feeble to reſiſt the mountain torrent and the ſtorm of winter. Under the preſſure of ſudden or inextricable calamity, all thoſe, who are not more or leſs than men, have recourſe to the immediate aſſiſtance of inviſible powers; and in the ſplendid abodes of wealth and power, as well as in the American village or Tartar horde, the æra of a famine, a peſtilence, or an earthquake, is marked by ſincere expreſſions of faith, and commemorated by ſignal monuments of piety ‖.

'The great pillar of ſuperſtition, raiſed by the anxious paſſions of men, was fortified in Greece by a circumſtance incidental to all nations at a certain ſtage of their political progreſs. There is a period when nations emerging from barbarity, but not yet corrupted by the narrow purſuits of avarice, not yet ſoftened by the mean pleaſures of luxury, or contracted by the dangerous refinements of a ſelfiſh philoſophy, enjoy a peculiar ſenſibility of character, which exerts itſelf in the ardour of ſocial affection, and ſtrengthens, by a thouſand aſſociations, their belief of inviſible and intelligent powers. To men,

* Diodorus Sicul. l. ii. Exod. chap. vi. Plin. l. xxx.

† The Old Teſtament, paſſim.

‡ Παντες δε θεων χατεισι ἀνθρωποι—"All men ſtand in need of the gods." Hom. Odyſſ. iii.

§ Δυσυχιας ἐπιτασις και σωτηριας ἀπογνωσις ευχη θεων. Schol. in Homer. Tum præcipuus votorum locus eſt, cum ſpei nullus eſt. Plin. l. viii. c. 16.

‖ In moſt men, true religion itſelf muſt, from the nature of human paſſions, have the greateſt, becauſe an undivided, influence over the mind, in ſeaſons of inextricable calamity.

thus

thus diſpoſed to wonder and to believe, whatever dazzles the imagination, announces the preſence of a deity; dreams and celeſtial appearances are deemed ſacred and infallible admonitions; the ſilence and thick ſhade of a foreſt fills the ſoul with religious awe; and perſons, diſtinguiſhed by juſtice and piety, eaſily perſuade themſelves and others, that, as the beloved favourites of heaven, they are frequently honoured with holy inſpirations, and ſometimes indulged with the viſible preſence and happy intercourſe of their Divine protectors *. Not only the religion but the ancient language and manners of Greece, ſufficiently atteſt the exiſtence of this exceſſive ſenſibility, which, in thoſe early times, gave an eaſy victory to the indulgent powers of fancy, over the ſevere dictates of reaſon.

'The nature, the characters, and the occupations of the gods, were ſuggeſted by the lively feelings of an ardent, rather than by the regular invention of a cultivated, mind. Theſe celeſtial beings were ſubject to the blind paſſions which govern unhappy mortals. Their wants, as well as their deſires, were ſimilar to thoſe of men. They required not the groſs nouriſhment of meat and wine, but they had occaſion to repair the waſte of their ethereal bodies by nectar and ambroſia; and they delighted in the ſteam of the ſacrifices, which equally gratified their ſenſes and flattered their vanity †. The refreſhment of ſleep was neceſſary to reſtore their exhauſted ſtrength ‡, and with the addition of a ſuperior, but limited degree of power, and wiſdom, and goodneſs, the gods of the heroic ages were nothing more than immortal men.

'What was wanting in the dignity and perfection, was ſupplied by the number of the gods §. Homer only deſcribes the principal and reigning divinities; but Heſiod, who gives the genealogical hiſtory of this fanciful hierarchy, makes the whole number amount to thirty thouſand. Among theſe, every virtue had its protector, every quality of extenſive power in human life had its patron, and every grove and mountain and river its favourite inhabitants. Twelve divinities ¶ of ſuperior rank preſided over the active principles of the

* Pauſan. (in Arcad.) calls them ξενοι και ομοτραπεζοι, gueſts and *companions at the ſame table*. Plutarch, in his Treatiſe on Muſic, cites as authorities Anticles and Iſtros, two ancient authors, who wrote concerning the apparitions of the gods. All that has reached the preſent times reſpecting this curious ſubject, is collected in a diſſertation of John Gottlob Nimptſch (Leipſic, 1720), in which he treats of the number of the divinities who appeared moſt commonly to men; of the form under which they appeared; the uſual time, and general cauſes, of their appearing, and the ordinary circumſtances accompanying it. See alſo Memoires de l'Academie, vol. ix. Mem. ſur les Mœurs des Siècles Heroïques.

† Theſe obſervations naturally reſult from Homer; but the doctrine of ſacrifices, as expiations for crimes, ſo univerſally diffuſed over the ancient and modern world, would merit the examination of an able divine.

‡ Mercury ſays to Calypſo, he would not have fatigued himſelf by travelling over ſuch a length of ſea and land, without a very powerful reaſon. Odyſſ.

§ Fragilis & laborioſa, mortalitas in partes iſta digeſſit, infirmitatis ſuæ memor, ut portionibus quiſquis coleret, quo maximè indigeret. Plin. ii. 7.

¶ The Roman religion was mere plagiariſm, ſo that Ennius might well tranſlate two lines of an ancient Greek poet, which includes the names of the principal divinities of Greece and Italy:

Juno, Veſta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus, Apollo.

ENNIUS apud Apuleium.

univerſe, and the leading virtues of the mind: but even theſe diſtinguiſhed beings were ſubject to the unrelenting power of vengeance * and the fates, "who purſue the crimes of men and gods, and never ceaſe from their wrath till they have inflicted juſt puniſhment on the guilty ſons of earth and heaven †."

'The materials which fancy had created, poetry formed into beauty, and policy improved into uſe. The creed of the Greeks, thus adorned and enlarged, became the happieſt antidote againſt the furious reſentment, the ſavage cruely, and the fierce ſpirit of ſullen independence, which uſually characterize the manners of barbarians ‡. Yet theſe dreadful paſſions ſometimes forced their way through every mound which wiſdom had erected in order to oppoſe their courſe. Laws ſacred and profane were feeble barriers againſt the impetuoſity of their rage. The black vengeance of the heart was exerted in deeds of horror. The death of an enemy could not ſatisfy their inhuman cruelty. They burned with deſire to drink his hated blood, to devour his quivering limbs, and to expoſe his mangled remains to indignities equally odious and abominable in the ſight of gods and men §. The powerful influence of religion was directed againſt the wild exceſſes of this ſanguinary temper. The brave Tydeus loſt for ever the protection of his adored Minerva by a ſingle act of ſavage ferocity. Humanity was inculcated by every precept of reaſon, and enforced by the ſtrongeſt motives of hope and fear. It was a firm article of belief, that hands ſtained with blood, even in the exerciſe of honourable war, were unworthy, till purified by luſtration, to be employed in the moſt ordinary functions of ſacred worſhip ‖.

'It would require a volume completely to illuſtrate the ſalutary effects of this ancient and venerable ſuperſtition, which was diſtinguiſhed above moſt other falſe religions, by the uncommon merit of doing much good, without ſeemingly occaſioning any conſiderable harm to ſociety. The Grecian tenets, while they inculcated profound reſpect to the gods, tended not to break the ſpirit, or to repreſs the courage, of their warlike votaries. The ancient heroes addreſſed their heavenly protectors in an erect poſture, with the unfeigned ſincerity of manly freedom. They expected to avert the calamities threatened by the anger of their divinities, not by inflicting on themſelves ſuch tortures as could be acceptable only to the mean reſentment of weak and wicked beings, but by repairing the wrongs which they had committed againſt their fellow-citizens, or compenſating, by new attentions, for the neglect ſhewn to the ceremonies of their national worſhip. In *their* eſtimation, the doing of injuries to men, and the omitting of prayer to the gods, were the principal cauſes of the Divine diſpleaſure; the incurring of which, being juſtly conſidered as infinitely greater than all other misfortunes, they were ſolicitous to avert it, not only by an exact performance of external rites, but by a diligent practice of moral duties. The dangerous

* Νεμεσις. † Heſiod. Theog.

‡ Impiger, iracundus, inexorabilis, acer,
Negans jura ſibi facta, nihil non arrogans armis. HORAT.
will be found the general character of all barbarous nations.

§ See Iliad, iv. v. 35. Iliad, xxii. v. 347. Iliad, xxiv. v. 212.

‖ Homer, paſſim.

power

power of oracles, the abuſed privileges of aſylums, the wild raptures of prophetic enthuſiaſm, the abominable ceremonies of the Bacchanalia, and the horrid practice of human ſacrifice, circumſtances which cover with deſerved infamy the later periods of paganiſm, were all unknown to the good ſenſe and purity of the heroic ages; nor is there to be diſcovered the ſmalleſt veſtige of any of theſe wild or wicked inventions either in the writings of Homer, or of his contemporary Heſiod.'

Concerning the cauſes which led to the eſtabliſhment of the *Olympic games*, the deſign of the inſtitution, and its important conſequences, Dr. Gillies thus ſpeaks:

'It was held an ancient and ſacred cuſtom, in the heroic ages, to celebrate the funerals of illuſtrious men by ſuch ſhows and ceremonies as ſeemed moſt pleaſing to their ſhades. The tombs, around which the melancholy manes were ſuppoſed to hover, naturally became the ſcene of ſuch ſolemnities. There the fleeting ghoſts of departed heroes were entertained and honoured by exhibitions of bodily ſtrength and addreſs *; while the gods, though inhabiting the broad expanſe † of heaven, were yet peculiarly worſhipped, by prayers and ſacrifices, in the ſeveral places, which ſometimes the wildneſs, and ſometimes the elegance of fancy, had aſſigned for their favourite, though temporary, reſidence on earth. The lofty chain of Olympus, ſeparating the barbarous kingdom of Macedon from the fertile plains of Theſſaly, is diſtinguiſhed by ſeveral circumſtances, which ſeemed juſtly to entitle it to that honour. This long and lofty ridge aſcends above the regions of ſtorms and tempeſts. Its winding ſides are diverſified by woods, and interſected by torrents. Its fantaſtic tops, towering above the clouds, reflect, during day, the rays of the ſun, and ſometimes brighten the gloom of night with the lambent ſplendors of the Aurora Borealis ‡. Olympus came, therefore, to be naturally regarded as the principal terreſtrial habitation of the gods; along the receſſes of this mountain § each divinity had his appropriate palace; on its higheſt ſummit Jupiter often aſſembled the heavenly council; and from thence, veiled in a white gleam, the protectors of mankind deſcended, and were viſibly manifeſted to mortal eyes ‖.

'While Olympus was conſidered as the general rendezvous of theſe fanciful beings, it was natural to imagine that the partiality of particular divinities might ſelect other favourite ſpots of the earth for their ſeparate abode. The ſingular aſpect of Delphi, or Pytho, which recommended it as the ſeat of the oracle of Apollo, and afterwards of the Pythian games, has already been deſcribed. The Corinthian territory was particularly conſecrated to Neptune ¶; for where could the god of the ſea be more properly worſhipped, than on the narrow iſthmus, whoſe ſhores were adorned by grateful monuments of delivered mariners, and which had continued, from early times, the principal centre of Grecian navigation?

* Iliad, l. xxiii. † Ουρανος ευρυς. Homer, paſſim.
‡ See the inimitable deſcription in the 6th book of the Odyſſey, ver. 42.
§ Κατα πτυχας Ολυμποιο. Along the foldings of Olympus.
‖ Homer, paſſim, and particularly Iliad, l. xix. ver. 40.
¶ Pauſan. Corinth. & Strabo, p. 382.

'A tradition prevailed, that even before the Dorian conqueſt, the fruitful and picturesque banks of the Alpheus, in the province of Elis, or Eleia, had been conſecrated to Jupiter *. It is certain that athletic ſports, ſimilar to thoſe deſcribed by Homer at the funeral of Patroclus, had been on many occaſions exhibited in Elis, by aſſembled chiefs, with more than ordinary ſolemnity †. The Dorian conquerors are ſaid to have renewed the conſecration of that delightful province. But the wars which early prevailed between them and the Athenians, and the jealouſies and hoſtilities which afterwards broke out among themſelves ‡, totally interrupted the religious ceremonies and exhibitions with which they had been accuſtomed to honour their common gods and heroes. Amidſt the calamities which afflicted or threatened the Peloponneſus, Iphitus, a deſcendant of Oxylus, to whom the province of Eleia had fallen in the general partition of the peninſula, applied to the Delphic oracle. The prieſts of Apollo, ever diſpoſed to favour the views of kings and legiſlators, anſwered agreeably to his wiſh, that the feſtivals anciently celebrated at Olympia, on the Alpheus, muſt be renewed, and an armiſtice proclaimed for all the ſtates willing to partake of them, and deſirous to avert the vengeance of heaven §. Fortified by this authority, and aſſiſted by the advice of Lycurgus, Iphitus took meaſures, not only for reſtoring the Olympic ſolemnity, but for rendering it perpetual. The injunction of the oracle was ſpeedily diffuſed through the remoteſt parts of Greece, by the numerous votaries who frequented the ſacred ſhrine. The armiſtice was proclaimed in Peloponneſus, and preparations were made in Eleia, for exhibiting ſhows and performing ſacrifices. In the heroic ages, feats of bodily ſtrength and addreſs were deſtined to the honour of deceaſed warriors; hymns and ſacrifices were reſerved for the gods. But the flexible texture of Grecian ſuperſtition, eaſily confounding the expreſſions of reſpectful gratitude and pious veneration, enabled Iphitus to unite both in his new inſtitution.

'The feſtival, which laſted five days, began and ended with a ſacrifice to Olympian Jove. The intermediate time was chiefly filled up by the gymnaſtic exerciſes, in which all freemen of Grecian extraction were invited to contend, provided they had been born in lawful wedlock, and had lived untainted by any infamous immoral ſtain. The preparation for this part of the entertainment was made in the gymnaſium of Elis, a ſpacious edifice, ſurrounded by a double range of pillars, with an open area in the middle. Adjoining were various apartments, containing baths, and other conveniences for the combatants. The neighbouring country was gradually adorned with porticoes, ſhady walks and groves, interſperſed with ſeats and benches, the whole originally deſtined to relieve the fatigues and anxiety of the candidates for Olympic fame; and frequented, in later times, by ſophiſts and philoſophers, who were fond to contemplate wiſdom, and communicate knowledge, in thoſe delightful retreats. The order of the athletic exerciſes, or combats, was eſtabliſhed by Lycurgus, and correſponded almoſt exactly to that deſcribed by Ho-

* Pauſan. l. v. paſſim, & lib. vi. p. 456. Iliad, ix. ver. 623. ‡ Pauſan. l. v. † Iliad, ii. ver. 697. & § Phlegon. apud Euſeb.

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mer, in the twenty-third book of the Iliad, and eighth of the Odyſſey. Iphitus, we are told, appointed the other ceremonies and entertainments; ſettled the regular return of the feſtival at the end of every fourth year, in the month of July; and gave to the whole ſolemnity that form and arrangement, which it preſerved with little variation above a thouſand years; a period exceeding the duration of the moſt famous kingdoms and republics of antiquity *.

'Such is the account of Grecian writers, who have, doubtleſs, often aſcribed to poſitive inſtitution many inventions and uſages naturally reſulting from the progreſſive manners of ſociety. When we come to examine the Elian games in their more improved ſtate, together with the innumerable imitations of them in other provinces of Greece, there will occur reaſons for believing, that many regulations referred, by an eaſy ſolution, to the legiſlative wiſdom of Iphitus or Lycurgus, were introduced by time or accident, continued through cuſtom, improved by repeated trials, and confirmed by a ſenſe of their utility. Yet ſuch an inſtitution as the Olympiad, even in its leaſt perfect form, muſt have been attended with manifeſt advantages to ſociety. It is ſufficient barely to mention the ſuſpenſion of hoſtilities which took place, not only during the celebration of the feſtival, but a conſiderable time both before and after it. Conſidered as a religious ceremony, at which the whole Grecian name were invited, and even enjoined, to aſſiſt, it was well adapted to facilitate intercourſe, to promote knowledge, to ſoften prejudice, and to haſten the progreſs of civilization and humanity. Greece, and particularly Peloponneſus, was the centre from which the adventurous ſpirit of its inhabitants had diffuſed innumerable colonies through the ſurrounding nations. To theſe widely ſeparated communities, which, notwithſtanding their common origin, ſeem to have loſt all connection and correſpondence, the Olympiad ſerved as a common bond of alliance, and point of reunion. The celebrity of this feſtival continually attracted to it the characters moſt diſtinguiſhed † for genius and enterpriſe, whoſe fame would have otherwiſe been unknown and loſt in the boundleſs extent of Grecian territory. The remote inhabitants, not only of European Greece, but of Aſia and Africa, being aſſembled to the worſhip of common gods, were formed to the ſenſe of a general intereſt, and excited to the purſuit of national honour and proſperity. Strangers of ſimilar diſpoſitions might confirm in Elis the ſacred and indiſſoluble ties of hoſpitality. If their communities were endangered by any barbarous power, they might here ſolicit aſſiſtance from their Grecian brethren. On other occaſions they might explain the benefits which, in peace or war, their reſpective countries were beſt qualified to communicate. And the Olympic feſtival might thus ſerve the purpoſe of reſident ambaſſadors, and other inſtitutions alike unknown to antiquity.'

Theſe extracts will, we doubt not, be ſufficient to place the Author of this work before our Readers under the reſpectable character of a Philoſophical Hiſtorian. His claim to this cha-

* See the Authors cited by Weſt, in his Diſſertation on the Olympic games.
† Pindar, paſſim.

racter will be farther confirmed, as we proceed in our account of this important publication.

ART. III. *Mathematical Tables:* containing common, hyperbolic, and logiſtic Logarithms. Alſo Sines, Tangents, Secants, and Verſed-ſines, both natural and logarithmic. Together with ſeveral other Tables uſeful in Mathematical Calculations. To which is prefixed a large and original Hiſtory of the Diſcoveries and Writings relating to theſe Subjects. With the complete Deſcription and Uſe of the Tables. By Charles Hutton, LL. D. F. R. S. and Profeſſor of Mathematics in the Royal Military Academy at Woolwich. 8vo. 14s. Boards. Robinſon. 1785.

THE mathematical part of the Public is undoubtedly under very conſiderable obligations to Dr. Hutton for theſe Tables; and not leſs ſo for the very extenſive, entertaining, and uſeful introduction which he has given to them. It begins with a hiſtory of trigonometry, and the writers on that ſubject, from the moſt early times, to the invention of logarithms by Lord Napier, about the beginning of the ſeventeenth century. He then gives the hiſtory of that invention, and the different modes which were adopted for conſtructing theſe uſeful numbers with facility and exactneſs, by various perſons; particularly Napier, Kepler, Briggs, James Gregory, Mercator, Sir Iſaac Newton, Halley, Sharp, Cotes, Brook Taylor, &c. &c. In purſuing this ſubject the Doctor made a very curious, and indeed an important diſcovery; namely, that Mr. Henry Briggs, the firſt Profeſſor of Geometry in Greſham College, and afterwards the firſt Savillian Profeſſor of Geometry in the Univerſity of Oxford, was the inventor of the famous *binomial theorem*, hitherto univerſally aſcribed to Sir Iſaac Newton, and alſo of the *differential calculus*, which, in England at leaſt, has always been given to the ſame Author; but which John Bernoulli, not half a century ago, after diſputing the claim of Sir Iſaac Newton, gave to M. Paſcal, who was not born till long after it had been taught by Mr. Briggs. That Sir Iſaac looked on theſe two diſcoveries as his own, cannot, we believe, be diſputed; and Dr. Hutton ſeems fully ſatisfied that he was utterly ignorant of what had been done, on theſe two heads, by Briggs; and aſſigns, as a reaſon for ſuppoſing ſo, that Newton owed almoſt every thing to genius, and very little to reading; which is undoubtedly true.

We cannot think the Doctor equally happy in his conjecture concerning the origin of the cuſtom of dividing all circles into 360 parts: he has here, undoubtedly, miſtaken the conſequence for the cauſe. It is very certain, from the writings of the moſt ancient aſtronomers, that this mode of diviſion was in uſe

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in the very infancy of aſtronomy; ſo early as the time when the ſolar year was ſuppoſed to conſiſt exactly of 12 lunations of 30 days each; and that it was from this circumſtance the ecliptic was firſt divided into 12 ſigns, each containing 30 degrees, and each degree correſponding to the portion ſuppoſed to be deſcribed daily by the ſun in its annual circuit through the heavens. Can it then admit of a doubt, that the cuſtom of dividing *all* circles into 360 degrees was derived from the ſame ſource? We think not. But whether this conjecture be true or falſe is of little conſequence to us: it is no brat of ours; but was firſt *conceived*, if we miſtake not, by the Continuator of Long's Aſtronomy. On the contrary, Dr. Hutton ſeems inclined to think that this cuſtom aroſe from the form of the trigonometry which was uſed by the ancient aſtronomers. His words are, "The ancients performed their trigonometry by means of the chords of arcs, which with the chords of their ſupplemental arcs, and the conſtant diameter, formed all ſpecies of right-angled triangles. Beginning with the radius, and the arc whoſe chord is equal to the radius, they divided them both into 60 equal parts, and eſtimated all other arcs and chords by theſe parts, namely, all other arcs by 60ths of that arc, and all chords by 60ths of its chord, or the radius.—And this by the bye ſhews the reaſon why the whole circumference is divided into 360, or 6 times 60, equal parts or degrees." By no means: for if the circle had not before been divided into 360 equal parts, there appears to be no reaſon ſuggeſted from hence why the arc whoſe chord is equal to the radius might not have been ſubdivided into any other number of equal parts as well as 60; and, of courſe, the whole circumference into any number of parts whatever which is a multiple of the number ſix: but if we ſuppoſe it had been cuſtomary to divide the whole circumference into 360 parts, prior to this contrivance, a reaſon will be immediately ſuggeſted for ſubdividing ſexageſimally, the arc whoſe chord is equal to the radius being already ſo divided, as the Doctor, afterwards, juſtly obſerves.

The tables contained in this work are as follow: 1. A table of the logarithms of numbers from 1 to 100000. 2. A table of the logarithms of all numbers from 1 to 1000, and of all the odd numbers from 1000 to 1161, to twenty places of figures. 3. A table of the logarithms of all numbers from 101000 to 101139 to twenty places of figures; and their firſt, ſecond, and third differences. 4. A table of logarithms, proceeding regularly from 00001 to 00139, together with the natural numbers belonging to them, to twenty places of figures, and the firſt, ſecond, and third differences of theſe numbers. 5. A table of the logarithms of all numbers from 1 to 100, to ſixty-one places

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of figures, and of all prime numbers between 100 and 1100 to the ſame number of places. 6. A table of the logarithms of all numbers from 999980 to 1000020 to ſixty-one places of figures, and the firſt, ſecond, third, and fourth differences of theſe logarithms for 30 places. 7. A table of hyperbolic logarithms for all numbers from 1,01 to 10,00. 8. A table of logiſtic logarithms, to every ſecond, from 0° 0′ 0″ to 1° 10′ 00″. 9. A table of logarithmic ſines and tangents for every ſecond up to 2 degrees. 10. A table of the natural and logarithmic ſines, tangents, ſecants, and verſed ſines for every minute of the quadrant. 11. A table of the difference of latitude, and departure, to every point and quarter point of the compaſs, and for all diſtances from 1 to 10 miles. 12. A table of the lengths of circular arcs, the radius being unity, to every degree of the circle from 1 to 180; and of every minute, ſecond, and third of a degree up to 60. 13. A table for comparing the common and hyperbolic logarithms; and 14. A table ſhewing the degrees, minutes and ſeconds that every point and quarter-point of the compaſs makes with the meridian.

The 12th and 13th tables, as far as we know, are new, and have not been printed before; and ſeveral alterations and improvements have been made in the form and arrangement of ſome of the other tables: but we do not reckon it an improvement to print the number of the degrees in ſo ſmall a type, at one corner of the page, in the table of natural and logarithmic ſines, tangents, ſecants, and verſed-ſines.

ART. IV. *An Anſwer to the Rev Dr. Prieſtley's Objections to the Doctrine of the Atonement by the Death of Chriſt in the "Hiſtory of the Corruptions of Chriſtianity."* By George Hampton, M. A. 8vo. 2s. Dilly. 1785.

MR. Hampton, who is a ſenſible, diſpaſſionate, and candid writer, defends the doctrine of the Atonement, rather on the Arminian than the Calviniſtic principles. He follows Grotius and Limborch; and is ſupported in his view of this important ſubject, by the moſt diſtinguiſhed and learned writers of our eſtabliſhed church, both of the laſt and preſent century.

In the firſt part our Author attempts to prove that the death of Chriſt was a *real and proper* ſacrifice for ſin, in oppoſition to Dr. Prieſtley and the other followers of Socinus, who ſtrenuouſly maintain the contrary hypotheſis, and conſider the terms *ſacrifice*, *propitiation*, *atonement*, *ſin-offering*, &c. &c. when applied to the death of Chriſt, as mere alluſions to Jewiſh rites and inſtitutions, and by no means to be interpreted according to their literal and primitive ſignification, but with all thoſe allowances

lowances which figurative and hyperbolical expreſſions neceſſarily require.

Mr. Hampton is of opinion that Dr. Prieſtley, and others, have carried this licence of interpretation to a dangerous and indefenſible extreme; that, under the notion of making ſcripture more conſiſtent with reaſon, they have made it very inconſiſtent with itſelf. If terms which ſo frequently occur, be interpreted into mere figures of ſpeech, or accommodations to Jewiſh prejudices, and ſignify nothing that in fact anſwers their original meaning, Scripture will be a vague and uncertain guide, and leave the mind in perpetual doubt and ſuſpenſe.

Our Author examines (with plain ſenſe, more than critical ingenuity) ſeveral texts in which the doctrine of the Atonement appears to be explicitly mentioned: and having taken notice of the equivocal manner in which Dr. Prieſtley and the Socinians interpret the paſſage in St. Peter, where it is ſaid, that *Chriſt bore our ſins on his own body on the tree*, he ſays, 'if it means no more than "*bearing ſin away*," or "*removing it*," as "an effect produced by the power of the Goſpel," it may be truly ſaid, that the Apoſtles *bore* our ſins as well as their maſter.'

The following obſervation merits notice; though there are who will treat it with an air of diſdain—as much as to ſay—"*We* are deeper in the ſecret, and not only know what *is*, but what *ought to be*."

'That God is in himſelf merciful and gracious, and needs, ſtrictly ſpeaking, no external inducement to render him more ſo, appears to me perfectly agreeable both to reaſon and Scripture. At the ſame time that I ſee no inconſiſtency in ſaying, that he hath not thought fit, doubtleſs for wiſe and good reaſons, to diſplay his mercy to a loſt world otherwiſe than through the mediation, and particularly the death of his own Son. Should it be aſked here, how can God be ſaid to need no external inducement to render him merciful to men, ſince he is repreſented as not willing to be reconciled unto them without the death of Chriſt? I would anſwer (not to remind you that the method of our reconciliation by Chriſt is his *own appointment*, and therefore not the *moving cauſe*, but the *effect* of his merciful diſpoſition towards men), that it muſt, I ſhould think, be allowed, that his not judging it expedient to be reconciled to man *without an atonement* for their ſins, is no more a proof that he *needs* any thing to make him merciful, than it is, that he is not willing to pardon ſinners *without repentance*. . . . . That God could not poſſibly, if he had ſo pleaſed, have pardoned penitent offenders without a ſacrifice for their ſins, is what no one is warranted to aſſert, either from Scripture or from reaſon; nor does the doctrine of Atonement require it. It is ſufficient for us, without conſidering what he *might*, or *might not poſſibly* have done, if we have reaſon to believe that he has actually judged expedient to diſpenſe or diſplay his mercy to men in ſuch a way. And that is really the caſe is to me very evident, as from other paſſages of the New Teſtament beſides thoſe already mentioned,

mentioned, ſo particularly from what our Lord ſays at the inſtitution of his Supper.'

The Author hath not expreſſed himſelf with eaſe and perſpicuity. His language, particularly in this quotation, is embarraſſed and inelegant; and we were diſappointed in not finding the argument ariſing from the inſtitution of the Lord's Supper urged ſo fully or forcibly as it deſerved. Here was a new and poſitive ritual appointed. For what purpoſe? It was inſtituted with an expreſs deſign to *ſhew forth the death of Chriſt.* But why his *death*, unleſs there was ſomething appropriate to his death, conſidered as *the ſhedding of blood?* What was there in his death, ſimply conſidered, that could be of ſuch high importance as to merit an ordinance of univerſal and perpetual obligation, that *wholly* referred to it, and was inſtituted *only* with the expreſs view of preſerving the remembrance of it on the hearts of all Chriſtians through every period of the church?

It will be ſaid, that his death was a neceſſary ſtep to his reſurrection. True, it was. But, his reſurrection was nothing more than the *proof* of its validity. The one was his own act complete in itſelf; the other was the act of God, to convince us, that it really was ſo; and had in fact anſwered its original deſign. Thus "Chriſt became *perfect* by ſufferings:" and the reſurrection was the evidence of it to *us.*

If, as the Socinians argue, the death of Chriſt, ſimply conſidered *as his death*, was comparatively nothing, but that his reſurrection was the only object deſerving our regard, how came the Apoſtles, as well as their divine Maſter, to lay ſuch peculiar ſtreſs on it, *independent* of every other circumſtance:—how can we account for it, that a ſolemn and diſcriminating ordinance ſhould have been inſtituted with a ſole, explicit, and diſtinct view to *his ſhedding of blood*, and none appointed to commemorate his reſurrection?

We throw out theſe hints for the conſideration of our theological Readers; and ſhould be glad to ſee the ſubject diſcuſſed more amply by thoſe who have more leiſure and better abilities to do juſtice to ſo important an argument.

Mr. Hampton well obſerves—'Can it be reaſonably thought that the ſacred writers would have repreſented our Lord's death in ſo many different lights, moſt of them centering in one grand point, and leading us to regard it as of eſpecial efficacy and importance in the ſcheme of redemption; or when they mention it, that they would have dwelt on the ſubject with ſo much gratitude and joy as they do, if there had not been ſomething peculiar and diſtinguiſhing in the nature and deſign of it; ſomething very different from what can be affirmed of the death of any other martyr to the doctrines, precepts, and promiſes of the Goſpel?'

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The ſecond part of this publication treats of the *moral tendency* of the Scripture doctrine of the Atonement.

In the third part Dr. Prieſtley's *objections* to the doctrine are anſwered.

In the concluſion, Mr. Hampton takes notice of a paſſage in the *Hiſtory of the Corruptions*, reſpecting Grotius, that would be apt to lead a careleſs reader into a great miſtake. To prevent miſconception, the circumſtance is here placed in its true light:

"Grotius," ſays Dr. Prieſtley, "having written a treatiſe in defence of the doctrine of Satisfaction againſt Socinus, gave occaſion to a moſt excellent anſwer by Crellius in defence of the Socinian doctrine on this ſubject; and to this Grotius did not ſee fit to make any reply."

'In anſwer to which,' ſays Mr. Hampton, 'I ſhall content myſelf with quoting what is ſaid by Burigny in his Life of Grotius, as tranſlated into Engliſh (p. 223): "It is certain," ſays he, "that, notwithſtanding the terms Grotius makes uſe of in writing to Crellius, he did not at bottom approve of his book. He writes thus in confidence to his brother: 'I have read Crellius's book. He writes 'with candour, and doth not want learning. But I cannot ſee how 'he will promote religion by departing from the Scripture mode of 'ſpeaking authorized by antiquity.'—'If' (ſays he in another letter) 'I have not anſwered Crellius, it was for *prudential* reaſons, and given 'by advice of the Proteſtants of France, who think that the queſtions 'being unknown in this country ought not to be made public by a 'confutation. *It is eaſy to refute them with glory*; though every one 'is not capable of it. But it is ſtill better that they ſhould remain 'unknown.'

Grotius ſpeaks, in this extract, of the language "*authoriſed by* ANTIQUITY." Yet the *Hiſtorian of the Corruptions* poſitively aſſerts, that the doctrine of the Atonement, even in what hath been denominated the *moderate* plan of interpretation, was totally unknown to the ancient Fathers of the Chriſtian church, and was not reduced to a ſyſtem till a very late period.

There is, however, a paſſage in a work attributed to Juſtin Martyr (and if not his, yet undoubtedly of his age), in which the doctrine of the Atonement is mentioned in terms ſo ſtrong and pointed, that it would be difficult to find words that would expreſs it more clearly. The paſſage is in the *Epiſtle to Diognetus*; and may be thus Engliſhed:

"He" [*i. e.* GOD] gave his own Son, as the ſacred price of redemption, for thoſe who had violated his laws:—the innocent for the guilty, the juſt for the unjuſt; him who knew no corruption for thoſe who were obnoxious to it; an immortal for mortal beings. What but his righteouſneſs could thus have covered our tranſgreſſions? Through whom could we, who were impious and unholy, have been accounted righteous but through the Son of God alone? O SWEET EXCHANGE! O

the depth of inſcrutable Wiſdom! O bleſſings far exceeding human expectation!"

The exclamation ω της γλυκειας ΑΝΤΑΛΛΑΓΗΣ! deſerves particular notice, and ſhews plainly what idea this very ancient and elegant writer affixed to the doctrine of redemption. Indeed the whole paſſage is worthy of attention; and we quote it, becauſe it is not referred to by Grotius in the *Teſtimonia* affixed to his tract on the Satisfaction, and becauſe Dr. Prieſtley poſitively avers, that, having examined thoſe teſtimonies, he hath diſcovered that none of the more ancient ones anſwer the purpoſe for which that learned writer hath produced them; being chiefly expreſſed in Scripture language, and may be therefore eaſily accommodated to the hypotheſis of the Socinians, on their uſual plan of interpretation.

ART. V. *Memoirs of the* Literary and Philoſophical Society of Mancheſter. Vol. II.

OF the Philoſophical Papers in the *firſt* volume of theſe Memoirs, we gave an account in our laſt month's Review; and we now proceed, with pleaſure, to thoſe in the *ſecond*.

Experiments and Obſervations on Ferments *and* Fermentation; *by which a Mode of exciting Fermentation in Malt Liquors, without the Aid of Yeaſt, is pointed out; with an Attempt to form a new Theory of that Proceſs. By* Thomas Henry, *F. R. S.*—It has long been known, that fixed air is copiouſly diſcharged in fermentation; that on a certain quantity of this gas, either originally retained, or afterwards imbibed, by the fermented liquors, their briſkneſs and pleaſantneſs depend; and that vapid ale or wine have their briſkneſs reſtored by the artificial introduction of this gas. Mr. Henry obſerves, that the effect does not ſucceed *immediately* on introducing the fixed air;—that the liquors impregnated with it, and even aerated water itſelf (unleſs a ſurplus of the air is *forced* into it), do not aſſume their ſparkling appearance, or briſk taſte, till they have ſtood for ſome days in cloſe ſtopt bottles, that is, till the air, at firſt intimately combined, begins to reſume its elaſticity;—that punch, made with aerated water, is highly improved by keeping in the bottle for a few days; that aerated whey became in a week remarkably briſk and ſparkling, and that a bottle of it, kept about four years, was evidently *vinous*.

From theſe facts he was led to ſuſpect, 'that fixed air is the efficient cauſe of fermentation, or that the properties of yeaſt, as a ferment, depend on the fixed air it contains; and that yeaſt is little elſe than fixed air enveloped in the mucilaginous parts of the liquor.' Accordingly, he attempted the making of artificial yeaſt; and, for that purpoſe, having boiled ſome flour and water

to the consistence of a thin gelly, he impregnated the mixture with fixed air, and set it in a moderate heat, in a bottle loosely stopt: the next day, it was in a state of fermentation; and by the third day, it had so much the appearance of yeast, that he used it as such, for baking; and obtained bread tolerably well fermented.

A trial still more satisfactory was made with wort. He impregnated a large part of the wort with fixed air, which it seemed to absorb very rapidly, and in great quantity. This was mixed with the other part, in a place of temperate warmth, between 70 and 80°; in 24 hours the liquor was in brisk fermentation; a strong head of yeast began to collect on its surface; and, in short, the phenomena and products were the same as if yeast had been added:—he obtained yeast, bread, ale, ardent spirit, and acetous acid.

'I flatter myself,' says the Author, 'that these experiments may be of extensive utility, and contribute to the accomodation, the pleasure, and the health of men, in various situations, who have hitherto, in a great degree, been precluded from the use of fermented liquors; and be the means of furnishing important articles of diet and of medicine. Not only at sea, but in many situations in the country, and at particular seasons, yeast is not to be procured. By the means I have suggested, fresh bread, and newly fermented malt or saccharine liquors, may at any time be procured; and of how much importance this may be, and how great the improvement to the malt decoctions recommended by the late Dr. Macbride, I shall not at present stay to expatiate on.—But, in domestic œconomy, its uses are very obvious; and perhaps none more so, than the ready mode, which the preceding experiments teach, of reviving fermentation when too languid;—the sinking of a bottle, containing an effervescing mixture of chalk and vitriolic acid, in the liquor, appearing to be fully adequate to that purpose,—and would, I believe, be sufficient for impregnating the wort, without any other contrivance.'

From this truly interesting discovery, the Author is led to a new and ingenious theory of fermentation, which, however, we would recommend to his more mature consideration. The fixed air, introduced into the wort, by the yeast or otherwise, 'from its tendency to recover its elastic form, begins to burst from the bonds in which it was confined: by *this effort* the mucilaginous parts are attenuated,' &c.—so that fermentation would seem to be excited, and continued, by the mere *mechanical effort* of an extraneous elastic fluid, forced into the liquor, and endeavouring to make its escape.

Observations on the Influence of Fixed Air on Vegetation; *and on the probable Cause of the Difference in the Results of various Experiments made on that Subject. By the same.*—The experiments here alluded to are those of Dr. Priestley and Dr. Percival; the former tending to shew that fixed air is noxious, the latter that it is nutritious, to plants. Mr. Henry has stated this matter

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in a very clear and ſatisfactory light: it follows from Dr. Prieſtley's experiments, that plants *confined in pure fixed air* periſh ſooner than in common air: and from Dr. Percival's, that in an *unconfined* ſtate, when fixed air is applied gradually in a continued ſtream, and common air at the ſame time not excluded, plants receive from the fixed air ſuch a portion of nutriment, as is ſufficient for their temporary ſupport, even when they are cut off from every other means of receiving food. Plants ſeem to have a power of decompoſing fixed air, of retaining its phlogiſton for their nutriment, and diſcharging the pure air: and as animals periſh when deprived of ſuch a communication with the atmoſphere, as is neceſſary for carrying off the phlogiſton thrown out from their lungs; ſo vegetables, converſely, die, when they are ſo confined in fixed air, that the pure air, ſecreted in their veſſels, cannot be conveyed off. The experiments, here mentioned by the Author, ſeem fully to confirm this theory.

Dr. Percival informs us, in a ſubſequent paper, that Dr. Prieſtley himſelf has been convinced of his miſtake, by the experiments of a foreign philoſopher.

Remarks on the Origin of the vegetable fixed Alcali, *with ſome collateral Obſervations on* Nitre. *By* M. Wall, *M. D. Prælector in Chemiſtry in the Univerſity of Oxford.*——The fixed alcali, obtained by the combuſtion of vegetables, has generally been conſidered as a production of the fire; but ſome late chemiſts have maintained, that it exiſts in vegetables, perfectly formed, previous to the combuſtion. Dr. Wall does not admit either hypotheſis in its full extent; but ſhews that this ſalt is generated by *fermentation*, and by *putrefaction*, as well as by *fire*; and ſuppoſes it to be always formed by a particular combination of the native acid of plants with the earthy and inflammable principles. This opinion is built on the common obſervation, that vegetables abounding the moſt with acid yield the largeſt quantity of alcali; and that the produce of alcali is greatly increaſed by particular modes of applying the heat.

Of the production of alcali *by fermentation*, tartar, a ſalt which is now known to conſiſt of perfect alcali ſuperſaturated with a peculiar vegetable acid, is brought as an evidence. The curious experiments of Mr. Scheele upon this ſubject are confirmed by Dr. Wall, who, from cream of tartar diſſolved by nitrous acid, obtained cryſtals of perfect nitre.—As vegetable fixed alcali is one of the eſſential component parts of nitre, the production of nitre *by putrefaction* is brought as a proof that the alcali alſo muſt be generated by *that* proceſs: and that perfect nitre is thus produced in the Eaſt Indies, &c. without any artificial addition of alcali, he proves by unqueſtionable authorities. He is of opinion that the alcali, as well as the acid, is producible by the putrefaction even of *animal* matters, or at leaſt that the addition

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of a very small quantity of vegetable matter is sufficient: for a saline efflorescence, found upon an old stone wall that had stood exposed to the putrid vapours of excrementitious animal matters only, appeared, upon chemical examination, to be true nitre, with the usual fixed alcali for its basis.

Some Observations on the Phenomena, which take place between Oil and Water. *By the same.*—The immiscibility of oil and water has been commonly attributed to a *repulsive* power subsisting between them. Dr. Wall supposes it, in our opinion very justly, to be merely a case of elective attraction; the particles of each fluid having a stronger attraction *among themselves*, than those of either have *to the other*.—On this principle, he explains the effect of oil in calming the sea; which he shews not to be a late discovery, but very anciently known. The oil spreads on the surface, forming a thin film, of great extent; which seems a proof that there is no *repulsion* between them, for such a power would rather dispose the oil to collect itself into globules. Air has a strong affinity or attraction to water, and in virtue both of this chemical affinity, and mechanical cohesion, the wind, in a storm, *lays hold* of the water, and forces it along; whereas, when the oily film is interposed, the wind glides over it, without producing any agitation.—The Doctor illustrates another effect of oily substances, less generally known, and which, we believe, has not hitherto met with any philosophical investigation. In making common salt, a piece of resin about the size of a pea, thrown into the pan, or butter, tallow, or any other oily matter, that will liquefy by the heat of the boiling brine and not mix with it, occasions the salt to granulate: 'the more resin they use, the finer will be the grain of the salt; and if a lump of the size of two walnuts were put into the pan, the grain would be so fine as not to subside at all.' This effect is attributed by the Doctor to the access of air being prevented by the oily film; for 'air is requisite to the formation, and, perhaps, as well as water, makes a constituent part of every perfect crystal.'

Facts and Queries relative to Attraction and Repulsion. *By* Thomas Percival, *M. D.* &c.—The first of these facts is, that, 'if a glass tumbler, containing equal parts of water and oil, in such quantity as to occupy two thirds of it, be suspended by a cord, and swung backwards and forwards, the oil will remain perfectly smooth and undisturbed, whilst the water, below, is in violent commotion.—If the oil be poured out, and its place supplied with water, the fluid will remain perfectly tranquil throughout the whole vessel, though the same motion be given to it as before.—If spirit of wine be substituted for water, the oil, being the heavier fluid, becomes agitated, while the spirit remains at rest.'—The Doctor offers a conjecture, 'that the fact in question may arise from a *repulsive power*, subsisting between the particles of oil and water, and depending possibly on

'the vibrations of that ſubtile æther, which Sir Iſaac Newton ſuppoſes to pervade all bodies.'

The next fact relates to 'the ſuffocating effects of air, loaded with the effluvia of burnt greaſe, or the ſnuff of a lamp,—producing a ſenſation as of a conflict in the lungs, which eſſentially differs from what is felt on breathing either fixed or inflammable air.' This is accounted for by ſuppoſing, that the air quits the oily, to unite with the watery vapours which are brought into contiguity with it in reſpiration; and that a ſtrong repulſion ſucceeds.

If theſe facts are inſufficient to prove the exiſtence of *repulſive* forces, Dr. Percival has here collected a great number of others, not indeed new, but ſtated in ſuch a manner as to give much plauſibility to his opinion, and apparently to eſtabliſh both attractions and repulſions, of a truly *elective* nature, and yet not chemical. Experiments with capillary tubes evince, according to him, that the particles of water are attracted by one another more ſtrongly than by poliſhed wood or ſtone; and by glaſs, more ſtrongly than by one another. Quickſilver is attracted by glaſs more ſtrongly than by paper, and leſs ſtrongly than its particles are by one another.—Wherever attraction does not ſubſiſt, a repulſive power takes place;—as in the globules of rain on the leaves of colewort, whoſe mobility and luſtre ariſe from their not being in contact with the plant;—and in the caſe of a poliſhed needle, made to lie on water, in conſequence of its not being in contact with the water, but forming, by *repulſion*, a cavity much larger than its own bulk. But among all the inſtances he has collected, none are more remarkable than the obſervations of Muſſchenbroek and Dufay, of the diſpoſition of different bodies relatively to the collecting of dew; ſome collecting it abundantly, others in ſmall quantity, and a third ſort *repelling* it altogether [that is *not collecting* it at all]: whilſt it was caught copiouſly in glaſs or glazed veſſels, not the leaſt moiſture was apparent in poliſhed metalline ones; and the ſame difference ſubſiſted, though a veſſel of the one material was placed in the middle of a veſſel of the other.—The facts are certainly curious, and merit further inveſtigation; and the Author expreſſes his hopes that they will induce his friend Dr. Wall to admit repulſion into 'that branch of phyſics which chemiſtry comprehends.'

In this, however, he has been deceived; for Dr. Wall, in the ſubſequent Paper, confirms his own principles, excludes repulſion altogether from the *chemical* actions of bodies on one another, explains very ſatisfactorily moſt of the phenomena which Dr. Percival has collected, and even turns ſome of them againſt him; but we cannot enter into particulars.

A Deſcription of a new Inſtrument for meaſuring the ſpecific Gravity *of Bodies. By Mr.* William Nicholſon.—This inſtrument

ment is a kind of hydrometer, with a ſcale, for receiving weights, on the top of the ſtem, and another at the bottom, below the ball: in the middle of the ſtem is a mark, to which the inſtrument is made to ſink in every experiment. When placed in pure water, 1000 grains, in the upper ſcale, ſink it to the mark: if, therefore, a piece of metal, &c. to be examined, is put in the upper ſcale, and weights are added to ſink the inſtrument to the mark, what thoſe weights want of 1000 will be the weight of the piece of metal, in air: its weight in water is found, in like manner, by putting the piece in the lower ſcale; and theſe two weights (the weight of the body in air and in water) are all that is wanted for determining its ſpecific gravity.—An inſtrument of the ſame kind, but leſs operoſe in conſtruction, is deſcribed in the Stockholm Tranſactions for 1775; and the Reviewer of this article made a ſimilar one above 20 years ago, which was attended with one conſiderable imperfection, that in the ſame water, and in the ſame heat, it would, at different times, require different weights to ſink it; and that merely taking it out, and wiping it dry, would occaſion a difference in its ſinking. We mention this only as a caution to the experimenter, that previous to the weighing of any particular body, he ſhould try what weight will ſink the inſtrument itſelf, in the ſtate it may *then* be in, and not rely upon a weight before determined.

Speculations on the perceptive Power of Vegetables. *By* Thomas Percival, *M. D. F. R. S.* &c. &c.——In this *jeu d'eſprit*, as the Author himſelf calls it, he endeavours to ſhew, that vegetables, like animals, are endued with the powers both of perception and enjoyment. He conſiders; 1. The analogy of *organization*, from which he cannot heſitate to aſcribe to them a *living principle*. 2. That of *inſtinct*; or an innate propenſity to ſeek, without deliberation or previous knowledge, what is agreeable to the particular nature actuated by it, and to avoid what is incongruous or hurtful. Thus a calf, when it firſt comes into the world, applies to the teats of the cow; and a duckling, hatched under a hen, at a diſtance from water, diſcovers a conſtant reſtleſſneſs, and practiſes the motions of ſwimming. 'Inſtincts, analogous to theſe, operate with equal energy, on the vegetable tribe.—If a ſeed be ſown inverted, ſtill each part purſues its proper direction.—A hop plant, turning round a pole, follows the courſe of the ſun, and ſoon dies when forced into an oppoſite line of motion: but remove the obſtacle, and the plant will quickly return to its ordinary poſition.'—3. *Spontaneity*; for the impulſe to diſcriminate and prefer, is an actual exertion of that principle. The exertions of a plant to rectify its poſition when inverted, to advance towards free air when confined, to ſend roots, from a barren ſituation on the top of a wall, down to the ground to fetch nouriſhment, are mentioned as inſtances of this *ſpontaneity*, and conſequent volition, and innate

perception.—4. *Self-motion*; as in the water-lily (which, whether the pond it grows in be deep or ſhallow, puſhes up its flower-ſtems till they reach the open air, *that* the farina may not be injured by the water) the ſenſitive plant, and others, whoſe motions cannot be attributed to mere mechaniſm, actuated ſolely by external impulſe.—The Doctor acknowledges, that he does not expect his ſpeculations will produce any permanent conviction in others, becauſe he experiences an inſtability of opinion in himſelf. The hypotheſis of vegetable perceptivity, doubtleſs, 'extends our views of animated nature; and gratifies the mind with the contemplation of multiplied acceſſions to the general aggregate of *felicity*;' though we muſt confeſs, that we cannot help reflecting at the ſame time on the multiplied acceſſions to the aggregate of *miſery*.

Meteorological Imaginations and Conjectures. By Benjamin Franklin, *LL.D. F.R.S.* &c. &c.—Even the *imaginations and conjectures* of Dr. Franklin are entitled to our attention. Thoſe now before us are dated at *Paſſy*, *May* 1784, and ſeem to have been written in the courſe of his correſpondence with Dr. Percival, who communicated them to the Mancheſter Society. The ſubſtance of them is, That in a high region of the atmoſphere, over all countries, it is always winter; froſt exiſting there continually, ſince, in the midſt of ſummer on the earth, ice often falls from above, in the form of hail:—That hail-ſtones acquire their great magnitude, ſucceſſively, during their deſcent, by congealing, and attaching to themſelves, particles of the watery vapour they paſs through:—That, in ſummer, much of what is rain when it arrives at the earth, may have been ſnow when it began its deſcent, and has been thawed in paſſing through the lower warm part of the atmoſphere:—That the original particle, which forms the center of a future hail-ſtone, muſt be immenſely cold, as it is capable of freezing ſuch a maſs of vapor as to form a lump of perhaps ſix or eight ounces in weight:—That in ſummer, when the earth is heated, to ſome depth by the ſun; rains, ſoaking in, carry down part of that heat ſtill deeper, perhaps to thirty feet:—That the firſt ſnows, in the beginning of winter, ſeldom lie long, being melted by this heat: the winds, of courſe, are leſs cold than if the ſnow had remained, and the ſeverity of winter is retarded; and does not begin till after the winter ſolſtice:—Hence, the conſtant fog, all over Europe and great part of North America, in the ſummer of 1783, having exceedingly diminiſhed the ſummer effect of the ſun in heating the earth; the ſurface was early frozen, the firſt ſnows remained long, and received continual additions, and the winter was uncommonly ſevere. From what ſource this permanent dry fog proceeded, whether from the conſumption of ſome of thoſe fiery globes which are ſometimes ſeen to kindle in paſſing our atmoſphere, or *from the* vaſt quantity of ſmoke iſſuing from Hecla in Iceland, and

and from another volcano which rose out of the sea near that island, is unknown; but it is worth enquiry, as the Doctor observes, whether other hard winters, recorded in history, were not preceded by similar fogs.

Dr. Percival gives an extract of another letter from Dr. Franklin, of a much earlier date, before his departure from London; respecting the cause of *the different quantities of rain which fall, at different heights over the same spot of ground.* It has been said, that each drop, small at first, becomes larger in its descent, by the *union of others with it*; but though the *drops* would thus be made *larger*, the quantity falling in the same space would be the same at all heights; unless the whole should be contracted, or made to converge, in its fall, into a less area. The Doctor thinks it more probable, that the drops attract, and attach to themselves, the *dissolved vapour*, even that which does not lie directly in their way, on account of its different state with regard to common or electrical fire. He mentions two experiments which countenance this opinion. 1. A dry glass bottle, filled with very cold water, in a warm day, will presently collect, from the seemingly dry air that surrounds it, a quantity of water that shall cover its surface, and run down its sides. 2. An electrified body, left in a room for some time, will be more covered with dust than other bodies in the same room.—But though the increased quantity of rain, near to the earth, may thus be accounted for at the beginning of rains, yet, as the air would, by these means, probably, be soon exhausted of its dissolved vapour, so that the effect could not continue long; he thinks, upon the whole, that we are hardly yet ripe for forming an hypothesis upon the subject.

An experimental Enquiry into the Cause of the permanent Colours of opake Bodies. *By* Edward Hussey Delaval, *F. R. S.* &c. &c.—This paper makes about one fourth part of the whole volume, and its importance is equal to its extent. It establishes, by a great variety of curious experiments and observations, a new theory of colours; and ascertains several properties of coloured matter, very different from those which have been hitherto thought to prevail. It proves that colouring particles, universally, *transmit* light, but never *reflect* any.

Transparent coloured substances, placed in situations by which the transmission of light through them is intercepted, exhibit no colour, but become entirely black.—When transparent coloured liquors are spread thin upon a white ground, the light transmitted through them is reflected back from that ground, of the same colour as the liquor; but on a black ground, not polished, they produce no colour.—The flame of a candle, reflected from the anterior surface of a plate of coloured glass, forms an image not in the least tinged by the glass; but if the glass is thin enough to admit the light to be transmitted, and

reflected by the farther ſurface (or by a medium diffuſed over it), a ſecondary image is formed, which is vividly tinged with the colour of the glaſs.

All the colours of *opake* bodies alſo are produced, in the ſame manner, by light *tranſmitted* through *tranſparent* colouring matter, and reflected back by opake white particles intermixed. The Author enters into a minute, and very curious, examination of vegetable, animal, and mineral colours; and ſhews that this is really the caſe in them all. From a green leaf, for inſtance, the colouring matter may be extracted by ſpirit of wine, in the form of a tranſparent green liquor, the ſolid fibrous parts of the leaf remaining, more or leſs white: if a little of this tincture be ſpread upon a china ſaucer, or if white paper or linen (which are nothing elſe but vegetable fibres, diveſted of colouring matter) be ſtained with it, thoſe bodies are brought into the ſame ſtate, with regard to the manner of their acting upon the rays of light, as the natural leaf; the colour being produced, in both caſes, by the *tranſmiſſion* of light through a tranſparent coloured medium, and its ſubſequent reflection from *opake white* particles behind that medium. The colours of all other opake bodies have the ſame origin: even that of gold is ſhewn to ariſe from a *reflective white* matter, coated over with a *tranſparent yellow*.

The earth, which forms the ſolid ſubſtance of plants, is *white*, and is 'the only vegetable matter which is endowed with a reflective power.' Beſide the obvious means of ſeparating it from the colouring matter, by infuſion in menſtrua, combuſtion, &c. the Author mentions ſome others by which it is brought to view, and whoſe effects appear to have been hitherto much miſunderſtood. Red roſes, and many other flowers, are made white by fume of ſulphur; not from the *acid* of the ſulphur, to which the effect has always been aſcribed; but from the *phlogiſton* in the fume, which *diſſolves* the colouring matter into particles too minute to exhibit any colour; for the phlogiſton diſengaged from hepar ſulphuris, and other phlogiſtic vapours, have the ſame effect: acids and alcalies reſtore the colour, by uniting with the phlogiſton, and diſengaging it from the colouring particles, which then reſume their original magnitude and colour. The matter of light acts upon coloured bodies in the ſame manner as phlogiſtic vapours; and dyed ſtuffs, whoſe colours have been impaired by light, are reſtored by the ſame means; provided thoſe means be applied while the ſolution of the colour is recent, and before it has been diſſipated in virtue of the volatility which the inflammable principle communicates.

The action of light and phlogiſton are ſo exactly ſimilar, that the Author makes no doubt of their identity. White metallic calces, &c. are affected in the ſame manner by both; and he thinks

thinks it certain, that vegetables receive the inflammable matter, which they are so richly stored with, from the sun's light. Sir Isaac Newton discovered, from optical considerations, that the mutual action between light and inflammable bodies is much stronger than between light and other bodies; and from the great refractive power of inflammable substances, he does not scruple to rank diamonds, which possess that power in the highest degree, at the head of the inflammable class, as consisting of the purest phlogiston; an observation truly remarkable, and which is now fully confirmed by experiments, insomuch that the diamond may, perhaps not improperly, be called *crystallized phlogiston.*

By attentive consideration of the effects of phlogiston on colours, Mr. Delaval has given much insight into several operations of arts and manufactures. Thus the bleaching of linen, bees-wax, &c. is no other than a solution of their colouring matter by light; and the whitening of silk by the fume of sulphur, is a solution of the colour by the phlogiston of the fume. He has also advanced some new ideas on the nature and properties of *fixed air*; which may deserve to be more particularly considered.

Fixed air is generally supposed to be an acid; but the properties, from which its *acidity* is inferred, are, according to him, the effects of its *phlogiston* only.—The first of these properties is, 'the change of colour produced in vegetable juices by the electric spark.' But the electric spark, we imagine, in some circumstances at least, changes *blue* infusion of litmus to *red*; whereas we have been repeatedly told in this paper, that the effect of phlogiston is, to dissolve the colouring matter, so as to render it imperceptible; and redness is said to be produced by making the particles larger.

The next property of fixed air, from which its acidity is inferred, is 'its power of dissolving iron. But, phlogiston also is a solvent of iron. Thus, a considerable portion of that metal is always dissolved, and held in solution, by the phlogisticated alcaline lixivium, which consists of inflammable matter calcined with fixed alcali. M. Margraf has shewn, that several other metals are soluble in this lixivium.' M. Macquer, however, has shewn, that M. Margraf was mistaken, and that if several metals are soluble in this lixivium, they are soluble more easily and more copiously by pure alcali; the matter, which the alcali is here impregnated with, impeding the solution. Nor does this lixivium appear to be a *phlogisticated* alcali, though the chemists have generally called it by that name, on account of the mode of its preparation: it is not *simple phlogiston*, but a *saline substance* of a peculiar kind, which the alcali extracts from the animal coal it is calcined or melted with.

A third property of fixed air, taken notice of by the Author, is, that 'by its combination with alcalies, it diminiſhes their cauſticity, and promotes their cryſtallization;' and he endeavours to ſhew, that theſe are not the effects of acidity, but of phlogiſton; for fixed air does not completely *neutralize* alcalies, as acids do; and to prove that phlogiſton actually does produce theſe effects, he brings two experiments which appear to him quite concluſive. The firſt is, that 'the phlogiſticated alcaline lixivium, when ſaturated, is perfectly mild, and, by a ſlight evaporation, is reduced to a concrete cryſtalline maſs,—which no longer retains any alcaline character:' but, as we obſerved above, it is not ſimple phlogiſton that is here combined with the alcali; and though the matter, doubtleſs does *contain* phlogiſton, yet, as all our common acids do the ſame, the effects of *that* matter can no more be aſcribed to *its* phlogiſton, than thoſe of the other acids to *theirs*.—The ſecond experiment, from M. Baumè, 'proves the preſence of phlogiſton in mild alcalies, and that their power of cryſtallizing depends upon their union with that principle. He heated, in a ſilver veſſel, a lixivium of mild alcali, which imparted to the ſilver a covering, or coating, of inflammable matter, by which its ſurface was tarniſhed, and became black. The lixivium was ſeveral times poured out of the ſilver veſſel, and after the ſurface of the ſilver had been freed from the tarniſh, the lixivium was heated in it again, and this repeated till the lixivium no longer communicated any ſtain. The cauſticity of the lixivium increaſed in proportion as it imparted its phlogiſton to the ſurface of the ſilver, and at the end of the proceſs the alcali became perfectly cauſtic.' We cannot help obſerving, that it is rather ſingular, that a man ſo much in the habit of making experiments as Mr. Delaval, ſhould take ſo ſimple and eaſy a one, and one of ſo much importance to the eſtabliſhment of his theory (and which indeed would, ſingly, have been ſufficient for that purpoſe) upon the authority of another. We have hinted, we believe, on ſome former occaſion, that when Baumè has an hypotheſis to ſupport, he is too apt to be ſatisfied with the firſt appearances of things, which ſometimes happen to be fallacious; and this, we are perſuaded, was the caſe in the preſent inſtance. Many kinds of *potaſhes* are well known to ſtain both ſilver and tin, and by repeated applications of clean ſurfaces of thoſe metals, all their tinging matter is extracted: but *pure* fixed alcali, made mild by fixed air, does not, ſo far as we have obſerved, give any perceptible ſtain to either of thoſe metals, or receive from them any cauſticity by the above proceſs. Even in the impure potaſhes above alluded to, the tinging matter is not phlogiſton, but actual ſulphur: whether they are made more or leſs cauſtic by the ſeparation of it, we cannot

ſay,

ſay, but thoſe which we have examined were pretty cauſtic while they had it.

But though we think the Author has failed in his attempt to eſtabliſh phlogiſton as the *ſole* agent in producing thoſe effects of fixed air which are commonly aſcribed to acidity, we by no means deny the *concurrence* of phlogiſton, as *one* of the *conſtituent principles* of that acidity, or even of acidity in general.—The Author enters pretty largely into an inveſtigation of the conſtitution of fixed air, and ſhews, that beſide phlogiſton and pure air, it contains alſo a certain quantity of water; and that it is this water which conſtitutes its differences from phlogiſticated air. That part of it which remains unabſorbed by water, he ſuppoſes to differ from the reſt, in having an under-proportion of the aqueous principle.

Returning from this curious diſquiſition to his more immediate ſubject of colours, he accounts, upon optical principles, for the different colours which one and the ſame metal exhibits, in the different ſtates of ſolution, calx, &c. and the different colours produced in various bodies by comminution, and the interpoſition of air, or other media of different denſities, between their particles. Not contented with the importance of his diſcoveries to the philoſopher, he endeavours to ſhew, that great advantage may be derived from them, for the improvement of painting, dying, and all the practical arts depending on the preparation and uſe of colours; in which, he ſhews, from the accounts which travellers have given us of ſome of the remains of antiquity, we are ſtill far inferior to the ancient Egyptians.

With the utmoſt deference to the opinions of ſo good a judge as Mr. Delaval on this his favourite ſubject, we cannot forbear to expreſs our apprehenſions, that the practical arts will find themſelves much deceived, if they expect improvement from this ſource. If the different colours which iron produces in different circumſtances; the brown, the yellow, the blue, and the green, which it communicates to glaſs; the orange red which the enameler derives from it; the yellow, the red, and the green, which it exhibits in ſome ſaline combinations; the fine deep blue, which it aſſumes when united with a particular ſubſtance contained in animal coals, and the black which the ink-maker and the dyer obtain by uniting it with aſtringent vegetable matter;—if theſe colours were ſtill unknown, we doubt much, if any *optical* inveſtigations could ever lead to the diſcovery of them. And when a new and brilliant colour has, by any means been found out, either in a ſolid or a liquid form; the dyer of woollen, linen, ſilk, &c. cannot be enabled to apply it in his art, by any knowledge of the reflection or tranſmiſſion of light, or of the magnitude of the particles of the colouring matter; the *adheſion*, and *fixation*, of colours upon different

ſubjects,

ſubjects, depending on principles of quite another kind. We do not mean, by this remark, to depreciate, in any degree, the beautiful diſcoveries of Mr. Delaval; nor ſhould we think it any detraction from the merit of Sir Iſaac Newton's theory, to ſay, that it is inadequate to the producing of new improvements in dying.—This paper was honoured, very deſervedly, with the Society's gold medal, of ſeven guineas value.

[*The Miſcellaneous Papers in a future Article.*]

ART. VI. *An Enquiry into the principal Phænomena of Sounds and Muſical Strings.* By Matthew Young, B. D. Trinity College, Dublin. 8vo. 4s. Boards. London, Robinſon. 1784.

IN examining a book of ſcience, we are firſt to diſcover the Author's intention, and whether he has fulfilled the promiſes he made to himſelf and to the Public, in the title of his work; whether he has any new and ingenious hypotheſis to ſupport; or whether, after following the traces of his predeceſſors, he has made any conſiderable progreſs in the myſtic regions of ſcience, or has added any diſcoveries of importance to the general ſtock of knowledge on the ſubject, that have eſcaped the penetration of former enquirers.

We are acquainted with many works that have been written during the preſent century, *ex profeſſo*, upon harmonics, or the philoſophy of ſound, both in our own country, and on the continent: the chief of which are, SMITH's *Harmonics*; TARTINI's *Trattato di Muſica*; RAMEAU's *Génération Harmonique*; MAXWELL's *Eſſay on Tune*, and *Padre* VALOTTI's *Trattato della Scienza della Muſica*; beſide occaſional and incidental recourſe to ratios and harmonic calculations in elementary and didactic treatiſes on muſic, by RAMEAU, D'ALEMBERT, M. SERRE, *l'Abbé* ROUSSIER, and in the hiſtories of muſic by *Padre* MARTINI, M. LABORDE, Sir JOHN HAWKINS, and Dr. BURNEY. And after trying to recollect the principles, and calculations, upon which theſe writers have founded their opinions, we find that the Author of the Enquiry before us, has treated this ſubtile and delicate ſubject with great ſcience and ingenuity.

As the Advertiſement prefixed to the work, will beſt point out his intentions, and his ſhort preliminary chapter, the defects in former tracts which this Enquiry is intended to ſupply, we ſhall preſent them to our Readers.

'In the following diſcourſe, I have endeavoured to vindicate the 47th Prop. B. 2, of Newton's Principia from the objections which have been made againſt it; as it appears to me to be the only true principle on which the phænomena of the pulſes of air can be explained. I have alſo endeavoured to correct ſuch errors as, I apprehend, have been admitted into the theory of ſound; and have enquired with ſome minuteneſs into the nature of the vibrations of elaſtic fibres, a part

part of natural philoſophy which ſeems to be more fertile in conſequences than has hitherto been ſuppoſed, ſince the ingenious writings of Hartley and Prieſtley on that ſubject. The phænomena of muſical ſtrings are alſo accounted for by a theory which is at leaſt plauſible: and though it is not propoſed as a rigid demonſtration, yet the great variety of experiments which conſpire to confirm its truth, will probably be looked on as ſetting it far above conjecture.'——

'The phænomena of ſound are ſo intereſting and amuſing, and at the ſame time ſo ſurpriſing, that we cannot wonder they have been found among the principal objects that have engaged the attention of philoſophers. The ancients, however, do not appear to have made any great progreſs in this branch of ſcience, conſidered as a ſubject of philoſophical enquiry. They cultivated theſe phænomena principally with a view to the improvement of muſic; and, except a few vague and inconcluſive theories, we ſcarcely find any thing conſiderable done till we come down to the age of the incomparable Newton. His ſagacity firſt explained the laws according to which the aerial pulſes are propagated, and opened the way to the proſecution of this intricate ſubject. But, notwithſtanding the attention which has been given to theſe diſcoveries, we find that they have received no acceſſion of any conſequence ſince his time.

'The great truth which he diſcovered, and which is the foundation of almoſt all our reaſoning on ſound, was, that "the pulſes of the air are propagated in all directions from the ſounding body," and "that during their progreſs and regreſs, they are twice accelerated and twice retarded, according to the law of a pendulum vibrating in a cycloid:" a truth not leſs ſubtle and aſtoniſhing than his diſcovery, that the refracted ſpectrum of the ſun's image is divided by the ſeveral confines of its ſeven colours, in the ſame manner as a muſical chord which produces the ſucceſſive notes of an octave.

'I do not propoſe to lay down in the following pages a regular ſyſtem of the doctrine of ſound, as that has been done already by a great variety of authors: I ſhall only endeavour to correct ſuch errors as I conceive have been admitted into the preſent ſyſtem, and to explain and ſolve ſuch phænomena as do not appear to me to have been ſatisfactorily accounted for.'

This very elegant and ingenious work is divided into two parts; the firſt of which contains four ſections on the nature and properties of *ſound*, under the following heads: *Of the propagation of ſound*; *Of the decay of ſound*; *Of ſpeaking-trumpets*; *Of echoes*. The ſecond Part, which treats of *muſical ſtrings*, is divided into ſix ſections, on the following curious and intereſting ſubjects of inveſtigation: *Of the motion of an elaſtic fibre*; *Of ſympathetic tones*; *Of ſecondary tones*; *Of the acute harmonic tones*; *Of the harp of Æolus*; *Of the grave harmonic tones*. We ſhall beſtow a few remarks on each of theſe ſections, from which the Author's uncommon ſagacity and penetration, in theſe delicate enquiries, will be ſufficiently indicated.

Sect. I. *Of the propagation of ſound.* In this ſection, the Author has amply fulfilled his promiſe. He does not profeſs to

teach

teach a *new theory*, but, as he himſelf announces in his *Advertiſement*, to vindicate Sir Iſaac Newton's theory, which he endeavours to do, and we think ſucceſsfully, by a new and clearer ſtatement of his doctrine.

Sect. II. *Of the decay of ſound.* Here he produces objections to the uſual way of accounting for the diminution of ſound by diſtance, and points out the imperfection of an experiment of Sir Iſaac Newton's in ſupport of it; aſſigning what to him appears the true cauſe, and confirming his hypotheſis by known facts.

Sect. III. *Of ſpeaking-trumpets.* This ſection is extremely ingenious and ſatisfactory. After ſhewing the inſufficiency of former ſolutions of the great augmentation of ſound in theſe inſtruments, he gives us a ſolution of his own, which appears to us ſo clear and ſolid, that we ſhall inſert it in his own words:

'The cauſe' (ſays he, p. 53.) 'of the increaſe of ſound in theſe tubes muſt therefore be derived from ſome other principles: and amongſt theſe we ſhall probably find, that what the ingenious Kircher has ſuggeſted in his Phonurgia is the moſt deſerving of our attention. He tells us, that "the augmentation of the ſound depends on its reflection from the tremulous ſides of the tube; which reflections, conſpiring in propagating the pulſes in the ſame direction, muſt increaſe its intenſity *." Newton alſo ſeems to have conſidered this as the principal cauſe, in the ſcholium of Prop. 50, B. 2, Princip. when he ſays, "we hence ſee why ſounds are ſo much increaſed in ſtentorophonic tubes, for every reciprocal motion is, in each return, increaſed by the generating cauſe."

'Farther, when we ſpeak in the open air, the effect on the tympanum of a diſtant auditor is produced merely by a ſingle pulſe. But when we uſe a tube, all the pulſes propagated from the mouth, except thoſe in the direction of the axis, ſtrike againſt the ſides of the tube, and every point of impulſe becoming a new centre, from whence the pulſes are propagated in all directions, a pulſe will arrive at the ear from each of thoſe points; thus, by the uſe of a tube, a greater number of pulſes are propagated to the ear, and conſequently the ſound increaſed. The confinement too of the voice may have ſome effect, though not ſuch as is aſcribed to it; for the condenſed pulſes produced by the naked voice, freely expand every way; but in tubes, the lateral expanſion being diminiſhed, the direct expanſion will be increaſed, and conſequently the velocity of the particles, and the intenſity of the ſound. The ſubſtance alſo of the tube has its effect; for it is found by experiment, that the more elaſtic the ſubſtance of the tube, and the more porous, and conſequently the more ſuſceptible it is of theſe tremulous motions, the ſtronger is the ſound. Of different rooms of the ſame form and ſize,

* This accounts for the ſound of a violin, and of all inſtruments that have a hollow *incloſed* cavity, commonly called a *belly*. A flat board, or the belly and back of an inſtrument, propped by pegs, would produce little ſound, without the *incloſure* of the ſides,

we find that ſome deaden the voice of the ſpeaker, whilſt in others we perceive it diſtinct and forcible. This can only ariſe from the different degrees of elaſticity, and conſequently of vibration in the walls of theſe chambers, by which the pulſes of the air are thus variouſly affected *.

'If the tube be laid on any non-elaſtic ſubſtance, it deadens the ſound, becauſe it prevents the vibratory motion of the parts. The ſound is increaſed in ſpeaking-trumpets, if the tube be ſuſpended in the air; becauſe the agitations are then carried on without interruption. Theſe tubes ſhould increaſe in diameter from the mouth-piece, becauſe the parts, vibrating in directions perpendicular to the ſurface, will conſpire in impelling forward the particles of air, and conſequently, by increaſing their velocity, will increaſe the intenſity of the ſound: and the ſurface alſo increaſing, the number of points of impulſe and of new propagations will increaſe proportionably. The ſeveral cauſes, therefore, of the increaſe of ſound in theſe tubes ſeem to be, the diminution of the lateral, and conſequently the increaſe of the direct expanſion and velocity of the included air. Secondly, the increaſe of the number of pulſes, by increaſing the points of new propagation. And thirdly, the reflections of the pulſes from the tremulous ſides of the tube, which impel the particles of air forward, and thus increaſe their velocity.

'Sounds in paſſing over a rough ſurface are not varied as to *velocity*, for that depends merely on the ſtate of the air as to denſity and elaſticity. But they decay in *ſtrength*, becauſe the vibrations of the ſurface, being in various directions, will counteract the motion of the ſound. In diſtinguiſhing theſe effects we ſhould obſerve, that the ſtrength of the tone does not depend on the greater velocity of the *pulſes*, but of the *particles* of air which conſtitute them.'

Sect. IV. *Of echoes.* On this ſubject, as on the preceding, our Author has manifeſted a perſpicacity and ſpirit of inveſtigation adequate to the ſubtilty of the ſubject. After giving us (p. 58.) what the writers on *acouſtics* have advanced, he points out their miſtakes. His own doctrine ſeems uncommonly new and ingenious.

PART II.

Sect. I. *Of the motion of an elaſtic fibre.* Here, beſide ingeniouſly confirming former doctrines, the manner in which he has explained the *undulatory* motion (p. 71.) ſeems to us wholly new. Indeed the motion itſelf, the propagation of the vibrating motion in *ſucceſſive waves* from one end of the ſtring to the other, is what we do not remember to have ſeen in any former book. His manner of explaining it, at leaſt, is new, and more minute than in any enquiry of the kind that we have ſeen. This ſection is of great conſequence; as all his ſubſequent explanations are corollaries, dependent upon it.

* If we ſpeak in the houſe and in the ſtreet with the ſame tone and force, the difference is ſo ſenſible as to prove that every incloſed veſſel operates as a *ſound-board.*

Sect.

Sect. II. *Of ſympathetic tones.* Here we have a clearer and more ſatisfactory explanation of the phænomena of ſympathetic ſtrings than we have met with elſewhere. The Author, however, introduces the ſubject with great modeſty, in the following words:

'We now proceed to conſider the phænomena of muſical ſtrings, and to ſhew how they are deducible from the principle which we have been hitherto endeavouring to eſtabliſh. But I am far from maintaining all that is here advanced to be perfect and rigid demonſtration; indeed the ſubtilty and intricacy of the ſubject ſeem ſcarcely to admit of it. However, the ſimplicity of the principle, as delivered in the firſt ſection of this part; the eaſe with which all the different phænomena, treated of in the following ſections, may be derived from it; and the variety of experiments which conſpire to eſtabliſh its certainty as far as could be expected in ſuch an enquiry, will, I hope, leave little doubt of its truth.'

The manner in which Mr. Young accounts for the *aliquant* parts producing no effect (p. 84 and 85), is particularly intelligible and convincing. The frequent references to the plate exhibiting the figures by which he illuſtrates his doctrine, render it difficult to indulge our Readers with extracts from this excellent work; yet we cannot reſiſt the deſire of citing a note concerning the great number of vibrations produced by a ſingle ſtring, that have no ſenſible effect on the ear.

'Indeed we can conceive it poſſible' (ſays the Author), 'that the ear might have been endued with ſuch a degree of ſenſibility, as to be capable of hearing all theſe ſounds at once. But had this been the caſe, we ſhould never have had any idea either of harmony or melody; as every ſtring contains in itſelf an infinite variety of diſcords. For ſince a ſtring and its aliquot diviſions are as the numbers $1, \frac{1}{2}, \frac{1}{3}, \frac{1}{4}$, &c. the number of vibrations performed by them in a given time will be as the natural numbers 1, 2, 3, 4, &c. *Smith's Harmonics, prop.* 24, *cor.* 7. And conſequently this ſeries of ſounds muſt contain all the poſſible varieties of intervals. If therefore every aliquot diviſion produced a ſenſible effect by its vibration, we ſhould hear in every muſical ſtring an infinite variety of chords, diſſonant and conſonant, in ſharp and flat keys, at the ſame time. Thus would all the charms of melody be deſtroyed: and where many muſical ſtrings were ſounding together, this confuſion of conſonance and diſſonance would be ſtill further increaſed, and therefore much more ſhould we have been deprived of the perception of harmony. We have here therefore an inſtance of the admirable ſkill with which the different parts of nature have been adapted to each other by their all-perfect Contriver; who as in other caſes he appears to have conſulted the welfare of his creatures, ſo from this inſtance we ſhould infer, that he has not been leſs attentive to their innocent gratifications. Had the human ear been endued with a leſs degree of ſenſibility than it is at preſent poſſeſſed of, it is evident that we ſhould have loſt much of the delightful effects of harmony: and had it been endued with greater, we ſhould have had no perception either of melody or harmony, as we have juſt now endeavoured to prove. It

appears

appears therefore, that the ſenſibility of the human ear has juſt attained the limit that contributes moſt to the pleaſures of hearing.'

In this ſection, and the next, Rameau's fanciful origin of the minor mode is entirely confuted.

'The fallaciouſneſs of deriving the minor mode from the communication of motion in ſympathetic ſtrings, will evidently appear from what has been already demonſtrated: for the ſame manner of arguing may be applied to various other caſes in which the reſulting chord is diſſonant. It has been ſhewn, that a ſtring, forcibly ſounded, will cauſe any other, of equal diameter, denſity, and tenſion, which is a multiple thereof, to reſolve itſelf into ſuch aliquot diviſions as are equal in length to the ſubmultiple ſtring. Let then the lengths of three ſtrings be as the numbers 7, 3, 1; the ſhorter of theſe being forcibly ſounded, will cauſe the other two to tremble and reſolve themſelves, the one into ſeven, the other into three equal parts. This trembling therefore, according to Rameau, intimates ſome natural connection between the tones produced by the whole ſtrings. If now we take the acute double octave of the loweſt, the three numbers expreſſing the chord will be 3, $\frac{7}{4}$, 1, which is a diſſonance. In the ſame manner, let the lengths of the three ſtrings be as the numbers 11, 3, 1; if now we take the acute double octave of the loweſt, and the grave octave of the higheſt, the reſulting chord will be denoted by the numbers 3, $\frac{11}{4}$, 2; which is alſo a diſſonance. And the like may be proved in a variety of other caſes.'

Sect. III. *Of ſecondary tones*, is very intereſting. He firſt gives former explanations of the phænomena of ſecondary tones from MERSENNE, DESCARTES, BERNOULLI, EULER, &c. Theſe ſolutions unanimouſly aſcribed the fact to *the ſtring's dividing itſelf into aliquot parts*. 'But theſe ingenious writers,' ſays Mr. Young, 'have not favoured us with their conjectures, why muſical ſtrings ſhould thus reſolve themſelves into aliquot parts; nay even their own theories do not ſeem very well to conſiſt with ſuch an idea.' He next gives MAIRAN's famous hypotheſis (p. 116.), and, to our apprehenſion, ſhews its abſurdity; as he does (p. 122.) that of the hypotheſis in the *Encyclop. Britan.* He then propoſes his own ſolution, and accounts for the *ſecondary tones* upon the ſame principles as he had accounted for the ſympathetic tones; that is, *not* from any property or tendency that a ſtring has to divide itſelf into aliquot parts, as had been taken for granted; but, 'becauſe thoſe aliquot parts vibrate in ſuch times, as to receive the greateſt poſſible number of ſucceſſive conſpiring impulſes from the air, and at the ſame time not to interfere with, or diſturb, each others motions.'

This is a clear account of his doctrine, and he ſupports it by an evident, ingenious, and deciſive experiment. This ſection contains likewiſe the ſcientific diſcuſſion of many other curious queſtions in harmonics.

Sect.

Sect. IV. *Of acute harmonic tones.* The ſolutions of theſe appear to be ſtated with great clearneſs and preciſion, and in a fuller manner than in any other work of the kind that we have ſeen; and that the motion which produces theſe *ſons flutés* is *undulatory*, for which he has accounted ſatisfactorily, has not, in our recollection, been proved before.

(P. 154.) he confutes an hypotheſis of Diderot relative to theſe ſounds, which are never produced but from aliquot parts of a ſtring. He has proved (p. 162, *et ſeq.*) that theſe ſounds do not ariſe merely from 'any property in the ſtring of reſolving itſelf into equal parts,' by the ſame deciſive experiment he uſed p. 146, 147. His obſervation (p. 167, 8.) about the *tones* of theſe ſounds, and the effect of the bow, are ſo ſatisfactory and curious, that we ſhall preſent them to our Readers:

'When tones are produced on any ſtringed inſtrument by a bow, it acts on the ſtrings, by means of the adhering reſin, in the ſame manner as the teeth of a wheel. We may therefore conclude, that the vibrations of the ſtring muſt be interrupted and rendered conſiderably irregular by this friction; and the more violent the friction, the greater muſt be the irregularity and diſturbance of the vibrations, and conſequently the harſher and more grating muſt be the tone: which we find by experiment to be the caſe. Now the harmonic tones, on this principle, ſhould be peculiarly ſoft and delicate, both becauſe they are generated by a very ſlight and gentle friction; and alſo, principally, becauſe, there is but one of the ſeveral aliquot portions of the ſtring which produce them, on which any friction at all is exerted. If this be the true ſolution, we ſee why wind inſtruments ſhould produce ſweeter and ſofter tones than ſtringed inſtruments; namely, becauſe their tones are generated without friction. And this is not only true in wind inſtruments, but in ſtringed inſtruments alſo, which produce tones as ſoft as thoſe of wind inſtruments, when theſe tones are generated without friction, as is the caſe in the harp of Æolus. In the muſical glaſſes indeed, and in the inſtrument called the Harmonica, the tones, though remarkable for their ſoftneſs, are produced by friction; but the ſurface of the finger is ſo ſmooth, that no conſiderable interruption can take place in the vibrations of the glaſs; and we may obſerve, that the tone is of a much finer quality, after the removal of the finger, while the vibrations of the glaſs continue; but if the ſurface of the finger be rendered rough, by moiſtening it with an acid, the tone will be rendered in a conſiderable degree harſh and grating.'

Sect. V. *Of the harp of Æolus.* This ſection is very entertaining, but we wiſh for more experiments. His account, p. 171, is quite new, and appears to be very ingenious.

'To remove all uncertainty in the order of the notes in the Æolian lyre, I took off' (ſays Mr. Young) 'all the ſtrings but one; and on placing the inſtrument in a due poſition, was ſurpriſed to hear a great variety of notes, and frequently ſuch as were not produced by any aliquot part of the ſtring; often too I heard a chord of two or three notes from this ſingle ſtring. From obſerving theſe phæ-

nomena,

nomena, they appeared to me ſo very complex and extraordinary, that I deſpaired of being able to account for them on the principle of aliquot parts. However, on a more minute enquiry, they all appeared to flow from it naturally and with eaſe.'

But the matter is nice, and it is not eaſy to be perfectly ſatisfied about it. That the ſounds were produced by the ſtrings dividing themſelves into different aliquots, we always ſuppoſed; and ſuppoſed likewiſe, that what determined the ſtring to divide itſelf into 2, 3, 4, or 5 parts, was the chief force of the blaſt ſtriking againſt different parts of the ſtring, ſuch as were proper to effect thoſe diviſions reſpectively. Mr. Young's idea is different. He ſeems to ſuppoſe that the wind or particles of air ſtrike equally on *all* points of the ſtring; but that, according to the force of the blaſt, the *longer* portions are kept from vibrating, while the *ſhorter*, producing the acute harmonics, are permitted to vibrate. This is a delicate ſubject of inveſtigation. Mr. Young's fourth *Obſervation* (p. 177.) is very much in favour of his doctrine:

'When the blaſt riſes or falls, we find the tone alſo gradually riſe or fall: becauſe, as the blaſt riſes, it grows too ſtrong to admit of the vibrations of the longer aliquot parts; the vibrations of the ſhorter aliquot parts therefore will predominate, and will gradually ſhorten as the blaſt riſes in ſtrength. But in caſes of ſudden variations in the ſtrength of the blaſt, there will be alſo ſudden tranſitions in the tones.'

All his *obſervations* on this curious acouſtic phænomenon, are very ingenious, and proofs of nice experiment and attentive examination. The number of different ſounds in the table which he has given of notes produced by a ſingle ſtring of an Æolian lyre (facing p. 175), amounting to ten, far exceeds all that we have ever been able to diſcover. Indeed we remember not to have heard any other ſounds produced by this inſtrument, when played on by an inviſible muſician, than the harmonics of the whole ſtring, and, in a ſtrong blaſt, the flat 7th.

Sect. VI. *Of grave harmonic tones*, or what Tartini, the original diſcoverer, calls *third ſounds*. After giving from Tartini, Rouſſeau, and d'Alembert, a liſt of thoſe third ſounds, which are the fundamental baſſes of the ſeveral intervals ſounded by two violins, flutes, or hautbois, but ſtill better by two voices, he proceeds to give us the phyſical ſolution of theſe phænomena, which he has ſtated much more clearly than any former writer on the ſubject.

Further extracts would render our article too long, and deprive the Reader, who is curious in harmonics, of the pleaſure of novelty, when he ſhall peruſe the original; which we ſincerely recommend, not as a dry treatiſe on Harmonics, but a clear ſtatement and examination of the known philoſophy, and lately diſcovered phænomena, of ſound,—drawn up in a neat and elegant manner, by a man of reading, experiment, and ſcience.

ART. VII. *Mineralogical Tables.* By Tiberius Cavallo, F. R. S. Folio. 8s. Dilly, &c.

THE excellent ſyſtem of mineralogy, ſketched out by Cronſtedt, corrected and improved by Bergman, and further enlarged by Kirwan, is here diſpoſed in two tables, each filling one ſide of a large ſheet. One of them (called the *ſecond)* contains the four *claſſes* of minerals, divided into *orders* and *genera*, with the principal *properties* of each: the other, all the particular *ſpecies* and *varieties*, ranged under the reſpective diviſions; thoſe, which are *compounded* of two or more ingredients, being placed in that claſs or order to which their principal ingredient belongs. They are accompanied with a pamphlet, in octavo, containing their explanation and uſe, and an alphabetical index of the names of the minerals, with references to their reſpective places in the tables.

The utility of the tabular form is apparent; affording, as the Author obſerves, a ready repertory to the proficient; and facilitating the ſtudy to the beginner, by exhibiting the ſeveral diviſions and ſubdiviſions, the analogous and diſcriminating properties of the different ſubſtances, at one view, and thus anſwering nearly ſimilar purpoſes to thoſe which maps do in geography. With regard to the execution of the preſent tables, it is, upon the whole, laudable, and we recommend them as a valuable ſynopſis of mineralogy, but not in all reſpects perfect.

Of ſome of the ſubſtances the Author enumerates *many* properties, more perhaps than are abſolutely neceſſary for diſtinguiſhing them from all their kindred bodies, while thoſe which he gives of others, appear to be ſcarcely ſufficient for that purpoſe. To form neutral ſalts 'which occaſion no precipitation in nitrous ſolution of ſilver,' is the only property he mentions of one of the acids (the *ſuccinous)*; and the only diſtinctive properties of the vegetable and mineral fixed alcali are, that the one forms with acetous acid a *deliqueſcent* ſalt, and the other a *foliated cryſtallizable* ſalt.

Mineral ſubſtances are generally afforded by nature in a ſtate of combination with one another; and thoſe properties by which different kinds of matter, when compounded together, may be diſtinguiſhed or ſeparated, are not always ſo happily ſelected or arranged as we think they might have been. If a piece of gypſum, or fluor, or ſoap rock, or other compound earthy bodies, be put into the hands of the Tyro, he will find, by making the examination to which he is here directed, that they belong to the claſs of earths, and that they do not poſſeſs the properties of any of the five orders of ſimple earths: he will therefore juſtly conclude that they are compounds, but further than this he cannot proceed; what their compoſition is, the tables will not enable

enable him to diſcover. We ſhould imagine it very poſſible, however, for one who has acquired habits of chemical diſcrimination and enquiry, to point out means, not very complex, of diſcovering all the component parts of moſt of the common minerals.

Nor are the properties always marked out ſo pointedly, as to convey their full force to the uninformed reader. Of barytic earth we are told, that 'it is precipitated by Pruſſian alcali;' and of platina, that 'it is not precipitated by phlogiſticated * alcali:' theſe properties, conſidered independently of the other earths and metals, as they are here repreſented, muſt appear to the Tyro unintereſting; whereas if it had been ſtated that barytes is the *only earth* which this alcali *does* precipitate, and platina the *only metal* which it *does not* precipitate, he would then have ſeen himſelf in poſſeſſion of a ready criterion for diſcovering barytes in any compound ſolution of earths, or platina in any metallic ſolutions, and for ſeparating all the ſoluble earths, except barytes, from all the metals except platina. The Author, doubtleſs, did mean to convey this information to the ſtudent: but then, he ſhould have made it a general rule, that properties aſſigned to any particular body are to be underſtood as belonging to that body only, and not to any others of the ſame claſs; whereas there are caſes in which the properties are not, and cannot be, ſo underſtood.

The *proportions* of the ingredients, in all the compound minerals that have yet been accurately analyſed, make a valuable part of theſe tables; but the beginner may perhaps find himſelf at a loſs to underſtand, even with the aſſiſtance of the explanation, how theſe proportions are to be reckoned. 'Whenever the proportions of ingredients of any mineral (ſays Mr. C.) are mentioned, it is always to be underſtood of their weights: thus it is ſaid that *toadſtone* conſiſts of argillaceous earth, intimately mixed with 4 of ſiliceous, $\frac{1}{2}$ of pure calcareous, and 1 of iron; by which it muſt be underſtood, that if the mineral weigh 12 pounds, it conſiſts of 2 pounds of argillaceous earth, 8 of ſiliceous earth, 1 of pure calcareous earth, and 1 of iron.' Now (not to mention the overſight of making the iron *equal* to the calcareous earth in the explanation, while it is *double* in the paſſage to be explained) it is not very obvious how the even number of *twelve* pounds comes to be aſſumed for the weight of the mineral in this particular inſtance, for it does not apply in any other. The caſe is, that the ingredient which is conſidered as the *principal*, and which is always ſet down firſt, is reckoned *one* pound

* We ſuppoſe it is merely from inadvertence that this ſalt is called by the two different names in different places. The terms *mild* and *aerated* are uſed alſo indifferently, without any intimation that they mean the ſame thing.

or part; and all the others are multiplies or fractional parts of that one, in the ſame denomination: thus, in the above example, it is to be underſtood that toadſtone conſiſts of *one* pound or part of argillaceous earth, four like parts of ſiliceous, half a part of calcareous, and one part of iron, making all together $6\frac{1}{2}$ pounds or parts of the toadſtone. This rule is followed throughout the whole claſs of earths; but in the ſaline bodies, the Reader will obſerve, that the weight of the *compound* is taken for the ſtandard, this being always reckoned 100 parts, and the ingredients ſo adjuſted as to make up that number. Perhaps it might have been better to have followed the ſame method in the earths, without altering Mr. Kirwan's numbers: uniformity would have been preſerved, and any typographical error in the figures would have been eaſily diſcoverable.

On what principles the Author has proceeded in aſſigning the comparative fuſibilities of metals, he has not informed us, and we cannot gueſs, but we do not heſitate in pronouncing them fallacious. He divides the whole ſcale of heat into 100 parts; placing mercury, the moſt fuſible of the metallic bodies, at 0, and platina, the moſt refractory, at 100. The fuſibility of tin he ſtates to be 1 of theſe degrees, and that of lead 2: but the heats in which theſe metals melt have been aſcertained by the common thermometers, and found to be (reckoning from the ſame ſtandard point, the fuſion of mercury) about 450 and 640 of Fahrenheit's degrees, which numbers are not in the proportion of 1 to 2, but of 1 to nearly $1\frac{1}{5}$. The melting heats of iron and copper are ſaid to be 60 and 48: but thoſe who have had any experience in the fuſion of theſe metals well know, that iron exceeds copper in a much higher ratio, and the curious experiments of Mr. Wedgwood have aſcertained that ratio to be, 60 to 15, even for iron in the moſt fuſible ſtate, that of common pig-metal. Mr. Cavallo makes the melting heat of copper to be *greater* than that of gold, in the proportion of 48 to 36: but the experiments above alluded to make it *leſs*, in the proportion of about 15 to 17; and that copper actually does melt with leſs heat than gold, we may be convinced by putting pieces of the two metals together in one crucible. It is not at all wonderful that philoſophers had very erroneous ideas of theſe high degrees of heat, while they had no means of meaſuring or comparing them; but we did not expect that the happy invention of Mr. Wedgwood, by which they are accurately meaſured and reduced to Fahrenheit's ſcale, could have eſcaped the notice of a gentleman ſo well informed as Mr. Cavallo.

Some little inaccuracies have ariſen from want of attention to the particular *ſtate* or *condition* of the body under deſcription. It is ſaid to be a property of magneſia, that 'when expoſed to the fire by itſelf, it loſes weight;' and of ſparry acid, that 'on the contact

contact of water, it depoſits a ſiliceous earthy matter.' Now, the Author is here giving their characters in their *pure* ſtate; and it is not to be ſuppoſed that the *pure earth* contains any thing which fire can drive out from it, or that the *pure acid* has any ſiliceous earth to depoſit.

With all theſe little blemiſhes, the work is undoubtedly uſeful; and we hope to ſee it reformed, in another edition, into a degree of perfection which was not perhaps attainable in the firſt attempt. We ſhall only further obſerve, that, though convinced of the advantages of the tabular form, we do not ſee the neceſſity of bringing *all* the particular ſubjects of the mineral kingdom into *one* table: after one *general* map, it may be more commodious to have a *ſet* of *particular* ones.

ART. VIII. *Anecdotes of the late Samuel Johnſon*, LL.D. during the laſt Twenty Years of his Life. By Heſter Lynch Piozzi. 8vo. 4s. Boards. Cadell. 1786.

"*AT etiam* LITERAS, *quas me ſibi miſiſſe diceret*, RECITAVIT, *homo et* HUMANITATIS *expers, et vitæ communis ignarus. Quis enim unquam, qui paululum modo bonorum conſuetudinem noſſet*, LITERAS *ad ſe ab* AMICO *miſſas*, OFFENSIONE *aliqua* INTERPOSITA, *in medium protulit, palamque recitavit? Quid eſt aliud*, TOLLERE E VITA VITÆ SOCIETATEM, *quàm tollere* AMICORUM COLLOQUIA ABSENTIUM? *Quàm multa* JOCA *ſolent eſſe in epiſtolis, quæ prolata ſi ſint*, INEPTA *eſſe videantur? Quàm multa* SERIA, *neque tamen ullo modo* DIVULGANDA ***?

Such are the fulminations which Cicero pours forth againſt Antony, when he had diſhonourably promulgated, in the Temple of Concord, the ſecret counſels of the orator:—counſels intruſted to him, in the hour of privacy, and communicated by letter, in the confidence of friendſhip!—What admirer of the moral excellencies, and of the extenſive learning of the late Samuel Johnſon, can forbear feeling the ſame indignation, and expreſſing it with equal warmth, when they behold his *former*

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* This paſſage, which is in the *ſecond Philippic* of Cicero, has been thus tranſlated by Duncan: "The wretch, void of all politeneſs, and ignorant even of common decency, publicly read the letters, which he ſays I wrote to him. For who, that knows ever ſo little of what paſſes among men of honour, upon occaſion of a ſlight quarrel, ever expoſed and publicly read the letters, that were ſent him by his friend? To deſtroy the intercourſe of abſent friends, what is it, but to ſtrip life of all its ſocial joys? How many jokes are there generally in letters, which, if expoſed, would appear trifling? how many ſerious things, yet by no means to be divulged?"—By applying this quotation to *converſation* inſtead of *letters*, our Readers will perceive how ſimilar the ſituation of the authoreſs of theſe *Anecdotes* is to that of Mark Antony.

friends expoſing his failings and his weakneſſes, to the curious, yet faſtidious eye of the Public?

Dr. Johnſon was one of the very few, who might have exclaimed without fear: "O that my ENEMY would write a book!"—Had this been the caſe, the tenets of a reſolute Tory, and rigid high-church principles, might have been expoſed with ſeverity; though, probably, the abilities of the ſcholar, and the virtues of the man, might have defied the force of inimical attacks. To his diſtinguiſhed talents, indeed, his countrymen have paid their tribute of applauſe: by his goodneſs and his charity, the diſtreſſes of poverty and the miſeries of diſeaſe appear to have been conſtantly alleviated!—An ENEMY, however, would have intentionally overlooked theſe prominent features of his character, would have brought forward his weakneſſes—and would have exhibited them in the moſt ſtriking ſituations! But no one of that claſs ſtepped forth, *vibrans haſtilia dextra!* Johnſon's ENEMIES judiciouſly left the office of *biographer* to his FRIENDS!—How have *they* executed the high duty?—Every Reader can anſwer the queſtion.

The publications reſpecting this literary *Coryphæus* have been very numerous; but no one, we fancy, has engaged the attention of the Public in a higher degree than the ANECDOTES, which are the ſubject of our preſent examination. A third edition, indeed, was advertiſed, even before a Review of the firſt could find a place in our Journal.—The name of *Thrale* had been long made known to the Public, by Dr. Johnſon's having, for ſo many years, honoured that family with his ſociety. Streatham and the Borough ſeemed his peculiar reſidence, even more than his own humble manſion. Hence we were taught to expect great entertainment from a work, in which it was ſuppoſed, that the facts would be of indiſputable authority; while it was hoped, that *more apis matinæ*, our Authoreſs would ſelect only the moſt excellent of Johnſon's *bon mots*. For, as her ſtock was imagined to be ample, it was concluded, that the reputation of her deceaſed friend would not ſuffer, in order to ſwell the ſize of the volume.

We had alſo ventured to promiſe ourſelves, that as the writer had been favoured ſo continually, with the Doctor's converſation, her pages would be replete with acute ſtrictures on men and manners, with critical remarks, and learned obſervations, with moral reflections, and profound diſquiſitions:—ſuch as beam like luminaries of reſplendent beauty, in ſo many parts of his works; and, if we have not been miſinformed, commonly united to render his converſation, at once ſplendid and inſtructive:

"*Magna quidem de te nobis promiſimus omnes**."

* Virgil. "*We all indeed promiſed ourſelves great things of you.*"

On!

Oh! that we could add:

" *Spem tamen evinces meritis* *."

Much, indeed, were we diſappointed.—This volume contains few anecdotes of Dr. Johnſon's life; no regular converſation of any length; and ſcarce any remarks that will be deemed of conſequence. The collection of his *bon mots*, indeed, is rather conſiderable, and entertaining; but too many of them ſeem recorded merely to ſhew, that a ſevere ſpeech was the certain effect of provocation, and the ſure reward of impropriety and impertinence. The nature, however, of theſe ANECDOTES renders it impoſſible to collect from them any idea of his abilities in argument, or of his powers in general converſation, in which his wit and imagination muſt have diſplayed their ſtrength with great advantage; and whoever ſhould attempt to form any deciſive opinion of Johnſon's faculties from *them*, might almoſt as well pretend to judge of Menander's ſkill in drawing characters, his abilities in ſupporting them, and his ingenuity in contriving his plots, from the fragments of his Comedies, which are now extant.

There is another effect apparently produced by the brevity with which theſe ſpeeches are recorded, that we cannot help ſuſpecting, from the general tenour of the volume, the Authoreſs † eagerly wiſhed to promote.—Whoever judges of Dr. Johnſon's behaviour, in common life, from this work alone, will be apt to pronounce him even a greater Hottentot, than he has been repreſented by Lord Cheſterfield.—But who will cry, *Ex pede Herculem!*—This might have been obviated, by preſenting the Reader with the *ſubſtance*, *at leaſt*, of the converſations which preceded theſe *rough ſpeeches*. If this had been done, we dare almoſt affirm, that it would have appeared, in moſt inſtances, that ſome provocation, either in words, in actions, or in manners, had occaſioned theſe ſevere cenſures. For who will aſſert, however rugged the Doctor may have been in temper, and unpoliſhed in behaviour, that it was his ſettled plan to bear down, without mercy, or diſtinction, all who approached him, though not a ſyllable had been uttered to kindle his wrath, or to provoke his reſentment?

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* " *Yet you exceed our expectation in your deſerts.*"

† We are induced to make this aſſertion, from the *ſtudied carefulneſs*, with which all the Doctor's *rough* ſpeeches appear to be placed in a conſpicuous point of view. By them the Authoreſs undoubtedly hopes to convince the world, that it was impoſſible to live under the ſame roof with Dr. Johnſon, after Mr. Thrale's death, ſo capricious were his humours, ſo rude his reproofs, and ſo uncivilized was his behaviour. Did he become *an altered* MAN, or did ſhe become *an altered* WOMAN after that event?

The Preface is awkwardly expreſſed, and the paragraphs do not ſeem to belong to one another. It is deficient in grace, eaſe, and connection; and conſiſts of three or four *glaring* thoughts which ſeem to have met by *chance*, like the atoms of Epicurus, and to have *accidentally* compoſed this introduction. It may be compared to *Beau Mordecai*'s dreſs, in *Love à la Mode*, who is *very fine, indeed*; "as fine as a jay—and better decked out than any tooth-drawer in town!"—while the colours are ſo injudiciouſly blended, that the *bonny Girgiſhite* becomes rather an object of laughter, than admiration.

Moſt of the anecdotes reſpecting Johnſon's family appear to be new: and moſt of thoſe which relate to his education, and his early doubts of the truth of Chriſtianity are, indeed, curious *. How juſt, and how worthy of publication are his own obſervations on education, and the treatment of children?—*O ſi ſic omnia!* Had the whole volume been compoſed of ſuch materials, how could the Public have ſufficiently thanked our Authoreſs:—but ſoon—too ſoon—the note is changed. We are told at the concluſion of theſe very remarks, that a ſpeech of Dr. Johnſon's to a lady, who fancied her ſon might become eminent, becauſe Shakſpeare did, *without ſtudy*, is *ſuppreſſed, becauſe it was groſs.*—We ſuppoſe, that the reply was *mentioned* for the ſame reaſon—*becauſe it was groſs.*

We find *few* anecdotes of Dr Johnſon's early life preſerved in this volume. Of his hiſtory at college *little* is related; of his commencing author, *nothing*; and ſcarcely one of his adventures is recorded, during that gloomy ſeaſon, in which he was labouring "amidſt inconvenience and diſtraction, in ſickneſs and ſorrow," to arrive at the road,

——"*Quâ ſe quoque poſſit*
Tollere humo, victorque virûm volitare per ora!"

The title-page profeſſes only twenty years;—ſo that, though we really lament theſe omiſſions, the Public are obliged to the Authoreſs for every anecdote which records an event anterior to that period. It is ſaid, that Dr. Adams and Dr. Taylor can ſupply theſe deficiencies, and we truſt, that they will communicate all they know on this ſubject to the Public.

The poems, the literary anecdotes, and the account of Johnſon's works, form the moſt valuable part of the volume. As we are told in it, that he gave away a prodigious number of *Prefaces, Sermons, Lectures*, and *Dedications*, to poor Authors, we hope that they will be carefully collected, and inſerted in the promiſed edition of his works.

* Part of the reflections which follow, and particularly that *by a friend here at Florence*, might have been ſpared.

His

His partiality for Oxford appears ſometimes to have been carried to greater lengths than even *Alma Mater* herſelf could have wiſhed to inculcate. The five Cambridge men, however, with whom he diſputed (p. 36.) will feel much more inclined to pardon his panegyric of a rival Univerſity, than Mr. Maſon's friends will our Authoreſs, for recording Johnſon's ſpeeches on his Caractacus * !

The Doctor does not appear to have reckoned his knowledge of Greek very profound (p. 54.) We have been informed, however, that he was a very good ſcholar; and he poſſibly eſteemed his own ſkill in that language to be ſuperficial, becauſe he had not the critical abilities of Bentley, and becauſe he knew, that there were ſeveral who might claim a higher degree of praiſe, for nicer inveſtigations of its peculiarities, and for a more extenſive acquaintance with its writers.

To point out all the parts of theſe anecdotes which friendſhip would have ſuppreſſed, were an eaſy, but a tedious office. It muſt be obſerved, however, that *many* of the ſpeeches, which appear *rude*, when they ſtand by themſelves, were probably delivered in a ſportive manner, which blunted their edge; and that *others* would be acknowledged *juſt* reproofs, as we have already hinted, if we were in poſſeſſion of the *converſations*, by which they were preceded. Even our authoreſs allows, that he did not hate the perſons, whom he drove from him by apparent ſcorn, and treated with roughneſs. In addition to the ſevere ſpeeches, which ſhe relates to have been made to herſelf, the Public are in poſſeſſion of a letter, which the Doctor is ſaid to have written on a late occaſion, but of this no more at preſent.

We ſhall endeavour to ſelect ſuch parts of this volume, as will give our Readers any inſight into Dr. Johnſon's *character*, his modes of thinking, and his rules of action. It appears, that he was an excellent calculator; and that in converſation, ethics, figures, and metaphyſical reaſoning, were more favourite topics, than politics or hiſtory. When a gentleman talked to him about Cataline's conſpiracy, he ſaid, that he withdrew his attention, and thought about Tom Thumb (p. 81.)

To the poor he was not merely charitable: he not only relieved their diſtreſſes, but even wiſhed to grant them indulgences; and ſo far from refuſing his mite to beggars, becauſe they laid

* In p. 60 we find, "Of James Harris's Dedication to his Hermes, I have heard him obſerve, that, though but fourteen lines long, there were ſix grammatical faults in it." In the firſt place, the Dedication conſiſts of *thirty* lines, and in the next place there are *no* grammatical faults in it.—Johnſon either forgot himſelf, or ſpoke of ſome other production: our Authoreſs ſhould have examined the point, or have ſuppreſſed the anecdote.

it

it out in gin or tobacco, he uſed to plead for gratifying them with 'ſuch ſweetners of their exiſtence.' With his band of penſioners he uſually ſpent his time from Saturday to Monday night, when he returned to Mr. Thrale's, after having given them *three* good dinners.

His contempt for frivolous complaints, and his diſapprobation of thoſe who gave way to them, are ſtrongly marked, and conſpicuouſly evident. He had been a great reader of Mandeville and Rochefaucault, and even in the pureſt minds the ſlighteſt corruption could not eſcape his penetration. Thoſe who lamented the loſs of relatives ſeldom found a comforter in Johnſon, much leſs did thoſe who ſuffered from the ingratitude of mankind. The wounds of the *former* he termed the wounds of vanity and ſoftneſs (p. 26), for which he had no compaſſion to ſpare, in a great city, in which hunger and nakedneſs were ſo common. To the *latter*, he uſed to recommend the performance of good actions, in future, on higher motives.

It ſeems to have been his opinion, that there was little groſs wickedneſs in the world, and ſtill leſs extraordinary virtue. Thoſe who too bitterly lamented the one, he would accuſe of canting; and thoſe who praiſed the other in too high terms, alſo provoked his cenſure. His own ardent and ſincere piety, and his fears of not doing as much as he thought would be *expected*, for what had been *given*, induced him to eſtabliſh private faſts (p. 91) at ſtated periods, and made him reſpect religious retirements, even among Roman Catholics. In prayer, his manner was ſo vehement, and his tones were ſo pathetic, that he would have animated the moſt languid hearers. His abhorrence of infidels inſpired the aſperity with which he attacked them (p. 93); while the pious and the charitable were ſure of finding him impreſſed in their favour, whenever they were introduced to his notice.

From his imperfect ſight (p. 98) he had no taſte for painting; and his deafneſs prevented his even hearing muſic perfectly, much leſs could he admire it; nor had he any fondneſs for proſpects. While he was in France, he deſired his companions not to talk of the *varieties* of the *country*, but to conſider how the *inhabitants* differed from thoſe they had left in England.

He juſtly thought that ſolitude was dangerous to young females. His arguments (p. 106) are well worthy of peruſal. He ſeems to have approved of cards, and dancing, as neceſſary relaxations for the vacant mind; and of dreſs, as the neceſſary concomitant of rank and titles.

His memory was uncommonly retentive; while his ſtrict love of veracity taught him to retain the minuteſt events, and was the principal cauſe of his oppoſing people in converſation. He is

ſaid to have related ſtories with uncommon *powers* of humour, though he ſeldom called forth *thoſe powers* into practice.

He always urged, with great acuteneſs, the neceſſity of employment, in all ranks of life, and in every ſtation. He was fond of chemiſtry, and uſed to attempt very hazardous experiments, in his purſuit of this ſcience.—The weak and the ignorant often applied to him for comfort and advice; and he concealed, with immoveable ſteadineſs, whatever his friends or acquaintance had communicated to him about their own foibles. But his fidelity, in numberleſs inſtances, ſeems to have been ineffectual, as thoſe who confeſt, and particularly Goldſmith (p. 244), were themſelves the firſt to reveal their own weakneſſes.

Johnſon had no fondneſs for country amuſements. He knew, indeed, too well the value and utility of the ſociety which is to be found in London, not to wiſh to be ever an inhabitant of the metropolis.—His penetration, as we may gather alſo from his works, appears to have been very uncommon. To myſteriouſneſs in trifles (p. 270) he was an enemy; and in his opinions of the female ſex, not always a panegyriſt (p. 271). In their infant ſtate, however, he ſhewed more regard to girls than to boys, as he ſeemed to dread the latter turning out ill.

His obſervation was not confined to the great lines of character or manners. It extended (p. 286) to the *minutiæ* of dreſs, and behaviour. Every impropriety called forth his cenſure. He poſſeſſed uncommon powers of *improviſation*, and was a great reader of French literature. His favourite authors were Boileau and Rochefaucault.

In his moſt ſevere replies, his love of the *utile* is diſcernible; and it appears, that what he *did* was gentle, though what he *ſaid* was rough. Had his actions been recorded, inſtead of his words, obſerves our Authoreſs, nothing but acts of virtue, differently modified, could have been related; and 'no mean or wretched, no wicked, or even ſlightly culpable action' could be produced, 'and put in the ſcale, againſt a life of ſeventy years ſpent in the uniform practice of every moral excellence, and every Chriſtian perfection.' *Humility*, indeed, as ſhe ſays, in ſome caſes, muſt be excepted; but even that ſhone with double luſtre, when it was called forth by piety and charity.

Such are the principal *traits* of Dr. Johnſon's character, furniſhed by theſe Anecdotes; in which, however, there is much that ought to have been ſuppreſſed, and, we will venture to pronounce, would have been ſuppreſſed, if Mrs. Piozzi had *properly* conſidered what would contribute to her *own* reputation, or what would have raiſed that of her deceaſed *friend*, in the public eſteem. On ſome of theſe paſſages we ſhall now hazard a few obſervations, for which, perhaps, no apology is neceſſary to our

Authoreſs,

Authoreſs, as ſhe has deſcribed herſelf to be 'ſtudious to avoid offending, and careleſs of that offence which can be taken without a cauſe *.' She will, therefore, we doubt not, ſmile at our criticiſms, if by the means of *ſome good-natured friend*, they ſhould reach her, and conſign them to oblivion, as not worthy of notice!—Peace to their *manes*, we ſay—but cannot yet conclude.

The Doctor has been much cenſured for the minuteneſs with which he has deſcribed Pope's mode of living.—What then are we to ſay to the account which our Authoreſs gives of Johnſon's?—Was it neceſſary for her to record the boiled pork, or the ſalt beef, the port wine with capillaire, or the peaches at Ombersley?

The account of Johnſon's introduction to Mr. Thrale's family is ſtrangely miſplaced. Why did it not follow the Anecdotes of his college life? The like confuſion, however, pervades the whole volume. Hence the ſame poſitions are laid down, and the ſame obſervations repeated, in different places. The *Philippic* againſt Engliſh news-papers is well-conceived, and *feelingly* written; while the preference, in defiance of their ſeverity, which they give to our nation, over leſs liberal governments, is ſhrewdly remarked.

How frequently, in the peruſal of this book, have we lamented that Dr. Johnſon did not write his *own* memoirs! We ſhould then have had his reaſons aſſigned for the ſevere deciſions which he often made; and not have had a bitter ſarcaſm obtruded on the Public, merely becauſe it conveyed a harſh cenſure. Such is the caſe, in theſe Anecdotes, in numerous inſtances.—But when we read the paltry joke about Mr. Thrale's looking *as white* as the chalk pit into which he leaped, when the horſes were running away with his carriage, our *reſentment* is turned into *pity*.

Among many other paſſages, which ſhould have been ſuppreſſed, is the anecdote of Mr. Thrale putting his hand before Johnſon's mouth, in order to prevent ſome improper confeſſion. It is related with an obſcurity which ought to be cleared away. The ſtory ſhould not have been curtailed, as where any thing is left to ſuſpicion and conjecture, the *worſt* is always imagined.

One paſſage (p. 138) we ſhall tranſcribe, and take the liberty of hazarding a few remarks on it, which may be almoſt as free, as thoſe which are made on the character of her deceaſed friend, by the Authoreſs, in many parts of her volume.

'Mr. Thrale had a very powerful influence over the Doctor, and could make him ſuppreſs many rough anſwers: he could likewiſe prevail on him to change his ſhirt, his coat, or his

* Preface, p. viii.

plate,

plate, almoſt before it became indiſpenſably neceſſary to the comfortable feelings of his friends: but as I never had any aſcendancy at all over Mr. Johnſon, except juſt in the things that concerned his health, it grew extremely perplexing and difficult to live in the houſe with him, when the maſter of it was no more; the worſe, indeed, becauſe his diſlikes grew capricious, and he could ſcarce bear to have any body come to the houſe whom it was abſolutely neceſſary for me to ſee.'

Δεινη τις οργη και δυσιαλος πελει,
Οταν φιλοι φιλοισιν εμβαλωσ' εριν,

ſays the wiſe Euripides. The meaning is, for it may be neceſſary to tranſlate for the benefit of *thoſe*, who travel with *unlearned* tutors: "Anger is terrible, and difficult to pacify, when friends contend with friends!"—And ſo this is the return which Johnſon made for ſuch conſtant attention to his health, and ſuch ſacrifices to his eaſe?—for twenty years nurſing, board, and lodging?—Unparalleled ingratitude!—What, not change his plate, not ſhift his linen, not let his caprices give way to the *abſolute neceſſities* of his hoſteſs?—For ſhame, Dr. Johnſon!—But there are a few queſtions which we ſhould ſuppoſe will be aſked! *Who* was *moſt* wiſhed to be preſent? *Whom* did he *moſt* keep at a diſtance?——

"*Haud quicquam mihi dulce meorum*
Te ſine, FRATER, *erit.*"

Alas, poor Johnſon!—*ſuch* are the complaints with which thy memory is violated:—*ſuch* are the returns which thou receiveſt, for having reflected ſo high a degree of luſtre on the name of THRALE!—for having rendered STREATHAM the ſeat of literature, and of the Muſes!—for having attracted, even into the diſtant BOROUGH, the moſt eminent characters of our nation!—He might have cried out to our Authoreſs as Jaſon does to Medea:

Μειζω γε μεν τοι, της εμης σωτηριας,
Ειληφας, η δεδωκας—ως εγω φρασω.
Πρωτον μεν, Ελλαδ' αντι βαρβαρα χθονος
Γαιαν καθοικεις—και δικην επισταται,
Παντες δε σ' ησθοντ' ισαν Ελληνες σοφην,
Και δοξαν εσχες·—Ει δε γης επ' εσχατοις
Οροισιν ωκεις, ουκ αν ην λογος σεθεν *.

* This may be thus tranſlated: The advantages, which you have received by my preſervation are greater than thoſe which you have beſtowed. Firſt, inſtead of your former barbarous country, you dwell in Greece, and underſtand what propriety of conduct demands;—and, next, by my means, all the Greeks think that you are a wiſe woman, and among them you have acquired reputation. But if you had ſtill remained *(without my interference)* in your diſtant manſion, who would ever have ſpoken of you, or have heard your name mentioned?

If Mr. Thrale had been the ſurvivor, how different would have been the language of our Authoreſs! He felt the value of Johnſon too ſincerely, to ſuffer *an unclean ſhirt*, or *a dirty plate* to produce a ſeparation; and the Doctor ſeems to have returned the regard with equal warmth!—How pathetically does he ſay, in his PRAYERS, of his *dear friend Thrale*; "I felt almoſt the laſt flutter of his pulſe, and looked for the laſt time upon the face, that for fifteen years had never been turned upon me, but with reſpect or benignity."—Again—"The deceaſe of him, from whoſe friendſhip I had obtained many opportunities of amuſement, and to whom I turned my thoughts, as to a refuge from misfortunes, has left me heavy."—Again—"My firſt knowledge of Thrale was in 1765. I enjoyed his favour for almoſt a fourth part of my life."—Such were the feelings of Johnſon, after Mr. Thrale's funeral.—For his prayer, *on leaving Mr. Thrale's family*, we muſt refer our Readers to the book!—But who, that peruſes what has been tranſcribed, but muſt feel indignant at the motives aſſigned by our Authoreſs, for her ſeparation from Dr. Johnſon.

There is a ſubſequent paſſage alſo (p. 292) in which the Authoreſs *attempts* again to apologize for her deſertion of Dr. Johnſon, and retiring to Bath, leaving him, according to her own account of his habitation, to die in a confined room and narrow court in London? Such conduct muſt have been cenſured by the diſcriminating part of mankind, even if the excuſes offered in defence of ſuch a proceeding had not been ideal and unfounded. After having ſupported the health of this great man for ſeventeen years, after having been his companion and his nurſe, and after the loſs of Mr. Thrale, how our Authoreſs can juſtify the deſertion of ſuch a friend and counſellor, to whom ſo much was due,—aged and infirm as he appears to have been,—we cannot determine; much leſs can we ſuppoſe, that his ſevere ſpeeches were then *dealed about* with greater freedom, than in former years of his reſidence at Streatham. Thoſe to *one perſon*, indeed, excepted, who was not *once* ſo high a favourite! But of this enough.

The volume concludes with two characters of Johnſon, the one in verſe, and the other in proſe. The former is the beſt, though it is, perhaps, rather too epigrammatic. The latter, like the reſt of the book, is confuſed and deſultory, and is written with a negligence of method and arrangement, which ill ſuits with the true ſpirit of biography.

The ſtyle, indeed, of the whole is unequal: ſometimes elegant, forcible, and decorated; at other times inaccurate, ungraceful, and degraded by the introduction of *vulgariſms*.—*Said I*, and *ſaid he*, occur too frequently; and we are wearied with the inelegant uſage of the particle *how*, inſtead of *that*, which deforms

forms almoſt every *tenth* page. The introduction of the Galliciſm *one* ſhould likewiſe have been avoided.

The Reader will alſo be often diſguſted with *egotiſms*, and our Authoreſs's repeated mention of herſelf and her travels. Several paſſages alſo in the body of the work, ought to have formed part of the preface *. Among the glaring inaccuracies, the following may be pointed out for correction: P. 19, Which every body has heard as well as *me*—*Read*, as *I*. P. 111, when my huſband called him away—received an anſwer—*Read*, HE received. P. 265, Who he often complained of—*Read*, of WHOM he often complained.

One obſervation more, and we ſhall conclude. Our Authoreſs obſerves, in the *Preface*, that it will be *difficult for thoſe* who complain, that ſhe has *not ſpoken highly enough of Dr. Johnſon, to ſpeak more highly*.—If ſhe means to refer to her account of his *piety*, *virtue*, and *learning*, we agree with her; but *theſe words* can apply to *no other part* of his character, as it is deſcribed in theſe *Anecdotes*;—and we fancy, that neither the world in general, nor Dr. Johnſon's friends in particular, will feel very grateful to any writer, whether male or female, who ſhall ſelect, as objects of their praiſe, only ſuch of his qualities as receive the commendation even of his adverſaries!

MONTHLY CATALOGUE,

For MAY, 1786.

MILITARY *and* NAVAL.

Art. 9. *A ſhort Addreſs to the Public*, on the Pay of the Britiſh Army. By an Officer. 8vo. 1s. Stockdale. 1786.

THE caſe of the officers and ſoldiers is here pathetically and ably pleaded, particularly thoſe ſerving in England, who have not, like the foreign garriſons, the advantage of the king's proviſions.

This Author ſtates, that the pay of the army is now exactly the ſame as at the Revolution, the time when it was firſt fixed, and when it would more than find the mere neceſſaries of life, which by the great decreaſe of the value of money, it will not at this preſent time procure. This decreaſe has, he obſerves, been balanced to every tradeſman, artificer, and labourer, by a proportional riſe in the price of their commodities, manufactures, and labour; and to other ſervants of the ſtate, by an increaſe in the ſalary, or perquiſites: but to the ſoldier there is no compenſation.

The caſe of the ſubaltern officer is ſtill harder than even that of the private ſoldier; his pay being equally inadequate to his expences, with the addition of having certain appearances to keep up. The captains and field officers are, he obſerves, very poorly paid.

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* Particularly in p. 222. 241. 249. 269.

The net pay of a lieutenant-colonel being only 311*l.* 2*s.* and that rank rarely attained under thirty years ſervice; and when obtained, is only tenable as long as the officer can do his duty. Is there, he aſks, any other trade or profeſſion in which a man can have employed thirty years ſo little to his advantage?

The method propoſed for alleviating the diſtreſs of the private men, is to cauſe a pound and a half of bread to be delivered *gratis* to each man daily. This might be done, according to the Author's calculation, for forty-five thouſand pounds a-year. With regard to the officers, he ſays, if their claim for an augmentation of pay is liſtened to, he has a plan for doing it, that would not exceed the ſum of ſixty thouſand pounds *per annum*, excluſive of Ireland.

Art. 10. *The Soldiers and Sailors Friend*; an Appeal to the People of Great Britain. By Thomas Martyn. 8vo. 1s. Debrett. 1786.

The benevolent Author of this little pamphlet propoſes raiſing a fund for the relief of maimed ſoldiers and ſailors, by a proportionable tax on the inhabitants of all houſes, from above four to eighty pounds and upwards *per annum* rent; the *loweſt* claſs to pay two ſhillings, the *higheſt* eight ſhillings a year; none to be excuſed but minors, apprentices, and ſervants of every denomination: lodgers in houſes of thirty pounds *per annum* and upwards to pay four ſhillings. Theſe aſſeſſments to be levied every quarter. Any maſter or miſtreſs of a houſe, not giving the true numbers of their families, to forfeit twenty pounds.

This, Mr. Martyn ſuppoſes, would annually produce 200,000*l.* in England, and 20,000*l.* in Ireland; a fund ſufficient for allowing to eleven thouſand men (excluſive of thoſe already provided for by government) each an annuity for life, from fifteen to twenty pounds. Beſide the ſatisfaction we ſhould derive from thus rewarding thoſe who have ſpent their youth and ſtrength in the ſervice of their country, he ſuppoſes the certainty of ſuch a proviſion would greatly facilitate recruiting in time of war, and that it would alſo afford an opportunity for engrafting on it a regiſtry of ſeamen. He likewiſe hopes this proviſion might extend to ſailors in the merchant's ſervice.

Humane and commendable as this ſcheme really is, we fear there is little likelihood of its being ſpeedily carried into execution.

Art. 11. *Advice to the Lords Lieutenants of Counties*, commanding Regiments of Militia. Dedicated to the Author of "Advice to the Officers of the Britiſh Army." 12mo. 1s. Walker. 1786.

The Author, who ſeems to poſſeſs ſome knowledge of the militia eſtabliſhment, paints ſeveral ſtriking abuſes in that ſervice, rather, we hope, with the pencil of a caracaturiſt, than that of an accurate delineator. Some of the circumſtances mentioned in different parts of this little work, ſeem to allude to particular tranſactions. The late frequent imitations of Swift's *Advice to Servants*, have worn that ſpecies of humour ſo threadbare, that we would *adviſe*, at leaſt for the preſent, a ceſſation of *advice*. This production has, however, beſide its other merits, that of being well timed, as it may ſerve to point out to our legiſlators the abuſes in the militia, againſt which they are to guard in the new act, now under conſideration.

POLITICAL.

POLITICAL.

Art. 12. *The dangerous Situation of England*; or an Addreſs to the Landed, Trading, and Funded Intereſts on the preſent State of Public Affairs. By *M. Robinſon, M.* Eſq. 8vo. 1s. 6d. Stockdale, 1786.

This Addreſs is evidently the work of a man of reading and liberal ſentiments; but we hope his ſolicitude for his country has made him conceive it to be in a more dangerous ſituation than is really the caſe; eſpecially as the methods he propoſes for re-inſtating it are not likely to be adopted.

Mr. Robinſon begins by obſerving, that liberty of ſpeech concerning public matters ſeems a general right of mankind, which the preſent time, in a peculiar manner, warrants, and demands; ſome of our late rulers having involved us in extreme misfortunes and difficulties: and that he does not ſo much intend to expreſs his own opinions, as to propoſe certain points of general concern, for the thoughts and judgment of others.

The great rage for taxation, he ſays, ſeems to be the diſtemper of the ſeaſon; and this, he fears, will terminate in depriving the kingdom of its ſtock of circulating coin, which he eſtimates at about twenty-five millions of pounds ſterling. In order to judge how much of that ſum may be depended on as our own, he conſiders what part of the national debt is the property of foreigners; and this he ſtates at near one fourth of the whole, or about ſeventy millions, a ſum nearly the treble of our whole internal circulation. At the Revolution, ſays he, we had no national debt, and had a ſtock of caſh in circulation. The nation, therefore, has, in the period between that time and the preſent, run out ſo much more than its income, as the foreign debt exceeds the quantity of current coin among us, added to what was in circulation at the acceſſion of King William.

To pay the intereſt of this debt, we have no other ſource than the balance of trade, which, if clogged with numerous and heavy taxes, we are in danger of loſing. Beſide, it could never have amounted to a ſum ſufficient for that purpoſe, which requires annually near two millions. If it had, what is become of the money, which muſt, he calculates, during the above-mentioned period, have accumulated to near two hundred millions.

He then proceeds to ſhew the dreadful conſequences and internal commotions that would ariſe from a want of circulating ſtock, or from a failure in the funds, of which he delineates a dreadful picture. To prevent this terrible cataſtrophe, he propoſes the following expedients: A real repreſentation of the people in parliament, and an univerſal national militia, compoſed of volunteers ſubſiſted at their own expence, and diſtinguiſhed only by ſome ſmall military badge worn on their common clothing; and of theſe he ſuppoſes the iſland would furniſh a million. That the kingdom of England and all its dependencies ſhould have their ports open, and free, without cuſtom-houſe duties, draw-backs, or bounties. This would, he thinks, render this country the common warehouſe of the world. The revenues to be raiſed by internal taxes, and duties, and the collection leſs expenſive, and leſs liable to frauds. The Navigation-act he totally diſapproves, and reprobates monopolies and public companies. He

exhorts us to cultivate the friendſhip of Ireland, but not to attempt an union; and with reſpect to Scotland, he adviſes the introduction of a greater number of their nobility into the Engliſh peerage, the preſent Scotch peers being virtually admitted into the Houſe of Lords at the pleaſure of the miniſter, who always influences their election.

On the ſubject of an equal land-tax, the common queſtion, "Wherefore ſhould London, Middleſex, and other parts of the kingdom bordering on them, bear a greater ſhare in that burthen than more remote counties?" he thinks, may be anſwered, by aſking, "Why the ſeat of government ſhould be always held in one place?" adding, that if we equalize the tax, the government ſhould by turns be held at the different great towns throughout the kingdom, to equalize the advantages reſulting from that circumſtance.

Art. 13. *An Inquiry into the Influence which Encloſures have had upon the Population of England.* By the Reverend J. Howlett, Vicar of Great Dunmow, Eſſex. 8vo. 1s. Richardſon. 1786.

The name of Mr. Howlett, and his propoſal to inquire into the experienced conſequences of incloſures, inſtead of hypothetically arguing to the tendency of them *à priori*, lead us to expect ſomething more ſatisfactory on the ſubject than we have yet ſeen. He indeed brings the queſtion to a very ſhort iſſue, and determines it more by figures than by words. He cloſes once more with his former antagoniſt, Dr. Price, who uniformly maintains the immediate tendency of encloſures to depopulation; accuſing him of paying no kind of attention to teſtimonies of equal authenticity repeatedly given on the other ſide of the queſtion: to the authority of Dr. Price, he oppoſes the itinerary obſervations of Mr. Arthur Young; and truly he could not have called in for his ſecond a champion more ſanguine in the cauſe he undertakes to defend. Both theſe writers diſtinguiſh between encloſed arable, and encloſed paſture, the latter of which they admit to be managed with *fewer* hands, but contend that graſs land raiſes more materials for manufacture and of courſe not only employs *more* hands in various arts, but ſupplies the meat to feed them with. To *ſecure*, however, a complete victory, Mr. Howlett took effectual meaſures to overwhelm the Doctor with a crowd of opponents. 'I procured, ſays he, a liſt of the Encloſure-bills, from the Journals of the Houſe of Commons, and found, to my ſurpriſe, that they amounted to very near a thouſand, between the year 1750 and 1781. I ſoon diſpatched about 500 letters to the clergy of the encloſed pariſhes, omitting however the counties of Nottingham, York, and Lancaſter, becauſe Dr. Price himſelf acknowledged thoſe to be greatly increaſed. Of theſe 500 letters I have been favoured with anſwers to hardly a hundred. Small however as this proportion is, yet coming from all quarters indifferently, and without any previous motive for choice or ſelection, their evidence may fairly be conſidered as ſatisfactory and deciſive.' From theſe materials he has formed a table of baptiſms in two periods of five years each, the firſt beginning in 1760, and the ſecond in 1775. This table includes two claſſes of pariſhes, 89 that have been lately encloſed, and 450 not lately encloſed, taken from 17 counties. The reſult is as follows:

89 Pariſhes,

	1ſt Period.	*2d Period.*
89 Pariſhes, lately encloſed, - Increaſe nearly as 100 to 121.	10,804	13,138
490 Pariſhes, not lately encloſed, - Increaſe nearly as 100 to 109.	52,731	57,984

The above diſtinction of pariſhes ſeems however to be rather ambiguouſly deſcribed; but by ſubſequent reference to them, we diſcover that the latter pariſhes are not to be underſtood as having been *longer* encloſed than the former; but as pariſhes not *yet* encloſed.

This comparative ſtatement Mr. Howlett corroborates with another of returns of militia men for the county of Rutland, conſiſting of 56 or 57 pariſhes; of which ten have been encloſed within the laſt 25 years: but this includes ſo many circumſtances of attention that we muſt decline entering into it.

Mr. Howlett now deems his victory deciſive; but in the ardor of diſcomfiting Dr. Price, he totally neglects another enemy to encloſures, who ſtill keeps the field in full force. This is the Author of a Political Inquiry into the Conſequences of Incloſing Waſte Lands *; whoſe argument in favour of commons for *breeding* cattle on reaſonable terms, and attributing the gradual advancement of the price of butcher's meat to the extenſion of encloſures, where they *cannot be raiſed* at the uſual rates, we could wiſh to ſee thoroughly inveſtigated by ſo able a hand.

EAST INDIES.

Art. 14. *A Narrative of the Inſurrection which happened in the Zemeedary of Banaris*, in Auguſt 1781, and of the Tranſactions of the Governor-General in that Diſtrict; with an Appendix of authentic Papers and Affidavits. Large Paper. 4to. 10s. 6d. ſewed. Printed at Calcutta; Wilkins, 1782. Sold in London by Debrett.

It was not till within a few weeks paſt, that a copy of this ſuperb and elegant volume fell into our hands. The narrative part of it was reprinted in England, in 1783, by Debrett; and an account was given of it in vol. 68th of our Review, p. 87. That article, though ſhort, renders it unneceſſary for us, *now*, to enlarge on the contents. Let it therefore ſuffice, that we merely announce to our Readers the original Eaſt Indian edition of this celebrated piece of Oriental modern hiſtory; which is equally intereſting for the importance of the matter in detail, and for the novelty of the object which it preſents to the *curious in impreſſions*. The *Britiſh* preſs hath ſeldom produced any thing ſo neat: the paper, being of Indian manufacture, has the advantage of a poliſhed and ſilky ſurface, of a ſoft and yellowiſh hue, free from the hardneſs and glare of the European white, which, like ſnow, dazzles and hurts the eye that is attracted by its beauty.

Art. 15. *A Letter from Warren Haſtings*, Eſq. dated 21ſt of February 1784. With Remarks, and authentic Documents to ſupport the Remarks. 8vo. 1s. Ridgway. 1786.

This Letter relates to a claim which Mr. Haſtings made to reimburſement for ſome expences which he had omitted to charge in his public accounts, but which his private fortune could not bear. The

* See Rev. Vol. LXXIII. p. 460.

remarks ſupplied by the Editor of this Letter, are profeſſedly offered on reports, that Mr. Haſtings had ſolicited a re-appointment to the government of Bengal; and that he had applied for, and was expected to receive, a penſion from the Court of Directors: and ultimately to ſhew that he has no juſt pretenſions to either. The preſent public arraignment of this gentleman's conduct ſuperſedes all attention to any private ſtrictures of this kind, though they are obviouſly calculated to ſtrengthen it.

Art. 16. *An Anſwer to the anonymous Remarks on a Letter from Warren Haſtings*, Eſq. to the Court of Directors. 8vo. 1s. Stockdale.

Whatever the Remarker in the preceding article aſſerts to be true, the Anſwerer affirms to be falſe, *& è contra*; but a more deciſive and authoritative verdict may be expected in due time, if the ſtudy of Indian politics ſhould be found more intereſting now than it proved on a former occaſion.

ACCUSATION *of Mr.* HASTINGS.

Art. 17. *Eleventh Report* from the Select Committee, appointed to take into Conſideration the State of the Adminiſtration of Juſtice in the Provinces of Bengal, Bahar, and Oriſſa. 8vo. 2s. Debrett. 1785.

Art. 18. *Obſervations* on the laſt Debate upon the Dehly Negociations, and the propoſed Impeachment of Mr. Haſtings. 8vo. 1s. Stockdale. 1786.

Art. 19. *Articles of Charge* of High Crimes and Miſdemeanors, againſt Warren Haſtings, Eſq. late Governor-General of Bengal; preſented to the Houſe of Commons, on the 4th Day of April 1786, by the Right Hon. Edmund Burke. 8vo. Part I. 4s. Debrett.

Art. 20. *Ditto*, Part II. 2s. Debrett.

Art. 21. *Ditto*, Part III. 1s. Debrett.

Art. 22. *Ditto*, Part IV. 1s. Debrett.

Art. 23. *The Defence of Warren Haſtings*, Eſq. (late Governor-General of Bengal) at the Bar of the Houſe of Commons, upon the Matter of the ſeveral Charges of High Crimes and Miſdemeanors, preſented againſt him in the Year 1786. 8vo. 2s. 6d. Stockdale.

Art. 24. *Ditto*, Part II. 8vo. 2s. 6d. Stockdale.

Art. 25. *The Minutes of what was offered by Warren Haſtings*, Eſq. late Governor-General of Bengal, at the Bar of the Houſe of Commons, upon the Matter of the ſeveral Charges of High Crimes and Miſdemeanors, preſented againſt him in the Year 1786. 8vo. 2s. 6d. Debrett.

Art. 26. *Minutes of the Evidence* taken before a Committee of the Houſe of Commons, being a Committee of the whole Houſe, appointed to conſider the ſeveral Articles of Charge of High Crimes and Miſdemeanors, preſented to the Houſe againſt Warren Haſtings, Eſq. late Governor-General of Bengal. 8vo. 1s. Debrett.

Theſe publications are no otherwiſe to be deemed literary performances, than as materials of litigation; and in this view we can have

have no farther proper concern with them than to announce their appearance. The charges brought againſt the late Governor-General are very numerous, and include a great and complicated extent of Indian politics; ſo that no adequate opinion of them can be formed, without cautiouſly adverting to a variety of laws, cuſtoms, and manners, very foreign to Britiſh habits. To form ſuch judicial opinions is happily beyond our province; to the proper parties on either ſide, the arduous buſineſs muſt be left, of making good, and of repelling, the many allegations, *pro & con.*

MECHANICS.

Art. 27. ΟΙΚΙΔΙΑ, or Nutſhells, being Ichnographical Diſtributions for Small Villas, chiefly upon œconomical Principles. In Seven Claſſes: with occaſional Remarks. By Joſe Mac Packe, a Bricklayer's Labourer. Part the Firſt. Containing Twelve Deſigns. 8vo. 5s. Boards. Dilly. 1785.

Where this honeſt man has got all his knowledge and taſte, we cannot ſay; but certainly, for a bricklayer's labourer, he has an uncommon ſhare of both. In truth, we ſhrewdly ſuſpect, that his maſter's maſter has had the principal hand in this work. The remarks are written with ſmartneſs and humour. The plans are very judiciouſly laid down, and clearly explained. Both may be of great uſe to thoſe who wiſh for a little advice, beſide what they may *purchaſe* from builders by profeſſion, before they dip their fingers in mortar.

NATURAL HISTORY.

Art. 28. *Floræ Cantabrigienſi Supplementum, Auctore Richarda Relhan, A.M. Collegii Regalis Capellano.* 8vo. 1s. White. 1786.

This Supplement to the *Flora Cantabrigienſis* contains 67 additional plants, which the Author has found growing in Cambridgeſhire ſince he publiſhed his former work: of which we gave an account in our Review for November laſt.

The Author purſues his plan of ſubjoining the moſt approved ſpecific deſcriptions of the beſt authors, ſuch as Linnæus, Curtis, Dillenius, Hagen, &c. to his ſeveral plants. He follows alſo his old method of claſſing his ſynonyms. We wiſh he could have brought himſelf to adopt a better plan. The placing Bauhin's deſcription as a partition-wall between the references to authors who have given deſcriptions, and thoſe who have added figures, is a poor conceit. We do not call it an abſolute fault; but it ſeems *a littleneſs of thinking*. He had much better have given the ſynonyms of all authors who do not follow the Linnæan plan, or who wrote before him, at full length; for when only figures are put down, ſhould a typographical error take place, the intention of the reference is irrecoverably loſt. We muſt, however, do Mr. Relhan the juſtice to ſay, that this Supplement, as well as his *Flora*, are both very correctly printed.

It is dedicated to Dr. Cooke, Dean of Ely, and Provoſt of King's College.

HORTICULTURE.

Art. 29. *A Deſcription, with Notes, of certain Methods of planting, training, and managing all Kinds of Fruit Trees, Vines,* &c. for

which his Majeſty's Letters Patent have been granted to the Rev. Philip Le Brocq, M. A. 8vo. 1s. 6d. Shepperſon and Reynolds. 1786.

Here you have a *patentee*, in the true ſtyle.—Nothing is right but what coincides with his *new* plan; and every deſign of his is ſo thoroughly guarded, that no injury can affect him, whether he be threatened with the terrors of the mighty waterſpout, or the depredations of the inſidious ſnail. He is a perfect Archimedes at invention! one while with his *chevaux de frize*; at another time with his *ſhowers of ſoap lees, ſubterranean fires*, &c. &c. &c.

An excellent treatiſe this, for the peruſal of citizens, who have juſt quitted buſineſs!—Here they will inſtantly perceive the wilful folly of all the world, in preferring what is vulgarly called, a good garden, well walled, and ſtocked with fruit trees. Hear what Mr. Le Brocq ſays:—Walls are fooliſh things, 'having the appearance of right lines, perpendiculars, and angles, without any architectural *meaning* or *effect*, &c.'—Happy the man who has already, or may eaſily have, in a proper ſituation, a gravel, chalk, clay, or any other pit—he has already a hot, or green houſe half-'built.' Excellent tidings for the proprietors of Kenſington Gravel-pits!

What our Author's patent may be *, we know not, neither can we gueſs, and indeed are altogether incredulous upon the ſubject.

NOVEL.

Art. 30. *Maria*; or, The Obſequies of an unfaithful Wife. 12mo. 2s. 6d. Bew, &c.

This tale would, perhaps, have been more pathetic, had the author taken leſs trouble to make it ſo. It is written in that ſort of flowery, poetical proſe, which borders on bombaſt; and is apt to become inſufferably tedious. Much good ſentiment is injuriouſly repreſented, by appearing with ſuch unnatural ornaments. We have often expreſſed our diſlike of this mongrel ſtyle of compoſition; but it ſtill has its admirers, and will, like other faſhions, have its day. Nothing, however, can laſt, which has not its foundation in nature. Even Geſner's *Death of Abel*, which gave exiſtence to ſo many imitations, is now almoſt forgotten (at leaſt in this country) and the reſt will haſten after, to the gulph of oblivion.

DRAMATIC.

Art. 31. *Intrigue in a Cloiſter*. A Farce of Two Acts. By Thomas Horde, jun. Eſq. Author of Leander and Hero—and Zelida; Tragedies. Damon and Phebe; an Opera. Dramatic Love.—Diſappointed Villany.—The Empiric.—As the World goes.—Paradiſe of Fools.—Pretended Puritan.—It was Right at the Laſt.—The Whimſical Serenade—and, The Female Pedant.

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* A patent for digging a trench and raiſing a bank! or, perhaps, it is for planting a tree in a pit! It is a great pity though (by the way) that this *learned* Author does not know the difference between blackberries and dewberries. But, perhaps, the enſuing ſummer will inform him, as he intends it alſo ſhall, whether his plan will prove experimentally true—'I have ſufficient experience already to warrant this confident aſſertion; and I *hope* this *very next year* to produce abundant proofs that it is well founded.' p. 35.

Oxford.

Oxford printed, and ſold by the Author. Alſo by Turpin in London. 8vo. 1s.

'But if unfit for cloſet or for ſtage,
The Dullard blunders through the letter'd page;
Holding the mirror of contemptuous view,
Condemn the ill wrote farce, and author too.' *Epilogue.*

POETRY.

Art. 32. *The Anticipation of the Review of the Horſe Guards,* &c. By Timothy Twaddle, Eſq. Poet Laureat to the Troops. 4to. 1s. Stockdale. 1786.

The deſign, ſpirit, and poetry of this piece will appear from the following extract of the Dedication:

'*To the Officers of the Horſe Guards,* &c.

'My Worthy Patrons,

'I have often perplexed myſelf in endeavouring to trace out the origin of an appellation ſo frequently applied to your corps, I mean *that* of *unfortunate gentlemen.* I never have been happy enough to meet with a ſingle ſatisfactory anſwer to the numberleſs enquiries I have made on the ſubject; and probably might have remained eternally in the dark, but for one of thoſe lucky incidents that throw a ſudden light upon a queſtion, which has perhaps been the object of an endleſs and fruitleſs inveſtigation. Caſting my eye by chance on a paſſage in an old author, I ſaw the myſtery inſtantly cleared up. As it is in a language which it would be ſhamefully pedantic for you to underſtand, I ſubmit the following literal tranſlation to your peruſal:

'Long * before Agamemnon † commanded at Troy,
While Neſtor was yet but a ſnivelling boy,
There were many Horſe Guards-men who liv'd and who dy'd,
But of whom we know little or nothing beſide;
They were all as brave fellows, I'll venture to ſay,
As e'er you ſhould ſee in a fair ſummer's day;
Tho' this we muſt gueſs, for we never could know it,
Becauſe—they ne'er thought of employing a poet.'

'Theſe gentlemen were, as you ſee, at *that* day, in the ſame predicament as you have found yourſelves at *this.* The relieving you from this *unfortunate* ſituation is the object of the following eſſay.'

Accordingly, the Poet proceeds, in a mock panegyric, to anticipate the auſpicious morn,

'When the ſquadrons, impatient of longer delay,
The call to Blackheath and to glory, obey'—

The Author's ſtyle and ſatire are ſomewhat in Anſty's manner; but his verſes are leſs correct. In a few lines he has been unpardonably negligent. On the whole, however, his performance will give pleaſure to moſt readers who have a taſte for this ſpecies of ridicule, and who are *not* 'officers of the Horſe Guards.'

* '*Vixere fortes ante Agamemnona,* &c.

† 'A colonel of the Horſe Guards.

Art. 33. *Bozzy and Piozzi*; or the Britiſh Biographers, a Town Eclogue. By Peter Pindar, Eſq. 4to. 2s. 6d. Kearſley. 1786.

ARGUMENT.

'On the death of DOCTOR JOHNSON, a number of people, ambitious of being diſtinguiſhed from the *mute* part of their ſpecies, ſet about relating and printing ſtories, and *bons mots*, of this celebrated moraliſt. Among the moſt *zealous*, though not the moſt *enlightened*, appeared Mr. BOSWELL and *Madame* PIOZZI, the HERO and HEROINE of our ECLOGUES. They are ſuppoſed to have in contemplation the LIFE of JOHNSON; and to *prove* their biographical abilities, appeal to Sir JOHN HAWKINS for his deciſion on their reſpective merits, by quotations' [verſified] 'from their printed anecdotes of the DOCTOR. SIR JOHN hears them with *uncommon* patience, and determines, very *properly*, on the pretenſions of the contending parties.'

Our merry friend hath ſucceſsfully executed this plan, and hath exhibited both the contending biographers, together with their worſhipful umpire, in a moſt ludicrous light:

'Like ſchool-boys, lo! before a two-arm'd chair
That held the KNIGHT, wiſe judging, ſtood the PAIR!

* * * *

The COUPLE rang'd,—for vict'ry, both as keen,
As for a tott'ring biſhoprick a DEAN.

* * * *

Thus with their ſongs, contended VIRGIL's *ſwains*,
And made the valleys vocal with their ſtrains.'

And thus Madam Piozzi and Mr. Boſwell are made to recite, in Peter Pindar's burleſque numbers, many of the moſt exceptionable paſſages in their reſpective publications of Johnſonian anecdotes.—The effect is—the Knight falls aſleep, and, in a dream, ſees Johnſon's angry apparition:

'Wake, HAWKINS (growl'd the DOCTOR, with a frown),
And knock *that* fellow, and *that* woman down!'

Forgetful, however, of the ghoſtly charge, the Knight permits the conteſt, "in ſweet alternate numbers," to be renewed,—and it proceeds to a violent quarrel, in which the lady and the gentleman *Billingſgate it* with proper ſpirit; till, at length, the umpire's patience being exhauſted, he pronounces a ſentence, humorouſly ſevere, againſt both parties; which done, he abruptly runs off, and leaves the combatants in whimſical conſternation.—

'Then to their pens, and paper, ruſh'd the TWAIN,
To kill the *mangled* Rambler *o'er again*.'

This mock-paſtoral is generally allowed to be wrought up in 'Squire *Pindar*'s pleaſanteſt manner; though there are who prefer his LOUSIAD * to all his other ſatirical pieces,—except the *firſt* Odes to the Royal Academicians.

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* A *ſecond* Canto which is advertiſed to be 'ſhortly publiſhed.'—Of the firſt Canto mention has been made in a late Review.

Art. 34. *A Tribute to the Memory of the Rev.* JOHN FLETCHER, late Vicar of Madely, Shropſhire. 4to. 6d. Buckland, &c. 1786.

Piety, on this occaſion, as in many ſimilar inſtances, takes place of poetry and of taſte; who, indeed, keep at a very reſpectful diſtance! But, ſurely, Fletcher's virtues merited happier ſtrains!

Art. 35. *The Patriad*; an Heroic Poem. In Three Books. 4to. 2s. 6d. Debrett. 1786.

A motley performance,—by no means an *heroic* poem. The rambling writer *hates* * patriots and reviewers,—perhaps for a ſimilar reaſon reſpecting each: the patriot (the true patriot) eſpouſes the cauſe of his country, in oppoſition to thoſe whom he deems its enemies; while the critic (the true critic) endeavours to guard the intereſts of literature and ſcience, againſt the incroachments of pretenders to wit and learning.—This writer, however, is not a mere pretender. He poſſeſſes ſome ſhare of ability; but, if we may judge from the ſpecimen before us, he knows not how to employ his parts to advantage, in the production of a regular, well-connected, and well-finiſhed work. We ſuſpect that he has, heretofore, ſmarted under the correction adminiſtered by ſome of our fraternity;—and thus he takes his revenge:

—— 'we deſpiſe thoſe peeviſh elves,
Reviewers, and conſole ourſelves,
Exclaiming to the bubbled town,
"What horrid ſtuff Reviews are grown!
"The *Monthly*—whiſper: *on my life*
"Is *wrote* by Griffiths and his wife—"

'On my life,' and 'for my life,' &c. are favourite phraſes, and of great uſe to this *well-informed* and *diſcerning* bard. Thus, p. 9, he ſays,

'I may be rude; but, *on my life*,
I had much rather—' &c.

Again, p. 11,

'But, *for my life*, I can't tell why—'

And, again, *ib.*

'Such impious nonſenſe, *on my word*—'

Would one think a man of genius capable of ſtooping to the uſe of ſuch poor, expletive phraſes? or that a poet, with a tolerable ear, would endure ſuch rhimes as the following?

P. 3. Madam,——a damn.
— 11. Pillow,——villa.
— 12. Croſs,——horſe.
— 33. Concern ye,——burn me.

Some indelicacies occur in this poem; but, having taken ſufficient notice of ſo indifferent a performance, we ſhall bid the author *good bye*, with a friendly hint, in his own words, taken from the page in which he adverts to the eccentric writings of the late ingenious Laurence Sterne:

'Thou waſt indecent, I confeſs;
Nor would thy humour have been leſs,
If, now and then, with pen more chaſte,
Thou'dſt blotted what was wrote in haſte.'

* 'Patriots, I hate you, great and ſmall,' p. 45.

Art.

Art. 36. *Poems.* By Mr. Jerningham. 8vo. 2 Vols. 5s. ſewed. Robſon. 1786.

The principal poems comprehended in this edition have already been commended to our Readers, as they were ſeparately publiſhed, —and, once or twice, collectively *. The preſent edition is elegantly printed, and ſome new pieces, of ſmaller compaſs, are now added, *viz.*

1. On the Author of the Ballad called *The Children in the Wood.*
2. To Lady Catherine Murray.
3. The dying Lover's Requeſt.
4. To a Lady who lamented ſhe could not ſing.
5. To the Counteſs of Jerſey.
6. To Mrs. Montagu.
7. Epitaph on Mr. James Robſon.

The verſes to Mrs. Montagu allude to her fall, as ſhe was going down the ſtairs, on the preceding day, at St. James's:

'Ye radiant Fair! ye HEBES of a day,
Who heedleſs laugh your little hour away!
Let caution be your guide, when next ye ſport
Within the precincts of the ſplendid court:
Th' event of *yeſterday* for prudence calls,
'Tis dangerous treading where MINERVA falls.'

Mr. Jerningham is a favourite with the mournful Muſe; yet we think there are, in ſeveral parts of his *leſs melancholy* performances, ſuch indications of a gayer turn, as ſeem to promiſe him a gracious reception, if he would, occaſionally, pay his court to THALIA.

Art. 37. *An Ode* addreſſed to the Society of Univerſal Good-Will. By the Author of the Monody on the Death of John Thurlow, Eſq. 4to. 1s. Norwich printed; and ſold by Baldwin in London. 1785.

Mr. J. Walker here celebrates the praiſes of a benevolent ſociety, eſtabliſhed in Norwich †, formerly ſtyled *The Scots Society*, the chief object of which is the relief of diſtreſt foreigners, &c. for whom hitherto no proviſion has been made by law. The verſes are not unworthy of the ſubject; they are harmonious, and tender.

Art. 38. *Poetical Attempts*; by the Author of Thoughts upon Creation. 12mo. 2s. 6d. Cadell. 1784.

We know not how this collection has happened ſo long to lie unnoticed, nor is it of ſufficient value for us to think any apology to our Readers neceſſary on this account. Of the pieces which compoſe it, few have any ſtriking beauties, and no one of them will confute the poet's aſſertion, that a faultleſs monſter has never been ſeen.

The moſt remarkable poem in the volume is a long Pindaric Ode, in blank verſe—in which there are no veſtiges of dithyrambic boldneſs,—nor can we cry out, *Fervet, immenſuſque ruit!*—It is an unhappy attempt to produce a ſpecies of compoſition, which will probably never ſucceed in our language.

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* See General Index to M. Rev. Claſs, *Poetry.*

† See Review for Auguſt laſt, p. 154.

In

In this collection alſo is a new MESSIAH—" but how unlike!—Hyperion to a Satyr!"

The tranſlation from Horace's *Integer Vitæ* is trifling: the Love-poems deſerve little attention. We have read Hammond and Lyttelton.

The Author has added, but without any notice in the title-page or dedication—a tale by a youth of fifteen, which is well enough for fifteen—and ſome poems by a lady. As theſe are to be numbered, we ſuppoſe among the *attempts*, Critics be dumb!

Art. 39. *The Impeachment:* a Mock Heroic Poem. 4to. 1s. 6d. Stockdale. 1786.

Praiſes Haſtings, and abuſes Burke, in tolerable verſe. Other characters are introduced by this poetical *Whipper-in*; and Lord North and Charles Fox ſtand forward, next to the Grand *Impeacher*, as principal figures in the group. Hard names are plenteouſly beſtowed on all who are eminent in *oppoſition*; while Mr. Pitt is courteouſly ſtyled the 'ATRIDES of the Treaſury-board!'—aye, that Treaſury-board!—Whoever is *Atrides* there, will never want poets, panegyriſts, and advocates of all deſcriptions: nor ſatyriſts and lampooners, to trim the jackets of thoſe ſad rogues the reſtleſs OUTS.

Art. 40. *The Patriot's Viſion*; or, The Triumph of Oppoſition. 4to. 1s. Stockdale. 1786.

An ironical invective againſt the Lords and Gentlemen in Oppoſition; to which is tacked a word or two of gentle admonition to

'A P——, in early youth decorum's foe.'

The poetry is *ſo—ſo*; and very incorrectly printed.

Art. 41. *The Exodus.* A Poem. By the Rev. Samuel Hayes, M. A. of Trinity College, Cambridge, and Uſher of Weſtminſter School. 4to. 2s. Dodſley. 1785.

There are few diſtinguiſhing features of poetical merit in this piece, to entitle it to particular attention. The Author, however, in obtaining Mr. Seaton's prize, 'has, had his reward:' and the Public will not refuſe ſome indulgence to a writer, who is thus called on to weave the web of verſe as a taſk.

MISCELLANEOUS.

Art. 42. *A genuine Narrative of Facts*, which led to the Murder of *Patrick Randal M'Donnel, Eſq.* near Caſtlebar, in the Kingdom of Ireland; for which *George Robert Fitzgerald, Eſquire*, now ſtands indicted. Containing the principal Incidents of MR. FITZGERALD'S LIFE, ſo far as relates to his original Diſpute with the Deceaſed, &c. By an IMPARTIAL HAND. 8vo. 1s. Debrett.

Mr. F.'s unhappy ſituation, in conſequence of the differences which had long ſubſiſted between him and his late father †, on account of the old man's partiality to his younger ſon, *Charles*, forms the principal buſineſs here ſtated. There is little notice taken of the circumſtances attending the murder of Mr. M'Donnel; but it is ſaid,

† The conduct of the father appears, from our Author's account, in ſo very unfavourable a light, that the Reader will hardly forbear (however prejudiced againſt G. R. F.) to pity the ſon of ſo unnatural a parent.

that

that he previouſly rendered himſelf very obnoxious to George Robert Fitzgerald, by the active part he had taken in the bickerings and diſcord of the Fitzgerald family: ſiding with the father againſt the eldeſt ſon.—The Author is an apologiſt for G. R. F. and concludes his pamphlet with a '*God ſend him a good deliverance!*'

Art. 43. *Bibliotheca Univerſalis Selecta.* A Catalogue of Books, ancient and modern, in various Languages and Faculties, and upon almoſt every Branch of Science and polite Literature; including an extenſive Collection of Claſſical, Critical, and Philological Learning; collected, for the moſt part, in *Germany* and the *Netherlands:* methodically digeſted, with a View to render it uſeful to Students, Collectors, and Librarians: to which is added, an Index of Authors, Interpreters, and Editors. Which will be ſold by Auction, by Samuel Paterſon, at his Great Room, in *King-ſtreet, Covent Garden,* on *Monday, May* 8th, 1786, and the *Thirty-five* following Days. 8vo. 5s. 6d. Boards.

This Catalogue merits a place in a literary Journal, on account of its judicious and ſkilful arrangement. It may be accepted as a model, by ſtudents, librarians, &c.* to whom it will be uſeful, independently of its connection with the great ſale which has given birth to it. The volume came to our hands too late to appear in our laſt month's Review; otherwiſe, we ſhould have borne a more ſeaſonable teſtimony to the merit of Mr. Paterſon, its very able compiler.

Art. 44. *Hydrometrical Obſervations and Experiments in the Brewery.* 8vo. 2s. Robinſon. 1785.

Art. 45. *Remarks on a Pamphlet* intituled, "Hydrometrical Obſervations and Experiments in the Brewery;" in a Letter to Mr. More, Secretary to the Society for the Encouragement of Arts, &c. To which is ſubjoined an Advertiſment, pointing out the eaſieſt Methods of applying the Saccharometer, in order to produce uniform Strength in Malt Liquors; addreſſed to thoſe Brewers who may be averſe to Calculations. By J. Richardſon. 8vo. 2s. Robinſon. 1785.

However the partiality of men for their own particular inventions and improvements may generate contentions for preference, we are pleaſed to find a ſpirit of inquiry and experiment raiſed in a profeſſion hitherto conducted according to vague opinions. Mr. Baverſtock, a brewer at Alton in Hampſhire, and Author of the "Hydrometrical Obſervations," regulates his operations by a common hydrometer; Mr. Richardſon, at Hull, uſes, and advertiſes, a ſtatical inſtrument of a peculiar ſtructure, which he terms a ſaccharometer †: each of them is ſufficiently ſatisfied of the ſuperiority of

* 'A Library,' ſays Mr. Paterſon, 'undigeſted, is a chaos; of little more uſe to the owner, or to the Public, than ſo many divided parts of inſtruments: for books, in each claſs, or ſcience, may be conſidered as component parts of the ſame inſtrument; and to put them together properly, is very eſſential to the obſerver, and to the ſtudent.

† See Rev. Vol. LXXIII. p. 50.

his

his own method; and this oppoſition, which prevents their co-operating on one plan, proves a ſtimulus to accelerate the iſſue of two; ſucceſs attend them both,—we will not interfere.

It may nevertheleſs be hinted to the *Remarker*, that however ſuperior he may be, or ſuppoſe himſelf to be, to Mr. Baverſtock in the art of brewing philoſophically, he triumphs over his competitor in a flippant ſtyle of contemptuous language, unuſual among true philoſophers; who proceed in experiments with cautious ſteps, leſt they ſhould ſtumble upon error; and they ſpeak with modeſty, from a conviction that even the higheſt acquiſitions of knowledge are ſtill defective.

Art. 46. *The Life of Hyder Ally:* with an Account of his Uſurpation of the Kingdom of Myſore, &c. By Francis Robſon, late Captain in the Honourable Eaſt India Company's Forces. 8vo. 4s. Hooper. 1786.

The patriotic motives which gave riſe to this publication, plead ſtrongly in its favour, and claim ſome mitigation of the ſeverity of ſtrict critical juſtice.

Captain Robſon, feeling as an Engliſhman, and a ſoldier, the many miſrepreſentations, and falſities, contained in a hiſtory of this great Eaſtern leader, publiſhed by a French officer *, and tending to depreciate our national honour, and the character of our troops, was deſirous of doing juſtice to his country, and his fellow-ſoldiers. He, therefore, indignantly aſſumed the pen, and has drawn up a plain, unadorned, narrative; in which truth muſt compenſate for the want of elegance. Every ſoldier cannot write like Cæſar. To the work is added, an authentic narrative of the ſufferings of the priſoners of war, taken by Tippoo Saib: with a gloſſary, neceſſary for underſtanding many Aſiatic terms which occur in the narrative.

Art. 47. *A candid and impartial Sketch of the Life and Government of Pope Clement* XIV. Containing many intereſting Anecdotes during that Period of Church Hiſtory. In a Series of Letters from Rome. 12mo. 2 Vols. 15s. Dublin; London Symonds. 1785.

The expulſion of the Jeſuits was, to ſay the leaſt, ſo bold a meaſure, that it is not ſurpriſing that it ſhould bring much odium upon the Pontiff under whom it was carried into execution. The immediate ſufferers would undoubtedly be inclined to treat his character with rigour, as well as to offer every poſſible apology for themſelves. Such are the views with which theſe volumes are written. The Author, who is no common ſcribbler, appears to be well acquainted with characters and affairs in the Court of Rome; but entire impartiality and perfect candour muſt not be expected in his ſketches. His account of the riſe of the expulſion is curious; and we wiſh we had room to inſert it.—The 3d volume of this work is advertiſed, as publiſhed; but is not come to our hands.

Art. 48 *An authentic Narrative* of the remarkable Adventures, and curious Intrigues of Miſs Fanny Davies, the celebrated modern Amazon, who received Sentence of Death at laſt Chelmſ-

* See Rev. Vol. LXXIII. p. 74.

ford

ford Aſſizes, for ſtealing 1250*l.* from Mr. Wriggleſworth, a Grazier. With a Frontiſpiece, repreſenting the *Fair One*, both in her native Charms, and maſculine Dreſs. 8vo. 1s. Jameſon, 1786.

Newgate biography is the loweſt claſs of literature; but it is not the leaſt uſeful; for if examples of virtue and goodneſs tend to excite our emulation, and to the improvement of our uſeful or ornamental talents,—the details of human depravity ſerve to inform us of what we ought to know, in order to guard us againſt the inſidious deſigns, and wicked practices of the worthleſs and abandoned part of our motley ſpecies.—This account of a female blackguard appears, as far as we are able to judge, to contain a number of extraordinary facts, that may be depended on.

EDUCATION.

Art. 49. *The Rotchfords*; or the friendly Counſellor: deſigned for the Inſtruction and Amuſement of Youth of both Sexes. By M. P. Small 12mo. 2 Vols. 3s. ſewed. Marſhall.

Theſe little volumes conſiſt of tales and converſations taken from common occurrences, and well contrived to make good and uſeful impreſſions on the minds of children. We wiſh, however, that the Author had been more attentive to the taſte as well as morals of his pupils, and had taken more care to expreſs himſelf with correctneſs. Eaſe and inaccuracy, ſimplicity and vulgarity, are different things. By no means let him attempt to write verſe.

THEOLOGY *and* CONTROVERSY.

Art. 50. *Select Devotions.* (1.) For Families. (2.) For particular Perſons. (3.) For the Celebration of the Holy Euchariſt. 12mo. 1s. Rivington. 1785.

Theſe devotions are chiefly ſelected from the Liturgy of our Church, and from two very pious treatiſes publiſhed by Biſhop Patrick, entitled, *The devout Chriſtian:* and *The Chriſtian Sacrifice.*

This ſelection was made by Dr. Apthorp; whoſe aim is to 'revive the duties of perſonal and family religion, as well as to promote public worſhip and the edifying celebration of the holy Euchariſt.' Though he diſclaims all undue ſtreſs on forms, yet he juſtly conſiders *order* as one great inſtrument of religion and virtue.

We think theſe devotional exerciſes calculated to promote a ſpirit of warm and genuine piety in the breaſts of humble Chriſtians, who are not too nice and critical with reſpect to certain terms of ſpeech which are ſuppoſed to ſavour of ſuperſtition more than of reaſon; and cloud the ſimplicity of the Goſpel under the ſhadow of myſtery.

Art. 51. *Appendix to the Scripture Lexicon.* 8vo. 1s. Johnſon. 1785.

We have already given our opinion of the accuracy and utility of the work to which this is a ſupplement.

A few of the proper names in the *Canon* of Scripture were omitted in the former publication; and a great number of thoſe which occur in the *Apocryphal* writings, becauſe they were judged to be of little conſequence.

This *Appendix* is publiſhed to ſupply that defect, and render the Lexicon as complete and extenſive as poſſible. Almoſt all the proper

names mentioned in the Bible (including the apocryphal as well as canonical books) are inſerted;—many of the more diſtinguiſhing rites of the Jews are explained; and a brief account is given of ſeveral *animals*, *plants*, &c. that are not commonly known to unlearned readers, by their ſcriptural names.

Some miſtakes of the former work are corrected and the purchaſers of the one ought to be ſupplied with the other; which, as far as we have examined it, appears to be a very proper ſequel; and is executed with judgment and fidelity.

SERMON.

The Sabbath. Preached in the Pariſh Church of St. Stephen's, Norwich, to promote the Eſtabliſhment of Sunday Schools. By the Rev. Landcaſter Adkin, A. M. Rector of Belaugh, near Norwich. 8vo. 1s. 6d. Wilkie. 1785.

A ſerious and ſenſible declamation on the obligation of the Sabbath, and alſo of a due attention to the inſtruction of youth, particularly the children of the poor: on which account the eſtabliſhment of Sunday ſchools is warmly pleaded for, and urged in a popular manner. The text is, Exod. xx. 8.

CORRESPONDENCE *and* NOTES.

☞ *To our* READERS.

To the account given at p. 249 of our laſt Review, we would wiſh to add, that if A be made equal to $\frac{1}{1-1}$, at p. 251, it will ſhew how the ſeries may be produced from the true ſum by expanded diviſion, ſo as to remove all ambiguity, or reaſonable cauſe of doubt.

*** If PRECEPTOR, and other *free Inquirers*—alias *Queſtion-aſkers*, had peruſed the notices publiſhed by us, many months ago, at the end of ſome of our Reviews, ſeveral late *inquiſitive* letters would, perhaps, have been ſpared. We found it high time to leave off a branch of buſineſs, by which, though we have had conſiderable cuſtom, *nothing was ever gained.*—Our time, and our pages, are too much engaged in the ſervice of the Public, to be laviſhed in private, anonymous, and unavailing correſpondence.

‡*‡ M. R. has our thanks for his ingenious and juſt remarks on a recent performance; but we think the *occaſion* too delicate for critical caſtigation. The reſpect due to parental feelings, on thoſe melancholy events, which are the ſevereſt trials of human nature, forbids our publiſhing the ſtrictures hereby acknowledged; but we ſhould be glad to hear from M. R. on any ſubject not liable to the objections which occurred to us on peruſing thoſe well-written obſervations,—the inſertion of which we muſt, however reluctantly, decline.

‡‡‡ A learned and entertaining letter from Ireland, dated *Dingle*, Aug. 17, 1785, and which relates to our account of the Baron de St.

St. Croix's reſearches into the myſteries of Paganiſm (Appendix to Rev. vol. lxxi.) did not come to hand till very lately; but, though late, we propoſe to print it in our next Appendix, which will be publiſhed in July.

‡§‡ Our Oxford Correſpondent, *Candidus*, errs, exceedingly, in his conjectures on the cauſes that have prevented a late treatiſe on E———n from having yet appeared in the Review.—There are many—very many productions, of *equal* or *greater* importance, that have a prior right, in point of time, to a place in our literary vehicle, having waited *months* (we are afraid, in ſome inſtances, *years*) longer, for admiſſion.—The ſize and compaſs of our Journal are found to be by no means equal to the wide extent of its plan. A monthly pamphlet of twice the bulk of the Review would ſcarcely ſuffice for the multiplicity of our new publications.—What *can* be done, however, *ſhall* be done, toward paying off *our* national debt. Meanwhile, individuals, and our creditors at large, muſt have patience; there being no remedy, that we know of, but what would, perhaps, be thought worſe than the complaint.—For the reſt, we have only to thank Mr. *Candidus* for his kind offer of aſſiſtance; but, at preſent, the reapers flatter themſelves that they are ſufficient for the harveſt.

‡†‡ The favour of *Cantabrigienſis* is acknowledged.

§‡§ L. Y.'s propoſal is incompatible with our preſent engagements; but the gentleman is, nevertheleſs, entitled to our thanks.

‖§‖ A. W. has our thanks for his well-meant and friendly hint. We cannot, *publicly*, be more explicit.

☞ *Gregory's Eſſays* in our next; alſo *Hawkins's Appeal*, and *Cowper's Poems*.

ERRATUM *in this Month's* REVIEW.

P. 384, Art. 11, line 6, for 'Caracaturiſt,' r. *Caricaturiſt*.

Errata in April; viz. On the blue cover, in the *Contents*, for NEWTON's Bible, read WILSON's; and in p. 300, Art. 17, l. 12, for 'does enter,' r. *does not enter*.

THE MONTHLY REVIEW,

For JUNE, 1786.

ART. I. *Dr. Gillies's Hiſtory of Ancient Greece,* continued.

ONE of the moſt inſtructive periods in the hiſtory of Greece, is that in which the Athenian ſtate became corrupted by a ſudden increaſe of wealth, under Pericles. The external and domeſtic proſperity of Athens, at this time, and the effect which this proſperity, in connection with the change of government and other circumſtances, produced on the ſtate of manners and arts, Dr. Gillies thus deſcribes:

'The revolution which immediately followed, in the manners, character, and conduct of the Athenians, was the natural conſequence of the change of government, combined with other circumſtances inſeparably connected with their domeſtic and external proſperity. In the courſe of a few years the ſucceſs of Ariſtides, Cimon, and Pericles had tripled the revenues, and increaſed, in a far greater proportion, the dominions of the republic. The Athenian gallies commanded the eaſtern coaſts of the Mediterranean; their merchantmen had engroſſed the traffic of the adjacent countries; the magazines of Athens abounded with wood, metal, ebony, ivory, and all the materials of the uſeful as well as of the agreeable arts; they imported the luxuries of Italy, Sicily, Cyprus, Lydia, Pontus, and Peloponneſus; experience had improved their ſkill in working the ſilver mines of Mount Laurium; they had lately opened the valuable marble veins in Mount Pentelicus; the honey of Hymettus was more eſteemed, in proportion as it became better known to their neighbours; the culture of their olives (oil being long their ſtaple commodity, and the only production of Attica, which Solon allowed them to export), muſt have improved with the general improvement of the country in arts and agriculture, eſpecially under the active adminiſtration of Pericles, who liberally let looſe the public treaſure to encourage every ſpecies of induſtry.

'But if that miniſter promoted the love of action, he found it neceſſary at leaſt to comply with, if not to excite, the extreme paſſion for pleaſure, which then began to diſtinguiſh his countrymen. The people of Athens, ſucceſsful in every enterpriſe againſt their foreign as well as domeſtic enemies, ſeemed entitled to reap the fruits of their dangers and victories. For the ſpace of at leaſt twelve years preceding the war of Peloponneſus, their city afforded a perpetual

ſcene of triumph and feſtivity. Dramatic entertainments, to which they were paſſionately addicted, were no longer performed in ſlight unadorned edifices, but in ſtone or marble theatres, erected at great expence, and embelliſhed with the moſt precious productions of nature and of art. The treaſury was opened, not only to ſupply the decorations of this favourite amuſement, but to enable the poorer citizens to enjoy it, without incurring any private expence; and thus, at the coſt of the ſtate, or rather of its tributary allies and colonies, to feaſt and delight their ears and fancy with the combined charms of muſic and poetry. The pleaſure of the eye was peculiarly conſulted and gratified in the architecture of the theatres and other ornamental buildings; for as Themiſtocles had ſtrengthened, Pericles adorned his native city; and unleſs we had the concurring teſtimony of antiquity, as well as the immortal remains of the Parthenon, or temple of Minerva, which ſtill excite the admiration of travellers, it would be difficult to believe that in the ſpace of a few years, there could have been created thoſe ineſtimable wonders of art, thoſe innumerable temples, theatres, ſtatues, altars, baths, gymnaſia and porticoes, which, in the language of ancient panegyric, rendered Athens the eye and light of Greece.

'Pericles was blamed for thus decking one favourite city, like a vain, voluptuous harlot, at the expence of plundered provinces; but it would have been fortunate for the Athenians if their extorted wealth had not been employed in more periſhing, as well as more criminal luxury. The pomp of religious ſolemnities, which were twice as numerous and as coſtly in Athens as in any other city of Greece; the extravagance of entertainments and banquets, which on ſuch occaſions always followed the ſacrifices; the increaſe of private luxury, which naturally accompanied this public profuſion, exhauſted the reſources, without augmenting the glory, of the republic. Inſtead of the bread, herbs, and ſimple fare recommended by the laws of Solon, the Athenians, ſoon after the eightieth Olympiad, availed themſelves of their extenſive commerce to import the delicacies of diſtant countries, which were prepared with all the refinements of cookery. The wines of Cyprus were cooled with ſnow in ſummer; in winter the moſt delightful flowers adorned the tables and perſons of the wealthy Athenians. Nor was it ſufficient to be crowned with roſes, unleſs they were likewiſe anointed with the moſt precious perfumes. Paraſites, dancers, and buffoons, were an uſual appendage of every entertainment. Among the weaker ſex, the paſſion for delicate birds, diſtinguiſhed by their voice or plumage, was carried to ſuch exceſs as merited the name of madneſs. The bodies of ſuch youths as were not peculiarly addicted to hunting and horſes, which began to be a prevailing taſte, were corrupted by the commerce of harlots, who had reduced their profeſſion into ſyſtem; while their minds were ſtill more polluted by the licentious philoſophy of the Sophiſts. It is unneceſſary to crowd the picture, ſince it may be obſerved, in one word, that the vices and extravagancies, which are ſuppoſed to characteriſe the declining ages of Greece and Rome, took root in Athens during the adminiſtration of Pericles, the moſt ſplendid and moſt proſperous in the Grecian annals.

'This paradox, for ſuch it muſt appear, may be explained by conſidering the ſingular combination of circumſtances, which, in the time of that ſtateſman, gave every poiſon its antidote, and rendered the partial evils, already deſcribed, only the thorn that ever accompanies the roſe. The Grecian hiſtory of thoſe times affords a more ſtriking contraſt than ever appeared in any other age or country, of wiſdom and folly, of magnanimity and meanneſs, of liberty and tyranny, of ſimplicity and refinement, of auſterity and voluptuouſneſs. The ſublime philoſophy of Anaxagoras and Socrates was accompanied, as with a ſhadow, by the dark unprincipled captiouſneſs of the Sophiſts; the pathetic and moral ſtrains of Sophocles and Euripides were parodied by the licentious buffoonery of Ariſtophanes; painting and ſculpture, which, under geniuſes of the firſt order, like Phidias, ſerved as handmaids to religion and virtue, degenerated under inferior artiſts into mean hirelings of vice and diſorder; the modeſty of Athenian matrons was ſet off as by a foil, when compared with the diſſoluteneſs of the ſchool of Aſpaſia; and the ſimple frugality of manners, which commonly prevailed in private families, even of the firſt diſtinction, was contraſted with the extravagant diſſipation of public entertainments and feſtivals.'

Farther to illuſtrate the character of the Athenians at this period, our Author proceeds to give a view of the Grecian philoſophy, of the riſe of the Sophiſts, of the manly oppoſition they met with from Socrates, of the progreſs of tragedy and comedy, and of the nature and influence of the public feſtivals; concluding with the following remarks on the manners of the Athenians in private life:

'The general ſimplicity of manners in private life formed a ſtriking contraſt with the extravagance of public feſtivals and amuſements. The houſes and tables of the moſt wealthy Athenians were little diſtinguiſhed above thoſe of their pooreſt neighbours. Pericles himſelf, though never ſuſpected of avarice, lived with the exacteſt œconomy; and the ſuperabundance of private wealth, which would have created envy and danger to the owner, if he had employed it for his particular convenience and pleaſure, procured him public gratitude and eſteem, when expended for the ſatisfaction of the multitude.

'For reaſons which will immediately appear, we have not hitherto found it neceſſary particularly to deſcribe the manners and influence of the Grecian women; but the character and condition of the fair ſex will throw light on the preceding obſervations in this chapter, and preſent the moſt ſtriking contraſt of any to be met with in hiſtory. If we knew not the conſideration in which women were anciently held in Greece, and the advantages which they enjoyed at Sparta, after the laws of Lycurgus had revived the inſtitutions of the heroic ages, we ſhould be apt to ſuſpect that the ungenerous treatment of the feebler ſex, which afterwards ſo univerſally prevailed, had been derived from the Egyptian and Aſiatic colonies, which early ſettled in that part of Europe. Excluded from ſocial

intercourſe, which nature had fitted them to adorn, the Grecian women were rigorouſly confined to the moſt retired apartments of the family, and employed in the meaneſt offices of domeſtic œconomy. It was thought indecent for them to venture abroad, unleſs to attend a proceſſion, to accompany a funeral, or to aſſiſt at certain other religious ſolemnities. Even on theſe occaſions, their behaviour was attentively watched, and often malignantly interpreted. The moſt innocent freedom was conſtrued into a breach of decorum; and their reputation, once ſullied by the ſlighteſt imprudence, could never afterwards be retrieved. If ſuch unreaſonable ſeverities had proceeded from that abſurd jealouſy which ſometimes accompanies a violent love, and of which a certain degree is nearly connected with the delicacy of paſſion between the ſexes, the condition of the Grecian women, though little leſs miſerable, would have been far leſs contemptible. But the Greeks were utter ſtrangers to that refinement of ſentiment, which, in the ages of chivalry, and which, ſtill in ſome ſouthern countries of Europe, renders women the objects of a ſuſpicious, but reſpectful paſſion, and leads men to gratify their vanity at the expence of their freedom. Married or unmarried, the Grecian females were kept in equal reſtraint; no pains were taken to render them, at any one period of their lives, agreeable members of ſociety; and their education was either entirely neglected, or confined at leaſt to ſuch humble objects, as, inſtead of elevating and enlarging the mind, tended only to narrow and to debaſe it. Though neither qualified for holding an honourable rank in ſociety, nor permitted to enjoy the company of their neareſt friends and relations, they were thought capable of ſuperintending or performing the drudgery of domeſtic labour, of acting as ſtewards for their huſbands, and thus relieving them from a multiplicity of little cares, which ſeemed unworthy their attention, and unſuitable to their dignity. The whole burden of ſuch mercenary cares being impoſed on the women, their firſt inſtructions and treatment were adapted to that lowly rank, beyond which they could never afterwards aſpire. Nothing was allowed to divert their minds from thoſe ſervile occupations in which it was intended that their whole lives ſhould be ſpent; no liberal idea was preſented to their imagination, that might raiſe them above the ignoble arts in which they were ever deſtined to labour; the ſmalleſt familiarity with ſtrangers was deemed a dangerous offence; and any intimacy or connection beyond the walls of their own family, a heinous crime; ſince it might engage them to embezzle the houſehold furniture and effects committed to their care and cuſtody. Even the laws of Athens confirmed this miſerable degradation of women, holding the ſecurity of the huſband's property a matter of greater importance than defending the wife's perſon from outrage, and protecting her character from infamy. By ſuch illiberal inſtitutions were the moſt amiable part of the human ſpecies inſulted, among a people in other reſpects the moſt improved of all antiquity. They were totally debarred from thoſe refined arts and entertainments, to which their agreeable qualities might have added a new charm. Inſtead of directing the taſte, and enlivening the pleaſures of ſociety, their value was eſtimated, like that of the ignobleſt

nobleſt objects, merely by profit or utility. Their chief virtue was reſerve, and their point of honour, œconomy.

'The extreme depreſſion of women levelled the natural inequalities of their temper and diſpoſition; the prude, the coquette, with the various intermediate ſhades of female character, diſappeared; and all the modeſt and virtuous part of the ſex (if virtue and modeſty can ever be the effects of reſtraint) were reduced to humble imitation and inſipid uniformity. But, in the time of Pericles, there appeared and flouriſhed at Athens a bolder claſs of females, who diveſted themſelves of the natural modeſty, diſdained the artificial virtues, and avenged the violated privileges of their ſex. Aſia, the mother of voluptuouſneſs, produced this dangerous brood, whoſe meretricious arts and occupations met with no check or reſtraint from the laxity of Ionian morals, and were even promoted and encouraged by the corruptions of Pagan ſuperſtition. In moſt of the Greek colonies of Aſia, temples were erected to the *earthly* Venus; where courtezans were not merely tolerated, but honoured, as prieſteſſes of that condeſcending divinity. The wealthy and commercial city of Corinth firſt imported this innovation from the eaſt: and ſuch is the extravagance of the human mind; that after the repulſe of Xerxes, the magiſtrates of that republic aſcribed the ſafety of their country to the powerful interceſſion of the votaries of Venus, whoſe portraits they cauſed to be painted at the public expence, as the Athenians had done thoſe of the warriors who gained the battle of Marathon. But the fame of all thoſe accompliſhed, but mercenary beauties, though highly celebrated by the poets and hiſtorians of the times, was eclipſed by the ſplendor of Aſpaſia of Miletus, who ſettled at Athens under the adminiſtration of Pericles, and is ſaid to have embarked in the fleet with which that fortunate commander ſubdued the powerful and wealthy iſland of Samos. The perſonal character of Aſpaſia gave temporary luſtre to a profeſſion, which though exalted by the caſual caprices of ſuperſtition, muſt naturally have fallen into contempt; ſince later writers among the Greeks acknowledge, that though ſhe carried on a very diſhonourable commerce in female virtue, yet her wit and eloquence, ſtill more than her beauty, gained her extraordinary conſideration among all ranks in the republic. The ſuſceptible minds of the Athenians were delighted with what their abſurd inſtitutions rendered a novelty, the beholding the native graces of the ſex, embelliſhed by education. Aſpaſia is ſaid to have acquired a powerful aſcendant over Pericles himſelf; ſhe certainly acquired his protection and friendſhip; which is leſs extraordinary than that her converſation and company ſhould have pleaſed the diſcernment of the ſage Socrates. She is accuſed (as we ſhall afterwards have an opportunity to mention) of having excited, from motives of perſonal reſentment, the war of Peloponneſus; yet, calamitous as that long and obſtinate conflict proved to Greece, and particularly to Athens, it may be ſuſpected that Aſpaſia occaſioned ſtill more incurable evils to both. Her example, and ſtill more her inſtructions, formed a ſchool at Athens, by which her dangerous profeſſion was reduced into ſyſtem. The companions of Aſpaſia ſerved as models for painting and ſtatuary, and themes for poetry and panegyric. Nor were they merely the objects, but the authors of

many literary works, in which they eſtabliſhed rules for the behaviour of their lovers, particularly at table, and explained the art of gaining the heart, and captivating the affections; which would have been an imprudence, had they not conſidered that the myſteries of *their* calling alone loſe little by being diſcloſed, ſince men may often perceive the ſnare, without having courage to avoid it. The dreſs, behaviour, and artifices of this claſs of women became continually more ſeductive and dangerous; and Athens thenceforth remained the chief ſchool of vice and pleaſure, as well as of literature and philoſophy.

'It has been already hinted, that the fine arts, and particularly painting, were proſtituted to the honour of harlots, and the purpoſes of voluptuouſneſs. Licentious pictures are mentioned by ancient writers as a general ſource of corruption, and conſidered as the firſt ambuſh that beſet the ſafety of youth and innocence. Yet this unhappy effect of the arts was only the vapour that accompanies the ſun; ſince painting, architecture, and above all, ſtatuary, attained their meridian ſplendor in the age of Pericles; and ſhed peculiar glory on this period of Athenian hiſtory, not only by the powers of genius which they diſplayed, but by the noble purpoſes to which they were directed.'

Theſe remarks are followed by a view of the ſtate of the arts of deſign during the age of Pericles. On this head, the Author traces the cauſes of the ſuperiority of the Greeks in theſe arts, and gives ſome account of the principal artiſts and their works. He makes the following ingenious obſervations on the characteriſtic excellencies of Grecian art:

'Were it allowed to make the melancholy ſuppoſition, that all the monuments of Grecian literature had periſhed in the general wreck of their nation and liberty, and that poſterity could collect nothing farther concerning that celebrated people, but what appeared from the Apollo Belvidere, the groupes of the Laocoon and Niobé, and other ſtatues, gems, or medals, now ſcattered over Italy and Europe, what opinion would mankind form of the genius and character of the Greeks? would it correſpond with the impreſſions made by their poets, orators, and hiſtorians? which impreſſion would be moſt favourable? and what would be the preciſe difference between them? The ſolution of theſe queſtions will throw much light on the preſent ſubject.

'The firſt obſervation that occurs on the moſt ſuperficial, and that is ſtrongly confirmed by a more attentive, ſurvey of the ancient marbles, is, that their authors perfectly underſtood proportion, anatomy, the art of clothing, without concealing, the naked figure, and whatever contributes to the juſtneſs and truth of deſign. The exact knowledge of form is as neceſſary to the painter or ſtatuary, whoſe buſineſs it is to repreſent *bodies*, as that of language to the poet or hiſtorian, who undertakes to deſcribe *actions*. In this particular, it would be unneceſſary to inſtitute a compariſon between Grecian writers and artiſts, ſince they are both allowed as perfect in their reſpective kinds as the condition of humanity renders poſſible.

'But

'But when we advance a ſtep farther, and conſider the expreſſion of paſſions, ſentiments, and character, we find an extraordinary difference, or rather contrariety. Homer, Sophocles, and Demoſthenes, are not only the moſt original, but the moſt animated and glowing, of all writers. Every ſentence is energetic; all the parts are in motion; the paſſions are deſcribed in their utmoſt fury, and expreſſed by the boldeſt words and geſtures. To keep to the tragic poet, whoſe art approaches the neareſt to painting and ſculpture, the heroes, and even the gods of Sophocles, frequently diſplay the impetuoſity of the moſt ungoverned natures; and, what is ſtill more extraordinary, ſometimes betray a momentary weakneſs, extremely inconſiſtent with their general character. The rocks of Lemnos reſound with the cries of Philoctetes; Oedipus, yielding to deſpair, plucks out his eyes; even Hercules, the model of fortitude, ſinks under the impreſſions of pain or ſorrow.

'Nothing can be more oppoſite to the conduct of Grecian artiſts. *They* likewiſe have repreſented Philoctetes; but, inſtead of effeminate tears and lamentations, have given him the patient, concentrated woe of a ſuffering hero. The furious Ajax of Timomachus was painted, not in the moment when he deſtroyed the harmleſs ſheep inſtead of the hoſtile Greeks, but after he had committed this mad deed, and when his rage having ſubſided, he remained, like the ſea after a ſtorm, ſurrounded with the ſcattered fragments of mangled carcaſes, and reflecting with the ſilent anguiſh of deſpair on his uſeleſs and frantic brutality. The revenge of Medea againſt her huſband was not repreſented, as in Euripides, butchering her innocent children, but while ſhe was ſtill wavering and irreſolute, agitated between reſentment and pity. Even Clytemneſtra, whoſe unnatural, intrepid cruelty, poets and hiſtorians had ſo indignantly deſcribed and arraigned, was not deemed a proper ſubject for the pencil, when embruing her hands in the blood of Agamemnon. And although this may be referred to a rule of Ariſtotle, "that the characters of women ſhould not be repreſented as too daring or deciſive;" yet we ſhall find on examination, that it reſults from principles of nature, whoſe authority is ſtill more univerſal and indiſpenſable. The conſideration of the Apollo, Niobé, and Laocoon, whoſe copies have been infinitely multiplied, and are familiarly known, will ſet this matter in the cleareſt point of view.

'The Apollo Belvidere is univerſally felt and acknowledged to be the ſublimeſt figure that either ſkill can execute, or imagination conceive. That favourite divinity, whom ancient poets ſeem peculiarly fond of deſcribing in the warmeſt colours, is repreſented in the attitude of darting the fatal arrow againſt the ſerpent Pytho, or the giant Tityus. Animated by the nobleſt conception of heavenly powers, the artiſt has far outſtepped the perfections of humanity, and (if we may ſpeak without irreverence) made the corrupt put on incorruption, and the mortal immortality. His ſtature is above the human, his attitude majeſtic, the Elyſian ſpring of youth ſoftens the manly graces of his perſon, and the bold ſtructure of his limbs. Diſdain ſits on his lips, and indignation ſwells his noſtrils; but an unalterable ſerenity inveſts his front, and the ſublime eleva.ion of his

aſpect aſpires at deeds of renown ſtill ſurpaſſing the preſent object of his victory.

'The iraſcible paſſions are not repreſented with more dignity in the Apollo, than are thoſe of fear, terror, and conſternation, in the Niobé. This group contained Niobé and her huſband Amphion, with ſeven ſons, and as many daughters. Their melancholy ſtory, which is too well known to be related here, required the deepeſt expreſſion; and the genius of the artiſt has choſen the only moment when this expreſſion could be rendered conſiſtent with the higheſt beauty; a beauty not flattering the ſenſes by images of pleaſure, but tranſporting the fancy into regions of purity and virtue. The exceſs and ſuddenneſs of their diſaſter, occaſioned a degree of amazement and horror, which, ſuſpending the faculties, involved them in that ſilence and inſenſibility, which neither breaks out in lamentable ſhrieks, nor diſtorts the countenance, but which leaves full play to the artiſt's ſkill to repreſent motion without diſorder, or, in other words, to render expreſſion graceful.

'The Laocoon may be regarded as the triumph of Grecian ſculpture; ſince bodily pain, the groſſeſt and moſt ungovernable of all our paſſions, and that pain united with anguiſh and torture of mind, are yet expreſſed with ſuch propriety and dignity, as afford leſſons of fortitude ſuperior to any taught in the ſchools of philoſophy. The horrible ſhriek which Virgil's Laocoon emits, is a proper circumſtance for poetry, which ſpeaks to the fancy by images and ideas borrowed from all the ſenſes, and has a thouſand ways of ennobling its object; but the expreſſion of this ſhriek would have totally degraded the ſtatue. It is ſoftened, therefore, into a patient ſigh, with eyes turned to heaven in ſearch of relief. The intolerable agony of ſuffering nature is repreſented in the lower part, and particularly in the extremities, of the body; but the manly breaſt ſtruggles againſt calamity. The contention is ſtill more plainly perceived in his furrowed forehead; and his languiſhing paternal eye demands aſſiſtance, leſs for himſelf, than for his miſerable children, who look up to him for help.

'If ſubjects of this nature are expreſſed without appearing hideous, ſhocking, or diſguſtful, we may well ſuppoſe that more temperate paſſions are repreſented with the greateſt moderation and dignity. The remark is juſtified by examining the remains or imitations of Grecian art; and were we to deduce from theſe alone the character of the nation, it would ſeem at firſt ſight, that the contemporaries of Pericles muſt have been a very ſuperior people in point of fortitude, ſelf-command, and every branch of practical philoſophy, to the Athenians who are deſcribed by poets and hiſtorians.

'But when we conſider the matter more deeply, we ſhall find that it is the buſineſs of hiſtory to deſcribe men as they are; of poetry and painting, to repreſent them as may afford moſt pleaſure and inſtruction to the reader or ſpectator. The aim of theſe imitative arts is the ſame, but they differ widely in the mode, the object, and extent, of their imitation. The poet who deſcribes *actions*, in *time*, may carry the reader through all the gradations of paſſion, and diſplay his genius moſt powerfully in its moſt furious exceſs. But the

painter or ſtatuary, who repreſents *bodies* in *ſpace*, is confined to one moment, and muſt chooſe that which leaves the freeſt play to the imagination. This can ſeldom be the higheſt pitch of paſſion, which leaves nothing beyond it; and in contemplating which the ſympathy of the ſpectator, after his firſt ſurpriſe ſubſides, can only deſcend into indifference. Every violent ſituation, moreover, is felt not to be laſting; and all extreme perturbation is inconſiſtent with beauty, without which no viſible object can long attract or pleaſe.'

[*To be concluded in our next.*]

ART. II. *Eſſays Hiſtorical and Moral.* By G. Gregory. 8vo. 5s. bound. Johnſon. 1785.

THESE Eſſays are evidently the production of a ſenſible and well-cultivated mind,—a liberal and candid heart,—that wiſhes well to the cauſe of virtue, and the common intereſts of mankind; and though they are too refined and abſtracted, and perhaps alſo too cold and unanimated, to be popular, yet they will afford conſiderable entertainment, and not a little information, to the more *ſerious* and *intelligent* claſs of readers; and if the Author will be content with the reward which ariſes from *their* approbation, we doubt not but he will be amply gratified.

We have not room for more than the general contents of theſe Eſſays, except an extract from one, which we have read with great ſatisfaction.

Of the Progreſs of Manners and Society.—Of the Influence of Phyſical and Moral Cauſes on the Human mind.—Remarks on the Hiſtory of Superſtition.—Of certain Moral Prejudices.—Obſervations on the Effects of Civilization, and the Character of the preſent Times.—Of the Invention of Language.—Of Alphabetical Writing.—Miſcellaneous Obſervations on the Hiſtory of the Female Sex.—Of the Theory of Government.—The Advantages of the Republican Form of Government compared with thoſe of Monarchy.—Of the Principles of Morals.—Miſcellaneous Obſervations on the Atheiſtical Syſtem, and on the Morals of the Ancients.—Of Religious Eſtabliſhments.—Of Education.—Of Penetration and Foreſight.—An impartial Inquiry into the Reaſonableneſs of Suicide.—Of Slavery and the Slave Trade.—Of certain Cauſes which may prove ſubverſive of Britiſh Liberty.

The Eſſay from whence we will extract a few obſervations on the expediency of Revelation, in aid of the weakneſs of human reaſon, is the 11th, and is entitled, *The Principles of Morals:*

'That reaſon is the firſt principle of moral virtue in man, none but a fantaſtical enthuſiaſt will preſume to deny. That ſimply to *believe* the doctrines of religion is an act of reaſon, is evident; for unleſs, upon rational grounds, we be aſſured of their truth, what mean we by ſaying we believe? The fact, with reſpect to the belief of

of Divine revelation, is this: When ſufficient evidence of its authenticity has been advanced, reaſon finds *the whole* agreeable, accepts *the whole*, eſtabliſhes the ſeveral precepts as *parts of an agreeing whole*. That reaſon could have eſtabliſhed for herſelf a law equally perfect and agreeable, by no means follows; or that Divine revelation is unneceſſary, becauſe it comes in aid of principles already implanted in us by the hand of nature. But a more particular view of this part of the ſubject will probably be uſeful; and thoſe, to whom it may not be immediately neceſſary, will, I dare believe, not find it diſagreeable.

'I. The underſtandings of the generality of mankind are not ſufficiently exerciſed to purſue with accuracy that nice and refined ſeries of abſtract reaſoning, which demonſtrates the connection in every particular between ſocial and private happineſs. The moral feelings of men are ſeldom delicate enough to diſcern the ſuperiority of intellectual above ſenſual enjoyments, and a directing hand is wanted to influence their choice. But RELIGION reſolves the principles of virtue at once into *the will of God*; and the mind which is incapable of examining the nice diſtinctions, the complicated relations of abſtract reaſoning, is immediately able to comprehend the ſimplicity of a command and to connect with the idea, the puniſhment or reward annexed to its breach or obſervance. It is confeſſed by *Ariſtotle*, that the pure beauty of virtue can never be generally felt; and that no ſpeculative theory of morals can ever have ſufficient influence with the vulgar.

'II. The moral notions may be perverted. Errors in reaſoning, like falſe calculations, will produce errors in practice; and the paſſions themſelves will not unfrequently play the ſophiſt. Not only our appetites and inclinations, but our judgments and our wills, are in a meaſure dependant on the temperature of the blood, and on the ſtate of the nerves. We are not the ſame in youth as in old age, in ſickneſs as in health: and, too frequently, when we imagine we are purſuing reaſon, it is only a phantom dreſſed out by paſſion to aſſume her likeneſs. We may reſolve, for the preſent, that certain principles are right in conformity with reaſon; and at a future period we may reſolve the contrary. In the hurry of action we may want leiſure to debate the queſtion as it ought to be debated, and be involved in error and misfortune before we have opportunity to form a reaſonable determination. But when, from full, clear, ſatisfactory evidence, we have accepted a law as divine; when we have determined that this law ſhall ſtand the *unalterable rule of our conduct*; we are no longer at liberty to deliberate on the expediency of particular precepts; we muſt adhere to the whole, or throw off our allegiance to the whole; and that is not ſo eaſily done, when we have once been fully ſatisfied of its Divine authority.

'III. In reſpect to thoſe virtues or vices, the reward or puniſhment of which depends upon the judgment of the public, the natural conſequences are prevented by the ſame imperfection and inſtability of reaſon that cauſes wrong elections in individuals. The love of fame is properly a virtuous motive; but how often is the good report of the world better obtained by a well-acted hypocriſy than by the moſt exalted virtue. *In the corrupted currents of this world,*

Offence's

Offence's gilded hand may ſhove by juſtice. I am far from aſſerting that the ſucceſsful villain is happier, nay I ſhould be ſorry to think him ſo happy, as a good man in a much humbler ſtation; but theſe appearances muſt conſiderably weaken the force of that motive to virtue, which regards only its utility in this life, and muſt conſequently tend to miſlead the judgment.

'IV. I would not anſwer for it, but that men deſtitute of *religion* might find excuſes for the worſt actions, in the *end* which they propoſe from thoſe actions, grounded on the plea of *utility*. By ſome act of injuſtice, for inſtance, which breaks not violently on the order of ſociety, a man may enrich himſelf, and live in affluence all the reſt of his days. In this caſe, if he be certain of eſcaping puniſhment, there is no immediate intereſt to withhold him. He will do violence to the ſympathetic feelings, it is true; but, perhaps, thoſe feelings may not be very ſtrong in him, or may, for the moment, be ſilenced by the predominance of a ſtronger paſſion. But we may ſuppoſe a caſe where the proſpect is not entirely ſelfiſh. A man fancies he would be an able and an upright King; and becauſe he thinks that, by aſſuming the government he may be of great benefit to the nation, he kills an innocent monarch, and uſurps the throne. Another, to compaſs ſome deſign really meritorious in itſelf, invents and propagates a falſehood.—But what ſays religion?—*Thou ſhalt do no murder: Thou ſhalt not lie*—and he muſt be a poor moraliſt, who does not ſee how dangerous it is to give any latitude to the human paſſions, in allowing them to trifle with thoſe laws, which are eſſential to the good order and happineſs of ſociety, whatever the occaſion or excuſe.

'Thus liable to illuſion and perverſion is human reaſon; thus impotent is ſympathy in combating with the vicious paſſions and propenſities: nor is the propoſition without melancholy illuſtration in the hiſtory of nations as well as of individuals. *Religion* alone ſtamps an uniformity on the character and conduct, which is derived from principles eſtabliſhed by that GREAT BEING, who is *always the ſame, the ſame yeſterday, and to-day, and for ever.*

'My preſent buſineſs is not to enter upon a defence of religion againſt all the attacks of the ſceptic; it was only neceſſary to explain its connection with morals: but I cannot help remarking, that a very forcible argument in favour of the truth of revelation, reſults from this conſideration—Since it is plain that human virtue would be very imperfect, if unſupported by religious principle; and ſince men would then be deprived of one of the moſt powerful motives to the accompliſhment of the moral duties; it follows of courſe, that the Deity would not fail to manifeſt his will to mankind, unleſs we ſuppoſe him wanting either in power or benevolence.'

The Author, though a lover of refined ſpeculation, doth not give much ſcope to fancy in the airy regions of conjecture; nor doth he affect much novelty of ſentiment, though his obſervations on the invention of language are not entirely free from ſingularity; and what he remarks on Adam's *giving names to the different creatures* involves his hypotheſis in great perplexity; not to ſay, inconſiſtency and contradiction.

The

The Author in general is more ſolid than acute; more inſtructive than entertaining. His imagination is not vigorous; but his judgment is ſound, and his heart is benevolent.

ART. III. *An Appeal* to Scripture, Reaſon, and Tradition, in Support of the Doctrines contained in a Letter to the Roman Catholics of the City of Worceſter, from the late Chaplain of that Society, ſtating the Motives which induced him to relinquiſh that Communion: with ſome Strictures on a Caveat ſince addreſſed to the ſame Society, by W. Pilling, againſt thoſe Doctrines: in a Letter to William Pilling. By the Rev. John Hawkins. 8vo. 4s. 6d. Boards. Worceſter printed; and ſold by Gardner in London.

OUR old friend, Sterne, in one of his ſermons, ſpeaking of the more flagrant errors of the Church of Rome, ſhrewdly obſerves, that "barely to mention them, is ſufficient to expoſe their abſurdity, to all perſons whoſe prejudices have not run away with their underſtanding." We are entirely of his opinion, and therefore, in our Review of Mr. Pilling's Letter *, we thought we could not more effectually ſerve the cauſe of Proteſtantiſm, than by ſuffering a weak and bigoted Papiſt to oppoſe it in his own way, without making a ſingle effort to repel his attack: and as we honeſtly confeſs that we have no predilection for Popery, we were glad of an opportunity of expoſing it in the form and dreſs in which one of its moſt zealous friends had been inſtructed to repreſent it.

Mr. Hawkins (as it became his character and profeſſion) hath judged it right to *examine*, as well as to *expoſe*, Mr. Pilling's Letter: and the examination is conducted with judgment, learning, and candour.

He enters minutely into the ſeveral points of debate between Mr. Wharton and his antagoniſt; and produces evidence from the moſt antient and venerable authorities of the Chriſtian church, to eſtabliſh the general principles which have been contended for by Proteſtants of all denominations.

We wiſhed, however, for a better anſwer to a ſhrewd queſtion propoſed by Mr. Pilling, reſpecting a certain incomprehenſible myſtery, than the following—which in our opinion is feeble and evaſive:

'You ſay that, if any one will explain to you how the body of Chriſt, *who was God*, was ſhut up in the womb of his virgin mother, you will readily ſhew him how it can be ſhut up in boxes, &c. This, I apprehend, is rather an inconſiderate challenge. That Chriſt, *as God*, was encloſed in the virgin's womb, as in a place, I cannot ſuppoſe you mean; and as he had aſſumed a material extended body, it muſt have neceſſarily been circumſcribed. The attributes of a human body, ſuch as figure, extenſion, and locality, are eſſential to

* See Review, Dec. 1785, p. 476.

it;

it; and the eſſences of things, as you teach in your own ſchools, cannot be altered even by the Divine Power. Hence we may, with as much propriety, ſay, that a body may be conſidered two ways, as it *is* a body, and as it *is not* a body, as admit that all bodies muſt be eſſentially extended to a certain place, and yet that Chriſt's body in the Euchariſt may be in many places at the ſame time, after the manner of a ſpirit.

'When Chriſt came in to his diſciples, John xx. *the doors being ſhut*, he, doubtleſs, entered in ſome miraculous manner. They might have been opened to him by an angel without any viſible agency; or they perhaps divided at his approach, and cloſed again. Either of theſe ſuppoſitions is ſufficient to explain the words of Scripture, which cannot poſſibly import any thing further. For he affirmed, that he had a material and palpable body; and this could neither penetrate the matter of the door, nor co-exiſt in the ſame ſpace with it. But you tell us, that when the Sacrament is ſhut up in boxes, or is ſubject to any of thoſe accidental circumſtances to which matter is liable, "*the operation of the ſenſes falls upon the appearances of bread and wine.*" In other words, then, we are given to underſtand that what you ſee, what you touch, what is heavy; what nouriſhes, what makes a noiſe when it falls to the ground, what corrupts, what is ſpilt, what is preſſed with the teeth, &c. are only the mere appearances of a bread and wine, which it is a point of faith to believe are no longer there. Such is the maze of perplexities in which this doctrine muſt involve you, and from which you can never extricate yourſelf, but by admitting that Almighty God has, in this one reſpect, deviated from all the known laws which he had eſtabliſhed in nature, and perpetually deceives us. And this, in truth, is the ſubſtance of your ſcholaſtic doctrines about it.'

"*About it, Goddeſs, and about it!*"—we are ſorry to ſay this to a writer who could ſo eaſily have ſolved the difficulty, without entangling himſelf in the very perplexity in which the Papiſt is caught; and which plain ſenſe and plain ſcripture only can unravel. But we will not preſs our ingenious and ſenſible Author too cloſe. We fancy that we hear both him and his friend Mr. Wharton whiſpering in our ear—*there is a time to keep ſilence, as well as a time to ſpeak.*

ART. IV. *A Diſſertation on Elective Attractions.* By Torbern Bergman, Profeſſor of Chemiſtry at Upſal, &c. Tranſlated from the Latin by the Tranſlator of Spallanzani's Diſſertations. 8vo. 6s. Boards. Murray. 1785.

WE congratulate the Engliſh reader on the acquiſition of this valuable work in his own language; which, though late, has, in conſequence of that delay, received very conſiderable improvements.

'The uſefulneſs of publications' (ſays the Tranſlator) 'which, like the preſent diſſertation, exhibit, from time to time, comprehenſive views of ſcientific knowledge, has been ſufficiently pointed out by Lord Bacon, whoſe dictates upon this ſubject, as upon others, have

have been amply confirmed by experience. The tranſlator, therefore, at firſt thought, that every purpoſe of the Engliſh reader would be abundantly ſerved by a faithful tranſlation of this admirable manual of theoretical chemiſtry. His duty plainly forbad him to alter or ſuppreſs any thing; and his reverence for the great author deterred him from the thought of making any addition. But ſome time has elapſed ſince the taſk of mere tranſlation was completed; in the mean time, chemical inveſtigation having been continued with univerſal ardour, new facts were brought to light, and new theories propoſed, ſome of them in books not likely to fall into the hands of every reader. Hence it ſeemed a matter almoſt of neceſſity to add ſome annotations.'

Of a work ſo generally known and admired in the original, it will be ſufficient for us to ſay, that the *tranſlation* is well executed, by a perfect maſter of the ſubject as well as of the language: and that the *annotations* ſhew an extenſive acquaintance with the lateſt diſcoveries made both abroad and at home. The following ſpecimen of them is taken almoſt fortuitouſly:

'It is obvious to ſuſpect, that the vegetable acids of ſugar and tartar at leaſt, and perhaps of vinegar, are at bottom one and the ſame, only modified by ſome addition, rather accidental than eſſential. This ſuſpicion is favoured, not only by reſemblance in ſenſible qualities, but alſo by the production of one or other of theſe acids according to the different circumſtances of a body, as in the ſeveral ſtages of fermentation. But ſuch conſiderations are, by no means, fitted to decide any chemical queſtion; they can only ſerve to ſuggeſt proper experiments. Accordingly, Mr. Hermbſtadt [of Berlin, in *Crell's Neueſt entdeck.*] attempted ſuch as were likely to decide the queſtion. One part of acid of tartar, treated with four parts of nitrous acid (of which the ſpecific gravity was to water as 41 to 28) as in the preparation of ſaccharine acid, yielded ſome cryſtals like thoſe of this latter acid, but only in the proportion of $\frac{1}{16}$ in one experiment, and about $\frac{1}{9}$ in another.

'But upon adding four ounces of ſmoking nitrous acid to ſix drachms of acid of tartar, and abſtracting it with a briſk fire, he obtained four drachms and two ſcruples of columnar cryſtals, which produced, in a great number of experiments, the ſame effects as the acid from ſugar, and, in many reſpects, different from that of tartar. Though ſuch numerous proofs of coincidence ſcarce leave any doubt, yet it is ſtrange that Mr. Hermbſtadt ſhould neglect what may be conſidered as the *experimentum crucis*, the precipitation of a ſolution of gyſum. He promiſed, indeed, more experiments; but I have not been able to find them, either in the Continuation of Crell's Journal, or any other work. It is, however, to be remembered, that Bergman treated the acid of tartar with nitrous acid, without obtaining any acid of ſugar (*Opuſc.* Vol. I.) Nor is it to be forgotten, that two vegetable or animal acids are very frequently preſent in the ſame compound, as in the caſe of ſugar, of milk, and microcoſmic ſalt. But we can ſurely ſcarce ſuppoſe, that ſo large a proportion of acid of ſugar ſhould be accidentally preſent.

'Mr.

'Mr. Weſtrumb, another very intelligent German chemiſt, obtained four drachms two ſcruples of acid of ſugar, from an ounce of tartar, treated with nitrous acid. His method of proceeding is worth mentioning. To an ounce of tartar, he added two ounces of weak nitrous acid, and diſſolved it by means of a gentle heat. The liquor was then expoſed to evaporation in the ſun's rays, and, in ſome days, he obſerved cryſtals of nitre formed, amounting to two drachms five grains; when it would yield no more of theſe, two ounces of ſtrong nitrous acid were added to the acid and viſcid reſiduum; when the phial had ſtood a ſhort time, red vapours began to ariſe; the addition of ſtrong nitrous acid was repeated, as long as the liquor retained any viſcidity, or any red vapours aroſe, in which four ounces of nitrous acid were conſumed in all, and the quantity of ſaccharine acid obtained was four drachms two ſcruples.'

It may be proper to obſerve, that thoſe who are poſſeſſed only of the firſt edition of the original, publiſhed in 1775 (in which predicament we ourſelves ſtand), will be agreeably ſurpriſed by the improvements it has ſince received; for beſide many alterations, which totally change the diſpoſition of it, no leſs than nine *new columns* have been added. One of theſe relates to the *acid of Pruſſian blue*, which we have now the ſatisfaction of ſeeing, for the firſt time, eſtabliſhed into a ſaline ſubſtance, *ſui generis*. The proceſſes, here mentioned by Bergman, 'ſuggeſt (ſays the Tranſlator in his note) what has been ſought by ſo many chemiſts, an unexceptionable method of preparing Pruſſian lixivium, or obtaining it pure from iron.—Mr. Scheele's method is,—to ſaturate perfectly cauſtic fixed alcali, by boiling it repeatedly with freſh portions of Pruſſian blue; and then to mix highly rectified ſpirit of wine with the filtered liquor, which throws down the proper ſalt of the lixivium in the form of white flocculi. Theſe are to be ſeparated by the filter, and all the matter ſoluble in ſpirit of wine is to be extracted from them by that menſtruum. A ſolution of this ſalt in water is of a bright yellow colour; does not ſhew the leaſt veſtige of iron on the addition of an acid; precipitates that metal of a beautiful blue, copper red, &c. Mr. Scheele ſays, he is convinced of the inefficacy of every other method of purifying the lixivium.'

Of the tables ſubjoined to the work, the Tranſlator has, very judiciouſly, given two ſets; one in the chemical characters, as in the original; the other, in words at length. 'It was thought that many readers would be diſſatisfied with the characters alone; —and to ſuppreſs the ſigns entirely ſeemed improper, for they are ſo convenient, that every ſtudent of chemiſtry ought to make himſelf familiar with them. Beſides, as moſt chemiſts will wiſh for a ſet to ſtand always open for inſpection, the two ſets will hardly be thought ſuperfluous by any.'

ART.

ART. V. *The Task:* a Poem, in Six Books *. By William Cowper, of the Inner Temple, Esq. To which are added, by the same Author, an Epistle to Joſ. Hill, Esq.; Tirocinian, or a Review of Schools; and the History of John Gilpin. 8vo. 4s. ſewed. Johnſon. 1785.

THE diſtinguiſhing feature of the modern Muſe is vacant inſipidity; and ſhe is rather to be deſcribed by negative terms, than by poſitive qualities:—by what ſhe wants, more than by what ſhe poſſeſſes. She may be copious, but her abundance cloys; and though ſhe may ſeldom diſguſt, yet ſhe doth not always charm. Like the Lady in POPE, who found it *too painful an endeavour* to acquire excellence, ſhe is *content to dwell in decencies:* and is ſatisfied to glide ſilently into oblivion, provided ſhe may eſcape public correction or public ſhame.

This ſeems (if we may judge of the cauſe by the effect) to be the utmoſt limit of her ambition; and while her object may be attained without exertion, who will wonder that ſhe grows languid, and that we fall aſleep?

Our obſervation, however, muſt be underſtood as *general*; for, happily, there are *exceptions*.

Amidſt the multitude of dull, or flimſy, or inſipid things that iſſue from the preſs under the name of poems, we are now and then relieved by a production of real genius; though it is very ſeldom that we are furniſhed with an entertainment that mingles delight and improvement in ſo perfect a degree as the preſent ingenious and truly original publication. The Author is always moral, yet never dull: and though he often expands an image, yet he never weakens its force. If the ſame thought occurs, he gives it a new form; and is copious, without being tireſome. He frequently entertains by his comic humour; and ſtill oftener awakens more ſerious and more tender ſentiments, by uſeful and by pathetic repreſentations;—by deſcriptions that ſooth and melt the heart, and by reflections which carry their alarm to the conſcience, and rouſe and terrify guilt in its cloſeſt retreats.

The poet writes under the ſtrong impreſſion of Chriſtian and moral truths, and we *feel* him to be in earneſt when he pleads their cauſe, and deplores the neglect that is ſhewn them by ſome, and the inſults that are offered them by others. Conviction gives force to imagination; and the poet dips his pen in the ſtream that religion hath opened in his own boſom.

Mr. Cowper poſſeſſes ſtrong powers of ridicule; and Nature formed him for a ſatiriſt of the firſt order. He ſees folly under

* This volume is publiſhed as the ſecond of Mr. Cowper's Poems: for the firſt, ſee Rev. Vol. LXVII. p. 265.

every

every diſguiſe; and knows how to raiſe a laugh at her expence, either by grave humour or more ſportive raillery. He is alive to every feeling of compaſſion, and ſpares none that violate the laws of humanity. His benevolence is as extenſive as the creation; and though the *particular* impreſſions which religion hath made on his mind, and the general corruption of the times, have thrown *a ſhade of melancholy* (it will be called *ſpleen* by ſome perſons) over his writings, yet we always behold an amiable and generous principle ſhining through the cloud, and ſtruggling to overcome the evils which it deplores.

The great defect of the preſent poem is a want of unity of deſign. It is compoſed of reflections that ſeem independent of one another; and there is no *particular* ſubject either diſcuſſed or aimed at. It is called THE TASK, from the following circumſtance: 'A lady, fond of blank verſe, demanded a poem of that kind from the Author, and gave him the SOFA for a ſubject. He obeyed: and having much leiſure, connected another ſubject with it; and purſuing the train of thought to which his ſituation and turn of mind led him, brought forth at length, inſtead of the trifle which he at firſt intended, a ſerious affair—a volume.'

The original TASK that was impoſed on our Author was diſpatched in a few lines; for, after an hiſtorical deduction of *ſeats*, from the ſtool to the SOFA, the Poet burſts from his confinement, and roves at large,

O'er hills, through valleys, and by rivers brink;

and found the viſible creation too narrow for his excurſive fancy.

An imagination like Mr. Cowper's is not to be controuled and confined within the bounds that criticiſm preſcribes. We cannot, however, avoid remarking, that his muſe ſometimes paſſes too ſuddenly from grave and ſerious remonſtrance to irony and ridicule. The heart that is *harrowed* and alarmed in one line, is not prepared to ſmile in the next. Inſtances of this improper aſſociation need not be pointed out: they too frequently occur; and the ſevere and ludicrous deſtroy one another. We were moſt diſpleaſed with what the Poet ſays at the cloſe of his very ſtriking picture of the ill effects of drunkenneſs:

Drink, and be mad then: 'tis your country bids;
Glorioufly drunk, obey the important call,
Her cauſe demands the aſſiſtance of your throats,
Ye all can ſwallow, and ſhe aſks no more.

The ſatire is ſtrongly expreſſed; but is not the irony ill-timed and miſplaced? Are we allowed to indulge a ſportive vein, when public diſgrace and private calamity is the object?

But Mr. Cowper's wit is too vigorous and too copious to be repreſſed or reſtrained within the limits that circumſcribe more

wary and correct poets; though no one feels more ſerious abhorrence of vice, or more tender compaſſion for the diſtreſſed.

In the following lines the Author's ſatire is ill applied, and can only pleaſe the weak and bigotted enthuſiaſt; or thoſe idle and ſuperficial minds that are ſatisfied with mere external appearances, without inveſtigating their more remote and hidden cauſes:

> 'Forth ſteps the ſpruce philoſopher, and tells
> Of homogeneal and diſcordant ſprings
> And principles: of cauſes how they work
> By neceſſary laws their ſure effects;
> Of action and re-action. He has found
> The ſource of the diſeaſe that Nature feels,
> And bids the world take heart, and baniſh fear.
> Thou fool! will thy diſcov'ry of the cauſe
> Suſpend the effect or heal it?'

Action and *reaction*, and *cauſes that work by neceſſary laws*, can never be queſtioned by any perſon that hath ſtudied the ſyſtem of the univerſe, or the general principles by which its harmony is maintained. When the philoſopher talks of the *natural courſe of things*, he means nothing more by the expreſſion, than a regular and orderly diſpoſition of cauſes and effects produced, by the wiſdom and power of the firſt Great Cauſe of all. He who made the world, made alſo the laws by which it is governed. Theſe laws are uniform in their operation (unleſs when ſuſpended or counteracted by a miracle) and it is the ſublimeſt employment of the human mind to trace out their influence and operation through all the orders of creation that fall more immediately within the ſphere of human enquiry.

The ſtudy of *primary laws* leads us up more nearly to the Being who gave them their efficacy; and we do not the leſs admire his wiſdom becauſe we ſee it acts on a uniform and ſettled plan. A blind, unintelligent neceſſity can give no laws that can act with conſtant regularity: and neceſſary order excludes the idea of chance.

If the Poet meant his ſatire for the *atheiſt*, he hath not ſaid enough; but if for the *philoſopher*, he hath ſaid too much. We readily give up your *Spinoſas* and your *Mirabeaus*, and all their followers down to Dr. *******, as fit ſubjects for his ridicule. But let him not throw his ſhafts of wit at random, leſt they ſhould fall on better men, and wiſer philoſophers; on thoſe who, like himſelf, were the friends of human kind, and the warm advocates of virtue and religion.

But the defects of this poem bear a very ſmall proportion to its beauties:—and its beauties are of no common account. They are happily conceived, and forcibly expreſſed. His language is the natural and unforced reſult of his conceptions: and though it is ſometimes careleſs and proſaic, and ſeldom rich or ornamented,

mented, yet it is vigorous and animated, and carries the thought home to the heart with irreſiſtible energy.

Amidſt ſuch a profuſion of beautiful and ſtriking paſſages as we meet with in this ſingular poem, we are at a loſs what to ſelect for the entertainment of our Readers. The poet's eye is awake on the various objects of creation, and all the ſcenes of public and domeſtic life; and from all he draws thoſe moral leſſons which tend to refine and improve the heart.

A few extracts will confirm this general remark.

There is fine deſcription and much pathos in the following lines; though a ſevere critic may perhaps condemn ſome of the expreſſions as inelegant, and the introduction of one or two images as needleſs:

'The earth was made ſo various, that the mind
Of deſultory man, ſtudious of change,
And pleas'd with novelty, might be indulged.
Proſpects, however lovely, may be ſeen
'Till half their beauties fade; the weary ſight
Too well acquainted with their ſmiles, ſlides off
Faſtidious, ſeeking leſs familiar ſcenes.
Then ſnug incloſures in the ſhelter'd vale,
Where frequent hedges intercept the eye,
Delight us, happy to renounce a while,
Not ſenſeleſs of its charms, what ſtill we love,
That ſuch ſhort abſence may endear it more.
Then foreſts, or the ſavage rock may pleaſe,
That hides the ſea-mew in his hollow clefts
Above the reach of man: his hoary head
Conſpicuous many a league, the mariner
Bound homeward, and in hope already there,
Greets with three cheers exulting. At his waiſt
A girdle of half-wither'd ſhrubs he ſhows,
And at his feet the baffled billows die.
The common overgrown with fern, and rough
With prickly goſs, that ſhapeleſs and deform
And dang'rous to the touch, has yet its bloom
And decks itſelf with ornaments of gold,
Yields no unpleaſing ramble; there the turf
Smells freſh, and rich in odorif'rous herbs
And fungous fruits of earth, regales the ſenſe
With luxury of unexpected ſweets.
There often wanders one, whom better days
Saw better clad, in cloak of ſattin trimm'd
With lace, and hat with ſplendid ribband bound.
A ſerving maid was ſhe, and fell in love
With one who left her, went to ſea, and died.
Her fancy followed him through foaming waves
To diſtant ſhores, and ſhe would ſit and weep
At what a ſailor ſuffers; fancy too
Deluſive moſt where warmeſt wiſhes are,
Would oft anticipate his glad return,

And dream of tranſports ſhe was not to know.
She heard the doleful tidings of his death,
And never ſmil'd again. And now ſhe roams
The dreary waſte; there ſpends the livelong day,
And there, unleſs when charity forbids,
The livelong night. A tatter'd apron hides,
Worn as a cloak, and hardly hides a gown
More tatter'd ſtill; and both but ill conceal
A boſom heav'd with never-ceaſing ſighs.
She begs an idle pin of all ſhe meets,
And hoards them in her ſleeve; but needful food,
Though preſs'd with hunger oft, or comelier cloaths,
Though pinch'd with cold, aſks never.—Kate is crazed.'

The following lines ſtrongly delineate the image of a noble and generous mind:

'I would not have a ſlave to till my ground,
To carry me, to fan me while I ſleep,
And tremble when I wake, for all the wealth
That ſinews bought and ſold have ever earn'd.
No: dear as freedom is, and in my heart's
Juſt eſtimation priz'd above all price,
I had much rather be myſelf the ſlave
And wear the bonds, than faſten them on him.'

There is great ſublimity and force in the following paſſage; though the imagination of the poet may be ſuppoſed to have exceeded the limits of philoſophy:

—— 'God proclaims
His hot diſpleaſure againſt fooliſh men
That live an atheiſt life. Involves the heav'n
In tempeſts, quits his graſp upon the winds
And gives them all their fury. Bids a plague
Kindle a fiery boil upon the ſkin,
And putrify the breath of blooming health.
He calls for famine, and the meagre fiend
Blows mildew from between his ſhrivel'd lips,
And taints the golden ear. He ſprings his mines,
And deſolates a nation at a blaſt.'

The Poet frequently excites terror by his bold and affecting imagery:

'So fare we in this priſon-houſe, the world.
And 'tis a fearful ſpectacle to ſee
So many maniacs dancing in their chains.
They gaze upon the links that hold them faſt
With eyes of anguiſh, execrate their lot,
Then ſhake them in deſpair, and dance again.'

When the Poet ſpeaks of himſelf the heart catches ſympathetic feelings: and he leaves on it the impreſſion of all that is tender, virtuous, and good;

'I was a ſtricken deer that left the herd
Long ſince; with many an arrow deep infixt
My panting ſide was charged when I withdrew

To

To ſeek a tranquil death in diſtant ſhades.
There was I found by one who had himſelf
Been hurt by th' archers. In his ſide he bore
And in his hands and feet the cruel ſcars.
With gentle force ſoliciting the darts
He drew them forth, and heal'd, and bade me live.
Since then, with few aſſociates, in remote
And ſilent woods I wander, far from thoſe
My former partners of the peopled ſcene,
With few aſſociates, and not wiſhing more.
Here much I ruminate, as much I may,
With other views of men and manners now
Than once, and others of a life to come.

* * * *

" 'Twere well could you permit the world to live
" As the world pleaſes. What's the world to you?"
Much. I was born of woman, and drew milk
As ſweet as charity from human breaſts.
I think, articulate, I laugh and weep,
And exerciſe all functions of a man.
How then ſhould I and any man that lives
Be ſtrangers to each other? pierce my vein,
Take of the crimſon ſtream meandring there
And catechiſe it well. Apply your glaſs,
Search it, and prove now if it be not blood
Congenial with thine own. And if it be,
What edge of ſubtlety canſt thou ſuppoſe
Keen enough, wiſe and ſkilful as thou art,
To cut the link of brotherhood, by which
One common Maker bound me to the kind.
True; I am no proficient, I confeſs,
In arts like yours. I cannot call the ſwift
And perilous lightnings from the angry clouds,
And bid them hide themſelves in th' earth beneath,
I cannot analyſe the air, nor catch
The parallax of yonder luminous point
That ſeems half quench'd in the immenſe abyſs;
Such pow'rs I boaſt not—neither can I reſt
A ſilent witneſs of the headlong rage
Or heedleſs folly by which thouſands die,
Bone of my bone, and kindred ſouls to mine.'

Speaking of the ſofter delights of tranquil life, the amiable Poet contraſts them with the noiſy and cruel ſports of the field—*the ſavage din of the ſwift pack:*

—— 'Deteſted ſport,
That owes its pleaſures to another's pain,
That feeds upon the ſobs and dying ſhrieks
Of harmleſs nature, dumb, but yet endued
With eloquence that agonies inſpire
Of ſilent tears and heart-diſtending ſighs!
Vain tears alas! and ſighs that never find
A correſponding tone in jovial ſouls.

Well—one at leaſt is ſafe. One ſhelter'd hare
Has never heard the ſanguinary yell
Of cruel man, exulting in her woes.
Innocent partner of my peaceful home,
Whom ten long years experience of my care
Has made at laſt familiar, ſhe has loſt
Much of her vigilant inſtinctive dread,
Not needful here, beneath a roof like mine.
Yes—thou mayſt eat thy bread, and lick the hand
That feeds thee; thou may'ſt frolic on the floor
At evening, and at night retire ſecure
To thy ſtraw-couch, and ſlumber unalarm'd.
For I have gain'd thy confidence, have pledg'd
All that is human in me, to protect
Thine unſuſpecting gratitude and love.
If I ſurvive thee, I will dig thy grave,
And when I place thee in it, ſighing ſay,
I knew at leaſt one hare that had a friend.'

There is much vivacity of thought, as well as ſtrength and beauty of expreſſion in the following paſſage:

' 'Tis pleaſant through the loop-holes of retreat
To peep at ſuch a world. To ſee the ſtir
Of the great Babel, and not feel the crowd.
To hear the roar ſhe ſends through all her gates
At a ſafe diſtance, where the dying ſound
Falls a ſoft murmur on th' uninjured ear.
Thus ſitting and ſurveying thus at eaſe
The globe and its concerns, I ſeem advanced
To ſome ſecure and more than mortal height,
That lib'rates and exempts me from them all.
It turns ſubmitted to my view, turns round
With all its generations; I behold
The tumult and am ſtill. The ſound of war
Has loſt its terrors ere it reaches me,
Grieves, but alarms me not. I mourn the pride
And av'rice that make man a wolf to man,
Hear the faint echo of thoſe brazen throats
By which he ſpeaks the language of his heart,
And ſigh, but never tremble at the ſound.
He travels and expatiates, as the bee
From flow'r to flow'r, ſo he from land to land;
The manners, cuſtoms, policy of all
Pay contribution to the ſtore he gleans,
He ſucks intelligence in ev'ry clime,
And ſpreads the honey of his deep reſearch
At his return, a rich repaſt for me.
He travels and I too. I tread his deck,
Aſcend his topmaſt, through his peering eyes
Diſcover countries, with a kindred heart
Suffer his woes and ſhare in his eſcapes,
While fancy, like the finger of a clock,
Runs the great circuit, and is ſtill at home.'

The

The deſcription in the following lines is as natural and ſtriking, as the moral reflections, interwoven with it, are juſt and pertinent:

'In ſuch a world, ſo thorny, and where none
Finds happineſs unblighted, or if found,
Without ſome thiſtly ſorrow at its ſide,
It ſeems the part of wiſdom, and no ſin
Againſt the law of love, to meaſure lots
With leſs diſtinguiſh'd than ourſelves, that thus
We may with patience bear our mod'rate ills,
And ſympathize with others, ſuffering more.
Ill fares the trav'ller now, and he that ſtalks
In pond'rous boots beſide his reeking team.
The wain goes heavily, impeded ſore
By congregated loads adhering cloſe
To the clogg'd wheels; and in its ſluggiſh pace
Noiſeleſs, appears a moving hill of ſnow.
The toiling ſteeds expand the noſtril wide,
While ev'ry breath by reſpiration ſtrong
Forced downward, is conſolidated ſoon
Upon their jutting cheſts. He, form'd to bear
The pelting brunt of the tempeſtuous night,
With half-ſhut eyes and pucker'd cheeks, and teeth
Preſented bare againſt the ſtorm, plods on.
One hand ſecures his hat, ſave when with both
He brandiſhes his pliant length of whip,
Reſounding oft, and never heard in vain.
Oh happy! and in my account, denied
That ſenſibility of pain with which
Refinement is endued, thice happy thou.
Thy frame robuſt and hardy, feels indeed
The piercing cold, but feels it unimpair'd
The learned finger never need explore
Thy vig'rous pulſe, and the unhealthful Eaſt,
That breathes the ſpleen, and ſearches ev'ry bone
Of the infirm, is wholeſome air to thee.
Thy days roll on exempt from houſehold care,
Thy waggon is thy wife; and the poor beaſts
That drag the dull companion to and fro,
Thine helpleſs charge, dependent on thy care.
Ah, treat them kindly! rude as thou appear'ſt
Yet ſhow that thou haſt mercy, which the great
With needleſs hurry whirl'd from place to place,
Humane as they would ſeem, not always ſhow.'

The Author's ſyſtem of religion appears in ſeveral parts of this poem; but at the concluſion it breaks forth into a blaze of rapture:

'Come then, and added to thy many crowns
Receive yet one, the crown of all the earth,
Thou who alone art worthy! it was thine
By antient covenant ere nature's birth,

And thou haſt made it thine by purchaſe ſince,
And overpaid its value with thy blood.
Thy ſaints proclaim thee King; and in their hearts
Thy title is engraven with a pen
Dipt in the fountain of eternal love.
Thy ſaints proclaim thee King; and thy delay
Gives courage to their foes, who, could they ſee
The dawn of thy laſt advent long-deſired,
Would creep into the bowels of the hills,
And flee for ſafety to the falling rocks.
The very ſpirit of the world is tired
Of his own taunting queſtion aſk'd ſo long,
"Where is the promiſe of your Lord's approach?"
The infidel has ſhot his bolts away,
'Till his exhauſted quiver yielding none,
He gleans the blunted ſhafts that have recoiled,
And aims them at the ſhield of truth again.
The veil is rent, rent too by prieſtly hands,
That hides divinity from mortal eyes,
And all the myſteries to faith propoſed
Inſulted and traduced, are caſt aſide
As uſeleſs, to the moles and to the bats.
They now are deem'd the faithful and are praiſed,
Who conſtant only in rejecting thee,
Deny thy Godhead with a martyr's zeal,
And quit their office for their errors ſake.
Blind and in love with darkneſs! yet ev'n theſe
Worthy, compared with ſycophants, who knee
Thy name, adoring, and then preach thee man.
So fares thy church. But how thy church may fare
The world takes little thought; who will may preach,
And what they will. All paſtors are alike
To wand'ring ſheep, reſolved to follow none.
Two gods divide them all, pleaſure and gain.
For theſe they live, they ſacrifice to theſe,
And in their ſervice wage perpetual war
With conſcience and with thee. Luſt in their hearts,
And miſchief in their hands, they roam the earth
To prey upon each other; ſtubborn, fierce,
High-minded, foaming out their own diſgrace.
Thy prophets ſpeak of ſuch; and noting down
The features of the laſt degen'rate times,
Exhibit ev'ry lineament of theſe.
Come then, and added to thy many crowns
Receive yet one, as radiant as the reſt,
Due to thy laſt and moſt effectual work,
Thy word fulfilled, the conqueſt of a world.'

We have been ſo copious in our account of this poem (for we were got on fairy ground, and *had eaten Lotus)*, that we have not room for any particular account of the ſmaller pieces which follow it.

The

The *Epiſtle to Mr. Hill* is ſprightly and pleaſant;—the tribute of affection and eſteem to the merits of an honeſt friend.

The *Tirocinium*, or *Review of Schools*, contains ſome ſevere ſtrictures (we will not ſay how juſt) on the general mode and effect of public education, as it hath been long conducted in this country; and contraſts it with private tuition, in order to ſhew the great ſuperiority of the latter, particularly in reſpect of its moral tendency.

The Hiſtory of John Gilpin is a ballad of mixed humour, and ſhews the ſtrong tendency of the Author to ridicule; but it is too well known, and its merits have been too publicly decided on to need applauſe, or to be affected by cenſure.

ART. VI. *Moral and Sentimental Eſſays on Miſcellaneous Subjects*, written in Retirement, on the Banks of the Brenta, in the Venetian State. By J. W. C—t—ſs of R—ſ—g. 12mo. 2 Vols. 5s. ſewed *. Robſon. 1785.

THESE Eſſays are the production of a ſenſible and elegant mind; and though we are not ſurpriſed by any new or ſplendid thoughts, or informed by any profound obſervations, or intereſting reſearches, yet the reader who ſeeks for amuſement, and brings not with him a cold heart, or a faſtidious temper, may find in them much to entertain, and ſomething to inſtruct him, in the commerce of human life.

The Author of theſe Eſſays was born in England, though educated in a foreign country. 'Her father was of an ancient proteſtant houſe in Wales; her mother a Greek lady, a zealous Catholic, and a perſon of diſtinguiſhed merit. Her father's long reſidence at Venice gave riſe to her connection in marriage with the late C—— of R—— g, ſome years ambaſſador from the court of Vienna to the Venetian republic.'——

'There ſtill remains one article, on which a ſlight intimation may be neceſſary; namely, the lady's idea of publiſhing the following work, as an original, in two languages at the ſame time. The writer's ſkill in either language; the circumſtance of the different parts of the work being ſometimes compoſed firſt in Engliſh, and ſometimes in French; the impoſſibility ſhe herſelf finds of recollecting, in various caſes, which of the two languages firſt expreſſed her thoughts; and the fact of the French and Engliſh editions differing, in innumerable paſſages, equally with reſpect to thought and expreſſion—are, it muſt be allowed, conſiderations of ſufficient weight to give a high degree of plauſibility to this plan of publication. The critical reader, however, who does not find himſelf diſpoſed to admit this two-fold originality, will have ample field for the exerciſe of his diſcernment, in determining why and where to reject it. All the Editor can ſay, ſhould any one attempt to draw the line of origi-

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* The *French* edition is printed in one volume, 3s. 6d. ſewed. Its title is *Pieces Morales et Sentimentales.*

nality

nality between the two editions, is, that he has no authority from the writer to aſſiſt the experiment. And if, without aſſiſtance, the critic ſhould find inſuperable difficulties, he is adviſed to ſit down contented before that veil of myſtery, which a lady ſometimes delights to throw over her conduct, in order to prevent too cloſe an examination.'

We have examined both the French and Engliſh editions, and we have found them, except in three or four paſſages of little moment *, nearly the ſame. Indeed they are ſo perfectly conſonant in almoſt every ſentence, that we have little doubt but that the one was tranſlated from the other; and it ſeems not worth the enquiry, which was the original.

As a ſpecimen of this lady's manner of inveſtigating manners, characters, &c. we have ſelected her chapter on Convulſions:

'Nothing, ſay the phyſicians, is more difficult to define, than the malady of convulſions in the female ſex. I believe the difficulty ſo much the greater, as it appears to me that it is a generical name, which they give to every ſort of uneaſineſs, or diſorder, which they do not underſtand.

'But there are many other ſpecies of convulſions, the lot of humanity, which fall not within the province of medicine. There are great convulſions of people and nations, excited equally by favourable, or by unlucky events; which, fomented by adroit leaders, have commonly occaſioned thoſe revolutions which figure in hiſtory. Every nation has experienced terrible fits of them, and every remarkable epoch in its annals is an attack of political, or religious convulſions, and often of both at the ſame time.

'It is ſomewhat ſurpriſing that the nation which has ſuffered the moſt violent fits, and which is continually ſubject to their attacks, ſhould be England, whoſe general character is gravity, reflection, ſolidity, and profoundneſs. Her capital is ever exhibiting ſome warm ſpectacle: the ſpirit of party keeps, in convulſive movement, the great and the ſmall: the political debates cauſe inſurrections, and ſometimes bloody conteſts.

'I have obſerved, that the Engliſh convulſion gives ſcarcely any reſpite to the patient. The gaiety of great popular theatres, the attention given to the different ſpectacles, are hardly ſufficient to ſuſpend the fits, by means of the moſt agreeable diverſions. At the inſtant the curtain drops between the acts, or during the intervals betwixt one piece and another, the multitude of ſpectators fall back into its almoſt natural convulſive ſtate, which is announced by a turbulent cry relative to the ſubject of the moment—Noſey—Epilogue—Catley—Hearts of Oak—No more of this—we'll have t'other—Throw him over—Wilkes and liberty—&c. &c.——This tumultuous noiſe and buſtle, unſeaſonable as it is, is the burthen of the galleries and pit, at every inſtant that is not occupied by the ſpectacle.

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* The few variations we have noted occur in p. 6, l. 18, of the Preface, or *Premiere pas*, as it is called; in p. 31, and in p. 113, of the French edition.

'The

'The women, too, take part in the general convulſion, and diſplay a vivacity and ardor, which one might hope to ſee better employed. I even believe, that nothing but political motives are capable of rendering my pretty Engliſh women coquettes: they will confer a ſlight favour to procure a vote for their party, when they will not utter a ſyllable to gain a heart.

'I have made theſe obſervations; but I torment myſelf in vain, to aſſign a ſatisfactory reaſon of the contraſt betwixt the ſedate, judicious, and rational character of almoſt every individual Engliſhman, and that habitual ſtate of convulſion in which we behold this people. The liberty they enjoy of having an opinion on the public affairs, of ſpeaking it out, too, when they pleaſe, and of freely exerciſing their political rights, appears no improbable cauſe of theſe convulſions, but will not explain either their violence, or duration.

'This cauſe not exiſting in a monarchical government, like that of France, an individual there, who dares to have an opinion, muſt keep it to himſelf, or confine it to his own little coterie; for it would be uſeleſs, and even dangerous, to let it be heard too loud. Parties there are, but very peaceable ones, that rarely go farther than a *bon-mot*, or the ſnug diſtribution of a ſatirical pamphlet. Thus it muſt be allowed, that France, although inhabited by a lively and volatile people, is ordinarily a quiet country. Since its grand convulſion, in the ſixteenth century, it cannot properly be ſaid to have ſuffered more than, now and then, a ſlight interior ſhock, and that commonly without any conſequence. Great events of the monarchy have taken place, whilſt the ſubjects have had no other part in them than furniſhing troops and money.

'Religion, indeed, has been known to give riſe to convulſions in France, often natural, but oftener affected. The revocation of the edict of Nantz cauſed a very ſerious one, which afflicted the ſtate for a conſiderable time, and whoſe conſequences, as ſome pretend, will continue till the revocation itſelf is revoked. Afterwards, the Janſeniſts and Port-royaliſts, on one ſide; the Moliniſts and Jeſuits, on the other; the Court, the Clergy, and the Sorbonne, betwixt both, were attacked by them, on account of a Biſhop's book and a Pope's bull, and they were fomented till they became a curious ſpectacle to the world. The convulſionaries diſplayed prodigies of addreſs on the tomb of the holy Abbé of Paris, till the nation and the government were tired of them. Little things ſuffice to excite a French convulſion, on account of this nation's irritability of nerves; but it is rarely either general, or laſting.

'In Italy, the country of voluptuous eaſe and ſoftneſs of manners, ſince thoſe cruel political convulſions with which foreign nations have torn and ſplit her to pieces, the people have enjoyed the happieſt indolence, and ſought for little elſe but to multiply and facilitate the means of pleaſure. There was a time when the Italian women availed themſelves, with great ſucceſs, of convulſions: they were once the malady moſt in vogue.

'The convulſions, of which I am going to ſpeak, were of a much more diverting kind than the preceding. I found them much in faſhion in my early youth; at a period when Italian huſbands, by their aſſiduity and watchfulneſs, ſtill deſerved the character of jealous,

now no longer to be imputed to them, without the moſt enormous injuſtice. Men of gallantry were then modeſt and delicate: the rendezvous were rare and difficult; and the commerce of the two ſexes ſtill preſerved an appearance of ſentiment, which rendered it reſpectable: parties intereſted were continually in queſt of reſources againſt the auſterity of cuſtom. It ſometimes happened, that a ſtrong paſſion, concentrated in the breaſt of a woman of great ſenſibility, cauſed her the moſt terrible convulſions at the ſight of the beloved object. They were, however, underſtood only by thoſe in the ſecret, and not at all by the huſbands. They were conſidered as a violent attack upon the nerves; as a ſerious indiſpoſition, which from time to time, brought the ſex into a ſituation to be pitied. At the time theſe convulſions were firſt played off, their utility appeared doubtful. A lady of the *bon ton* would be ſuddenly ſeized with them in a full aſſembly, at the theatre, on the public walks. She found herſelf incommoded by perfumes, by muſic, by a crowd, by ſolitude itſelf: every thing furniſhed the nerves with ſome cauſe of contraction, and of overwhelming the poor patient's ſenſes. She laughed, ſhe cried, ſhe fought; in ſhort, ſhe appeared to ſuffer all the agitations and extravagances of the moſt perfect phrenzy. What a field was here for the diſplay of a fiery Italian imagination in a female breaſt! The lady always took care to chooſe the moſt convenient moment for her indiſpoſition, which regularly announced itſelf by a variety of contortions: every ſort of compoſure was diſpenſed with; her ſituation gave her all privileges. She would lay violent hands on the perſon who was the object of her wiſhes, and who was always preſent by the luckieſt accident. Her words and actions were no longer conſtrued to mean any thing: ſhe was allowed to ſqueeze a hand, to ſeize an arm, or to catch her particular friend by the throat. Convulſions of jealouſy were known by the blows ſhe dealt about her, by the ruffles ſhe tore, or the hair ſhe pulled off. The huſbands, overcome with pity, were ſurrounded by charitable diſpenſers of conſolation, or ſent out of the way to look for aſſiſtance. The whole company were affected and in motion, whilſt the fair patient, ſunk on the lap of ſome happy mortal, had a ſucceſſion of ſwooning fits, and groaned, voluptuouſly ſick, in the arms of her lover.

'I can ſtill recollect, at the houſe of my mother,—who ſaw, in my young days, a good deal of company in an evening,—having been witneſs of a curious exhibition. A very pretty young woman was regularly attacked juſt in the middle of her party. Her huſband was unable to bear the fight, and ſhe was always taken into another room. The belle was regularly unlaced; but neither her lips, nor her cheeks, ever loſt the leaſt of their colour: the diſorder of the cloſer parts of her dreſs added new charms to her beauty. The young people, furniſhed with ſalts, vinegar, and eſſences, ran to her aſſiſtance, holding her as faſt as they could: but all this proved fruitleſs. From time to time a furious fit obliged every body preſent to unite in locking, as it were, every limb. It was always difficult to extricate her from this ſituation. Experience and obſervation at length diſcovered a remedy. It was happily remarked, that the *ſtrength* and warmth of a young robuſt arm, applied round her neck,

had

had great effect; and ſome intelligent aſſiſtant never failed afterwards to ſelect for the purpoſe a young man of Herculean ſtature, whoſe nervous arm wrought wonders. Nobody choſe to diſcover any fineſſe in this proceeding, or had a word to ſay againſt this method of cure.

'Sometimes the ſympathetic force of example operated, at the ſame time, upon other ladies: four or five have been in convulſions, and crying out in concert. Aſſiſtance and remedies were diſpenſed with in ſeveral ſeparate parties, and confuſion reigned throughout the apartment. During theſe intervals of anarchy, what various explanations and arrangements! Mutual intereſt gave diſcretion to the clear-ſighted, and theſe convulſions excited much ſympathy.

'The theatres ſometimes afforded theſe ſcenes: certain charitable perſons ran about, from box to box, to ſee the ladies in convulſions, under pretext of aſſiſting them. Local circumſtances, perhaps, might have given a decided preference to the theatres for the ſcenes of theſe ſufferings; but the pit did not underſtand pleaſantries of this ſort, and would cry out aloud to theſe pretty invalids, to go and groan elſewhere, and not diſturb the ſpectacle.

'In a few years a change took place: a facility of manners made ſo rapid a progreſs throughout Italy, that, in great cities, this ſort of management was diſpenſed with. The malady diſappeared: certain conventions delivered the ſex from it, and the epoch of convulſions ended with that of jealouſy. I believe they are now baniſhed to the little provincial towns, where the women, ſtill under conſtraints, have recourſe alternately to convulſions and devotion, to ſerve the purpoſes of gallantry.

'But whither has this general idea of convulſions led me? I confeſs I have brought objects together which nature has apparently ſeparated; but it ſeemed to me, that the difference, in theſe ſeveral ſorts of convulſions, has its origin only in the difference of national characteriſtics, and the political circumſtances of different countries.

'State-convulſions, when they are not frequent, nor ſufficiently violent to threaten the ſafety of governments, may have their utility. They awaken ſuch as are drowſy and indolent: they bring to light thoſe abuſes which creep into adminiſtration, in conſequence of too long repoſe: they give elaſticity to thoſe political ſprings, which eaſily grow relaxed in a complicated ſyſtem.

'Religious convulſions have always been the ſhame and ſcourge of humanity.

'I have treated of the convulſions of gallantry, at once to amuſe my readers with examples of the ingenuity of the paſſions, and to ſhew the alarming degree of ſtrength to which they may riſe, particularly in countries where they are felt with ſuch warmth, and ſo feebly oppoſed, as they too generally are in Italy.'

What a pity that Dr. Meſmer, with his animal magnetiſm, did not make his appearance when this diſcerning writer compoſed her obſervations on convulſions! His *manœuvres*, and the *paroxyſms* of his patients, would have afforded excellent materials for enriching her chapter on this very peculiar ſubject.

ART.

ART. VII. *Eſſay* III. *On the Nature and Principles of Public Credit*; containing a Plan for putting the Public Debts into a regular Courſe of Redemption: together with the general Variations neceſſary to be made, in order to render the ſame applicable, practically, to the ſeveral and reſpective Circumſtances and Conveniences of the different Claſſes and Denominations of the Public Creditors. 8vo. 2s. White. 1786.

MR. Gale has divided this Eſſay into three ſections, to which is prefixed an introduction, or ſummary account of the Writer's project.

The firſt ſection is intitled, 'Obſervations in ſupport of certain Parts of the Firſt and Second Eſſays; being an Anſwer to the Remarks of the *Monthly Reviewers*, contained in their Publications for November 1784, and December 1785.'

We cannot pretend to enter into long diſputes, eſpecially on ſuch vague and indeterminate ſubjects; but it ſeems neceſſary for us to ſay a few words in our own defence, in this caſe; and we ſhall be as brief as poſſible.

The two points in our accounts of his former Eſſays to which Mr. Gale objects, are, firſt, that we do not allow 76 or 77 *l.* to be a juſt value of a 5 *per cent.* annuity at the time of the loans for 1781, when the 3 *per cents.* were taken at 58, and aſſert that it muſt then have been worth about 92 *l.* Mr. Gale ſays, the 4 *per cents.* were then taken at 70, and therefore argues, that it is impoſſible to ſuppoſe a 5 *per cent.* worth 92 *l.* This, however, was not the queſtion; the then value of the 4 *per cents.* was unknown to us, and made no part of Mr. G.'s *data*. It is a very difficult matter to eſtimate or compute the value of public prejudices; great pains, we believe, were then taken to uphold the 3 *per cents.* ſo high as 58, beſides the advantages that their chief poſſeſſion of the market afforded them: and ſo much, we ſuppoſe Mr. Gale will allow us, that every perſon who then bought into the 3 *per cents.* gave 96⅔ for an annuity of 5 *l.*; and it was only on the ſuppoſition that 58 was a fair and equal price for a 3 *l.* annuity, that we ſuppoſed one of 5 *l.* worth 92 *l.*; and have ſtill no idea of 76 or 77 *l.* being any juſt value of it.

The ſecond point is that which was corrected on the laſt page of our January Review, and though Mr. G.'s Eſſay did not come out till February, it could ſcarcely be expected that he ſhould therein take any public notice, of our readineſs to permit him to do himſelf juſtice under our own covers, as he might thereby have loſt the pleaſure of figuring away through ſo many leaves againſt us. Mr. G. ſays, "I am exceedingly ſorry at being put to the diſagreeable neceſſity of pointing out to the world, how little attention they pay to their examinations." Which is very civil; for we expected, at leaſt, to have been called ignorant fellows, who did not underſtand what we pretended

tended to criticiſe. But ſtill as to this ſame propoſition, now the ſymbols are duly diſtinguiſhed and explained; we really do not ſee that the concluſion amounts to more than that 100 is half way between 95 and 105. There are ſeveral things omitted, that we ſhould think neceſſary to be taken into conſideration; particularly, the variation of the market rate of intereſt, which it is impoſſible to fix or make conſtant; and what it is that the creditors are to be ſuppoſed able to make of their money, as it is thus paid into their hands by ſuch unequal inſtalments. But to be better underſtood, we will put an extreme caſe. If a man purchaſes a perpetual annuity in the public funds at 5 *per cent.* for example, and is juſt able to live upon his income; then ſuppoſing the purchaſe to be made at *par*, and that the money he gave for it is repaid him, what can he do with it? is the queſtion; if he cannot put it out at all, in 20 years, his capital being ſpent, he will be reduced to poverty: and the leſs he can make of his money, the greater in proportion will be his loſs, though his whole power of making intereſt of it do not ceaſe at once. If his capital be not all paid at one time, but ſome every year, according to Mr. Gale's plan, ſtill, in proportion, it ought to be conſidered what he can do with his money as he receives it; for if he can make no intereſt of it, he muſt in the end be reduced to beggary. We know that this is never conſidered in private agreements, but that the intereſt duly paid, the tender of the principal muſt redeem the debt, becauſe any ſingle private bargain cannot be ſuppoſed at all to affect the rate of intereſt; but in public national concerns the matter is widely different; for where a man has certain loſs, he ought to have ſure recompence. And if theſe conſiderations be introduced into Mr. Gale's proceſs, every ſymbol, except one, in his demonſtration will be a variable quantity; and make it a very complex affair indeed! We grant, that in the caſe of freſh troubles breaking out, and new debts being contracted as faſt or faſter than the old ones are paid off, theſe conſiderations can have no weight; but this is an event which every friend to this country muſt wiſh not to happen. At all events, Mr. G.'s plan muſt be ſubject to one conſiderable inconveniency, namely, that the principal and intereſt due to every individual public creditor, will ſoon contain odd farthings, and fractions of farthings, which would be a very aukward circumſtance. On the whole, though every plan of redemption would be attended with ſome inconveniency or other, we think that which ſeems at preſent adopted by Government, the moſt juſt and unexceptionable of any, and wiſh it was in the power of our rulers to double its efficacy.

Mr. Gale's two remaining ſections contain illuſtrations and explifications of his plan, and the variations neceſſary to ſuit the circumſtances of different claſſes of public creditors.

ART.

ART. VIII. *Diſquiſitions on the Influence of Soil and Climate, in improving the nouriſhing Quality of Vegetables.* In which it is proved, 1ſt, That the Quality of Malt does not depend ſo much upon the Weight of the Barley, as on the Soil and Climate in which it has been produced; and 2d, That Malt of the Growth of Scotland is much inferior to that of England, and other warmer Climates, or more fertile Soils. By William Mackie, Farmer at Ormiſton. 8vo. 6d. Creech. Edinburgh.

THE pamphlet here announced, is one of a very numerous claſs of publications, that have juſt appeared in Scotland, on a ſubject which ſeems, of late, to have much engaged the attention of gentlemen in that part of the country,—the ſtate of the law with reſpect to the diſtillation of Britiſh ſpirits from grain. As we think a particular and minute review of each of theſe publications would not be intereſting to the greateſt part of our Readers, we ſhall content ourſelves with giving an abridged ſtate of the queſtion diſcuſſed in theſe performances, as we have been able to collect it from the works themſelves, and conclude with a few remarks on the obſervations contained in the preſent pamphlet—which, as they relate to general phyſics, are of a nature more univerſally intereſting, than thoſe which turn entirely on topics of a local and political nature.

It appears that the buſineſs of diſtilling Britiſh malt ſpirits from grain has, for ſome years paſt, been much upon the increaſe in Scotland; and that the diſtillers in that part of our iſland have, of late, ſent conſiderable quantities of Britiſh made ſpirits to the London market. This has excited the jealouſy of the London diſtillers, who are repreſented as exerting all their influence to ſubject their rivals to every inconvenience in buſineſs which they can deviſe. Theſe London diſtillers are accuſed of having obtained ſeveral laws expreſsly with that intent; but, having failed in their efforts thus to ruin their rivals, they are ſaid to have exerted their influence to obtain orders for the Commiſſioners of Exciſe in Scotland to oblige their officers to adopt certain oppreſſive modes of ſurveying and collecting the duties of exciſe in that country, very different from the way of collecting theſe duties under the influence of the ſame laws in England; in conſequence of which, it is ſaid, that all the extenſive diſtilleries in Scotland have been entirely ſtopped; the revenue thereby greatly diminiſhed, and the price of barley reduced ſo low as to threaten a general ruin to the farmers.

In conſequence of this general diſtreſs, many meetings of the gentlemen of landed property, of farmers, and of diſtillers, in the ſouthern parts of Scotland, have been held, for the purpoſe of concerting meaſures for obtaining redreſs of this heavy grievance —and many ſenſible pamphlets have been publiſhed to open the

eyes of the Public concerning this queſtion.—The general reſult of theſe deliberations is, That the preſent mode of collecting the exciſe duties on Britiſh made ſpirits in Scotland, is cruel and oppreſſive, as well as highly impolitic, if not illegal. That it is impoſſible to carry on the buſineſs of diſtillation from grain till an alteration ſhall take place in this reſpect: that in conſequence of this ſtagnation of buſineſs, the revenue of exciſe ſuffers a very great diminution, and that ſmuggling of foreign ſpirits on the coaſt of Scotland has neceſſarily been thereby increaſed to a very alarming degree. To avoid theſe inconveniences, all parties agree in recommending an annual licence for all ſtills, for which ſhould be paid a certain rate *per* gallon of their contents, in lieu of all other duties on this article; which, they alledge, would produce a greater revenue to the Exchequer, at the ſame time that it would prove much leſs burthenſome to the ſubject, and be infinitely leſs vexatious to the manufacturers, than the exciſe duty as at preſent paid in Scotland. Thoſe who wiſh to enter more fully into this queſtion will find it ably diſcuſſed in the ſeveral treatiſes referred to in the margin *.

The London diſtillers, and thoſe of Scotland, differ much about one point, with regard to which we pretend not to judge. It is this: The malt duty is not the ſame in England as in Scotland—on which account, the London diſtiller requires that an *equalizing* duty ſhould be paid on Scotch made ſpirits when imported into England, with a view to put the diſtillers of both countries on the ſame footing. The Scotch diſtillers admit the juſtice of this demand, and have always, on that account, been in the practice of paying a certain rate *per* gallon on ſpirits imported by them into England; but they differ as to the *quantum* of that duty—the Scotch diſtiller alleging, that the grain of Scotland is of a quality much inferior to that of England; and that the malt duty, *in proportion to the quality of the grain*, is nearly, if not altogether, as high in Scotland as it is in England; ſo that much leſs can be afforded, by way of equalizing duty, than the Engliſh, who form their calculations from their

* 1. The preſent State of the Diſtillery of Scotland, by Walter Roſs.

2. Reſolutions of the Landed Intereſt of Scotland reſpecting the Diſtillery.

3. *Facts* reſpecting the Scots Diſtillery.

4. *Truths* in anſwer to *Facts*.

5. An Addreſs to the Landed Intereſt of Great Britain on the preſent State of the Diſtillery.

6. Impartial Obſervations on the Mode of levying the Diſtillery Duties, as recommended by Sir John Dalrymple, Bart. in an Addreſs to the Landholders of England, &c. All ſold by Creech, Edinburgh.

own grain, think reaſonable to demand. The pamphlet now before us is written profeſſedly with a view to prove, that the equalizing duty above mentioned ſhould be placed very low. And though we are convinced, from many facts that came to our knowledge before the publication of this pamphlet, that the barley of Scotland is of a quality *in general* much inferior to that of England, yet, as our Author reſts his arguments chiefly on phyſical conſiderations, which we think in moſt caſes doubtful at leaſt, if not evidently erroneous, we ſhall, for the ſake of truth, be obliged to object to the validity of his arguments; though we are by no means diſpoſed to diſpute the juſtneſs of his general concluſions.

'It is,' ſays he, page 5th, 'allowed by chemiſts, that the quantity of ſpirits which can be extracted from any vegetable ſubſtance by diſtillation muſt originally proceed from the quantity of ſaccharine matter which the plant contains, &c.' This poſition is by no means ſo well eſtabliſhed as our Author ſeems to think, as we ſhall preſently have occaſion to evince: 'I ſhall endeavour, ſays he, to ſhew, that this neceſſary ingredient does not depend ſo much on the ſize or weight of the particular vegetable, as on the ſoil and climate in which it is produced.

'As a proof that the quantity of ſugar contained in plants in a great meaſure depends upon the united influence of climate and richneſs of ſoil, the following illuſtrations are ſtated:

'The ſugar-cane, and thoſe plants and fruits which contain ſaccharine juice in conſiderable quantities, are all of them natives of the Torrid Zone, or warm climates.'

This poſition is far from being ſtrictly juſt; for though the ſugar-cane is a native of warm climates only, and yields *a grained* ſugar more readily than perhaps any other plant that is yet known, yet there are many other plants, which are natives of cold climates, that yield perhaps as great a quantity of ſaccharine juice as the cane itſelf. Of this kind is the common liquorice-root—alſo carrot, parſnip, and particularly beet-root; all of which contain great quantities of ſaccharine juice—and theſe plants thrive only in temperate climates. The ſame may be ſaid of many kinds of fruit—as the ſtrawberry, raſpberry, and gooſeberry, which degenerate in their quality, if carried to even what would be reckoned a temperately warm climate. The ſame likewiſe may be ſaid with regard to figs and grapes, which are found in perfection only in the Temperate Zones, and not in the Torrid Zone. It is indeed true, that each of the claſſes of plants above named requires a certain degree of heat to bring them to maturity, without which they never can poſſeſs their peculiar richneſs of flavour in perfection; but that flavour may, in many caſes, be loſt by an exceſs of heat, as well as the reverſe. It is not therefore true, that the ſaccharine juice yielded

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by every plant will be greateſt in the warmeſt climate; but only that it will be greateſt where the heat is ſuch as will bring the particular plant in queſtion to perfect maturity, and no more. Therefore, before we can make uſe of this argument for the purpoſe here adduced, it will be neceſſary to aſcertain what is the preciſe degree of heat requiſite to bring the plant in queſtion to maturity; which has not in the preſent caſe been attempted.

'The plants produced,' ſays he, p. 7, 'in rich ſoils, afford to the animals which feed on them a great deal more nouriſhment, than thoſe that grow upon land of a poorer quality.'

This poſition is directly contradicted by the experience of thoſe whoſe buſineſs it is to collect medical plants, who univerſally admit, that plants which grow on very rich ſoils and ruſh up with great luxuriance, never poſſeſs, in a high degree of perfection, thoſe medical qualities for which the particular plants are valued, and that thoſe are the beſt which, growing on a ſoil leſs rich, have their juices more fully concocted by a leſs rapid vegetation. This our Author likewiſe ſeems to admit in the following paſſage: 'In particular ſeaſons the planters in Jamaica are ſometimes deceived with the appearance of a luxuriant crop, which, when it paſſes through the mill, affords but a ſcanty produce of ſugar.' Here he admits, that luxuriance of growth, which may be equally produced by an over proportion of moiſture as by an over richneſs of ſoil, prevents the due concoction of the juices, and conſequently the proper maturity of the plant. He obſerves farther, p. 8, 'That, on ſome eſtates in the iſland of Jamaica, an acre of ſugar canes ſometimes yields near double the quantity of ſugar that an acre, equally luxuriant in appearance, will produce on another eſtate; owing to the ſuperior richneſs of the ſoil.' But he has forgot to tell us, which of the two eſtates poſſeſſes the richeſt ſoil: for if the crops are equally luxuriant, how is the ſuperior richneſs of the ſoil to be aſcertained? Our Author then goes on to make ſimilar vague obſervations on the culture of vines about Marſeilles, Tokay, and in different provinces of France, informing us, that the *vignerons* in theſe different provinces apply manures to increaſe the produce of their vineyards: a fact that, we preſume, no perſon doubted. He ſeems, however, to inſinuate, that the richneſs of the flavour of Tokay wine, in particular, depends on the richneſs of the manures employed. There can be no doubt but that the *quantity* of the produce is, in all caſes, increaſed by manures; but, unleſs where the ſoil is ſo very poor as not to be able to keep the plant in a ſtate of vegetation till it attains maturity, there is great reaſon to believe that whatever adds to the luxuriance of the produce, diminiſhes the peculiar qualities of the plant produced; eſpecially where flavour is concerned.

'Let theſe vines' (the vines of France) he obſerves, p. 10, 'be tranſplanted into England, and their grapes will perhaps prove as ſour to the taſte as the ſloe or the barberry.' Doubtleſs, they will be ſour, as our climate is not warm enough to bring that plant to maturity: but will the grape be proportionably ſweeter, if they are tranſplanted to the Torrid Zone? No.

'Let an onion or a cabbage be carried from England and planted in Portugal, an apple tree to France, or a potatoe to the Weſt Indies, and they will all of them contain a great deal more ſaccharine juice than in England.' An onion raiſed in Portugal poſſeſſes leſs of the peculiar flavour of onion than one that grew in Britain, and is, by conſequence, much leſs powerful as a medicine,—nor is a cabbage ſo ſweet. The deterioration of potatoes in the Weſt Indies is owing to the climate being too warm for the plant; but the ſweet potatoes cultivated there are not the ſame claſs of plants with the common potatoe cultivated in Europe. The yam, and rice, both plants of the Torrid Zone, are more inſipid than the roots and grain of temperate climates. But we muſt not attend to the many general aſſertions of the ſame nature, which our Author has thought proper to make on a variety of ſubjects; the fallacy of which the limited nature of our work only prevents us from expoſing.

One fact, however, it is neceſſary we ſhould ſtate with accuracy, becauſe it ſeems to lead to a concluſion of a very ſingular kind.

'Barley,' ſays he, p. 12, 'which grows upon the poor ſoil, and in the cold climate of Scotland, is frequently equally heavy with what is produced on the fertile ſoil, and in the warm climate of England.' But he denies that it will yield as much ale or ſpirits when malted. In confirmation of which, he relates the following experiment: 'Above twenty years ago, in conſequence of a diſpute with the late Mr. David Loch, Mr. Cundle weighed a boll of good Morayſhire barley, and a boll of Norfolk barley, alſo of a good quality, imported from Lynn; that the former exceeded the latter a full ſtone ($17\frac{1}{2}$ averdupois pounds): he then malted equal quantities of each of theſe cargoes, to which, in the whole proceſs, he paid equally great attention; that the Engliſh barley malted well, but a great deal of the Scots barley remained flinty, which he could aſcribe to no other cauſe than a want of ſun. Upon farther comparing their qualities by diſtilling, &c. he is of opinion, that even that heavy Morayſhire barley was half a crown *per* boll inferior in quality to the Lynn barley.'

We do not pretend to be adepts in the practice of malting or diſtilling, nor can we lay claim to any uncommon degree of knowledge of the particulars here mentioned; but on applying *to a* gentleman of much experience in this branch of buſineſs, and

and of extenſive general knowledge, for his opinion concerning the reſult of this experiment, we were favoured with the following anſwer:

"The malting of grain is a very nice operation, and its *coming* * kindly, or the reverſe, depends upon circumſtances ſo little underſtood, that no manufacturer can tell *à priori* which of two parcels of grain, that grew even on the ſame farm, will anſwer beſt; ſo that no concluſion whatever can be drawn from one ſingle experiment, had it even been conducted with much greater accuracy than appears to have been employed in the preſent caſe. Two parcels of malt that had come from Lynn might have afforded the ſame reſult; as it is not unuſual to find one parcel, from that port, of a quality much more flinty and refractory in malting than another which is even more weighty.

"But, although it may *ſometimes* happen that weighty grain will be leſs profitable to the brewer than that which is ſomewhat lighter; yet the maltman knows no ſuch certain criterion for judging of the quality of grain as its relative weight, conjoined with its apparent wholeſomeneſs. For if grain has not been thoroughly ripened, though it may appear plump and large to look at, yet when its ſpecific gravity is tried, that large grain is found to weigh much leſs than the ſmaller and more perfectly ripened grain of the ſame kind. In like manner, if grain has been wetted after being cut down, it is well known by every attentive maltman, that the grain, if once ſwelled in this manner, never can be ſo dried as to contract to the ſame degree it would have done had it never imbibed any moiſture; ſo that it ever after is more plump to look at, though ſpecifically much lighter than perfectly ſound grain: and every time it is wetted, it recedes more and more from that ſmall ſize and firm texture, which conſtitutes the excellence of grain that has been perfectly ripened, and ſafely got in.

"Theſe obſervations are general; but with regard to the particular caſe in queſtion, there is another material conſideration, that ſeems to have been entirely overlooked. There are two kinds of barley in Britain, which differ in ſeveral very eſſential reſpects, *viz.* barley, properly ſo called, which contains only two rows of grain on each ear; and that kind of barley commonly called Bear, or Big, which has always four or ſix rows of grain on each ear. The firſt is in general cultivated in England, and the laſt in Scotland, eſpecially the northern parts of it. In malting theſe two kinds of grain, the proceſs muſt be conducted very differently; hence it happens, that in thoſe places where *barley* is the chief produce, the maltman never can

* A phraſe applied to denote the equal germination of all the grains in the ſame parcel of malt.

make *bear* yield nearly the ſame quantity of ale or ſpirits that he can obtain from barley; and of courſe it there ſells at a much lower price. But in thoſe diſtricts where *bear* is chiefly cultivated, the maltman prefers that kind of grain to *barley*, and finds it yields at leaſt equally well. Probably the experiment above narrated may have failed, owing to this circumſtance, which has not been adverted to." Thus far our Correſpondent.

In conſidering the ſecond queſtion, our Author ſays, p. 16, 'I ſhall now proceed to illuſtrate the ſecond object in view, and point out the cauſes which prevent the extracting of the rich materials from barley, by the arts of brewing and diſtillation. Theſe, as was before obſerved, *muſt be firſt converted into ſaccharine matter*, either by the more complete powers of vegetation, when the barley is made into malt, or by the leſs perfect proceſs of fermentation.' He then proceeds to ſpecify the general doctrine of malt, as it has been uſually explained for half a century paſt, reſting the whole merit of the operation on converting the grain into that ſweet taſte which it acquires when it begins to vegetate.

This doctrine of accounting for fermentation by the production of a ſweet taſte in malting, has been long adhered to, in ſpite of many ſtrong facts which directly contradict it. Many vegetables, which are purely of a farinacious nature, and bland taſte, without any tendency to ſweetneſs, are as ſuſceptible of fermentation as the ſweet extract of malt. This is remarkably the caſe with regard to the potatoe, which is a mild farinaceous root, without any ſweetneſs; and which, if boiled when in a ſtate of perfection, can be as eaſily and perfectly fermented as malt wash. Nay, what is more ſingular, when compared with the doctrine of our Author, if that root be allowed to begin to vegetate, it acquires a ſweetiſh taſte, ſomewhat ſimilar to malt; but in proportion as that ſweetneſs augments, the tendency to fermentation diminiſhes, and the quantity of ſpirits it can be made to yield is abated.

Many other plants, which acquire a ſweetiſh taſte by a beginning vegetation, as in malt, are found not to admit of being eaſily fermented: particularly peaſe and beans, the ſweetneſs of which is much greater when malted than malt of barley. Even barley itſelf can be readily ſubjected to fermentation in certain circumſtances, without having been made to undergo the proceſs of malting, as all thoſe who carry on the buſineſs of diſtilling to a large amount moſt readily allow. This fundamental argument therefore, on which he reſts ſo much, ſeems to be but of a fallacious and uncertain nature. What he means by ſaying, that the rich juices of the vegetables muſt be converted into ſaccharine matter 'by the laſt perfect proceſs of fermentation,' we do not pretend to underſtand: we know that ſweet liquids are often, by fer-

fermentation, converted into ſour liquors; but the converſe of this we never heard of.

The arguments in the remaining part of this eſſay are well calculated to ſhow, that the ſoil and climate of Scotland is much leſs fitted to bring barley to perfection than England, and that of courſe the grain of that country muſt be in general of a worſe quality than Engliſh grain; and had he reſted his cauſe on theſe conſiderations alone, we ſhould not have had occaſion to animadvert on any part of his work: and we heartily agree with him, in thinking, the meaſures recommended by gentlemen in Scotland would at the ſame time tend to improve the revenue, encourage agriculture and manufactures, and ſuppreſs ſmuggling *.

* We have been told of another fallacy of argument in the note on p. 29, where he endeavours to inſinuate that the importation of Engliſh barley into Scotland has increaſed ſomewhat in the following proportions:

For ten years preceding	1780	—	640 quarters.
	1781	—	358
	1782	—	2439
	1783	—	4237
	1784	—	6756
	1785	—	7950

The above quantities were imported at Preſtonpans. But he has not thought proper to inform us, that two very large diſtilleries were erected near that port within this period; which eaſily accounts for the importation *there*. In other parts of Scotland, we are aſſured that no ſuch augmentation has taken place. When will the period arrive in which men will be diſpoſed to reaſon fairly on political matters; and when it will be the ſtudy of thoſe who write, to *inform*, not *miſlead* the legiſlature! Never, we are afraid!

ART. IX. *Medical Sketches*; in Two Parts. By John Moore, M.D. 8vo. 7s. bound. Cadell. 1786.

DR. Moore has been, for many years, well known to the Public as a ſenſible, liberal, and entertaining writer, but rather as a traveller than as a phyſician;—though, if we rightly recollect, in his "View of Society and Manners in Italy †," he took occaſion to deliver ſome obſervations on conſumptions; from whence it was natural to expect, that while he was ſurveying the beauties of nature, in the fineſt parts of Europe, he ſtill had in view his *entrée* into the ſick chamber:—and, accordingly, he now appears, with propriety, as an Author, in the line of his profeſſion.

As medicine, however, is an art, in which to excel, and to think, in a maſterly manner, demands the ſtudent's whole time

† For an account of this entertaining work, ſee Rev. Vol. LXIV. And for the Doctor's preceding publication, on the Manners, &c. of France, Switzerland, and Germany, conſult our 60th volume.

and reflection, it required more than common abilities to overcome the diſadvantages of interruption, from other purſuits and various avocations, which Dr. Moore muſt have experienced, and to attain a conſiderable degree of perfection in this very important ſcience. There is not, indeed, much that is new, or original, in our Author's medical opinions. His work is chiefly (as to the matter * of which it is compoſed) to be regarded as a compilation; yet it frequently ſtates and contraſts the different notions of various writers, on the ſame ſubject, with no inconſiderable force; and the Doctor's phyſic is often interſperſed with pleaſantries and anecdotes, which cannot fail to render it palatable to the generality of Readers. Indeed, ſuch a degree of ſtudy ſeems to have been uſed, to diveſt this work of all technical terms, and to render it intelligible to every underſtanding, that it appears to have been written for the unlearned layman, rather than for the grave and profound member of the profeſſion.

The firſt Sketch which the ingenious writer gives us, is *Of the Practice of Phyſic*; the ſecond, *Of Digeſtion*; the third, *Of the Circulation*; the fourth, *Of the Secretion*, or ſeparation of particular fluids from the blood; the fifth, *Of Abſorption*; the ſixth, *Of Reſpiration*; the ſeventh, *Of the Nervous Syſtem*.—Sketch I. of Part II. relates to *Fevers, in general*; the ſecond Sketch of this Part treats of *Inflammatory Fevers*; the third, of the *Remittent* or *Mixed Fever*; the fourth, of the *Nervous Fever*.

We have juſt mentioned the Doctor's pleaſant ſtories, and entertaining paſſages. Two of theſe we ſhall extract; one of them tending to ſhew the extreme abſurdity of ſuppoſing, that a man of little underſtanding can, by *experience*, be made a good phyſician; the other, calculated to ſet in a ſtrong light the effect of conceit and quackery on a weak mind.

'We hear,' ſays Dr. Moore, 'people every day, in talking of their phyſician, uſe language of this kind: "I own he is a very weak, ſilly man; but he has had a great deal of experience."—Or, "I grant you, he is an oſtentatious, parading coxcomb, next to a fool in other reſpects; but he is an excellent phyſician." They ſeem to think, that common ſenſe diverts a man from the ſtudy of his profeſſion; like the French lady, who being told that her phyſician had not common ſenſe, replied, "*Tant mieux; un homme qui paſſe ſon tems à étudier le ſens commun, comment peut-il apprendre la médicine? Monſieur l'Abbé —— qui parle Grèc comme Homère, ne ſait pas danſer.*'—

'There is a kind of quackery,' obſerves our Author in another place, 'which ſome people ſeem to invite; they cannot be fully convinced of their phyſician's ſkill and attention without it. Proofs of this are to be met with every where: in a certain city on the continent I happened to call upon a lady, who, on account of a pain and

* The ſtyle and manner, however, are, throughout, the Doctor's own; and every where lively and agreeable.

ſlight

ſlight ſwelling in her ancle, had conſulted a well-known phyſician, who, although he is accuſed by his brethren of much charlatanical parade in his practice, commands the admiration of his patients in a more ſupreme degree than any doctor I was ever acquainted with. He had juſt left her when I entered: ſhe told me he had ordered a poultice of bread and milk to be applied to the part, and then giving her watch to her maid, ſhe deſired her to take particular care that the poultice ſhould be boiled exactly *four minutes and a half*, for ſuch were the expreſs orders of Monſieur le Docteur. On my expreſſing ſome ſurpriſe at the minuteneſs of theſe orders, ſhe exclaimed, "Mon Dieu, quelle preciſion! il calcule comme un ange!"

Dr. Moore ſubjoins a remark, that men of this deſcription, with venders and inventors of noſtrums, or ſecret and infallible cures, are the people who make large fortunes in London and Paris. In theſe capitals, he obſerves, the field for impoſition is wideſt, and the chance of detection leaſt. In the largeſt and moſt populous cities, continues he, phyſicians, as well as noſtrums, without merit, have a far better chance of being eſteemed, than in ſmaller towns, where the real value of each muſt be known to a greater proportion of the inhabitants.

We ſhall conclude this ſhort article with a tranſcript of part of Dr. Moore's Preface, in which he gives us a *ſketch* of the hiſtory of his book:

'Theſe ſketches were originally undertaken on the following occaſion: *A near relation* of mine, who has the juſteſt claims to my affection and eſteem, had the health of a conſiderable detachment of the foot-guards entruſted to his care at a very early period of life. They were ordered to reinforce the army at that time in Virginia, under the command of Lord Cornwallis. Anxious to perform that duty with all the efficacy in his power, he requeſted me give him in writing a few obſervations and general rules relative to the nature and treatment of the diſeaſes moſt likely to occur during the paſſage, and while the party remained ſeparate from the army.

'I accordingly drew up a haſty compendium or practical treatiſe on ſundry diſeaſes, beginning with fevers, adding ſuch directions as I imagined might enable him to decide in various exigencies with greater promptitude and accuracy. Since his return to England I have beſtowed ſome pains in improving ſeveral of thoſe rude draughts, particularly thoſe upon fevers, which from a few general ideas and detached practical hints have ſwelled to the ſize in which they now appear.'

ART. X. *A Charge* delivered to the Clergy at the Primary Viſitation of the Dioceſe of Durham, in the Year 1751. By the Right Rev. Father in God, Joſeph Butler, LL. D. then Lord Biſhop of that Dioceſe. The Second Edition. With a Preface, giving ſome Account of the Character and Writings of the Author. By Samuel, Lord Biſhop of Glouceſter. 8vo. 3s. 6d. Cadell. 1786.

TO vindicate the characters of perſons of eminent worth, and diſtinguiſhed abilities, from aſperſions thrown upon them, when

when they are paſt the power of appearing in their own defence, is undoubtedly a duty which ſurvivors owe to thoſe, whoſe lives and writings were employed in promoting the moſt important intereſts of their fellow creatures. This duty the Biſhop of Glouceſter has diſcharged, in the performance now before us, in a manner that does his Lordſhip great honour.

Biſhop Butler's Charge, which was printed and publiſhed in 1751, has long been conſidered as a matter of curioſity, on account of its ſcarceneſs, and of the calumny to which it gave occaſion, of repreſenting the Author as *addicted to ſuperſtition*, as *inclined to Popery*, and as *dying in the communion of the church of Rome*. The improved edition of the *Biographia Britannica*, now publiſhing under the care of Dr. Kippis, having unavoidably brought this calumny again into notice; his Lordſhip of Glouceſter thinks it not unſeaſonable to offer a few reflections to the Public, by way of obviating any impreſſions that may hence ariſe, to the diſadvantage of ſo great a character as that of the late Biſhop Butler; referring thoſe who deſire a more particular account of his life to the third volume of the ſame entertaining and inſtructive work.

The Biſhop's principal deſign, in his Charge, is to exhort his Clergy to *do their part towards reviving a practical ſenſe of religion, amongſt the people committed to their care*; and, as one way of effecting this, *to inſtruct them in the importance of external religion*, or the uſefulneſs of outward obſervances in promoting inward piety.

Now, his Lordſhip of Glouceſter juſtly obſerves, that external religion is as much enjoined, and conſtitutes as real a part of Revelation, as that which is internal; that though, on comparing theſe two parts of religion together, one is evidently of much greater importance than the other, and, whenever they interfere, always to be preferred, yet it does not follow from hence, that therefore the other is of little or no importance, and, in caſes where there is no competition, may entirely be neglected. The legitimate concluſion, he ſays, is directly the reverſe, that nothing is to be looked upon as of little importance, which is of any uſe at all in preſerving upon our minds a ſenſe of the divine authority, which recals to our remembrance the obligations we are under, and helps to keep us, as the Scripture expreſſes it, *in the fear of the Lord all the day long*.

In regard to *ſuperſtition*, we are told, that no one was more ſenſible of that danger, or more earneſt in maintaining that moral holineſs, as diſtinguiſhed from bodily obſervances of every kind, is that which conſtitutes the eſſence of religion, than Biſhop Butler. This our Author clearly ſhews from ſeveral paſſages ſelected from the Biſhop's *Analogy* and *Sermons*; ſo that whoever, after ſuch proofs to the contrary, can perſiſt in aſſert-

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ing that he was *addicted to ſuperſtition*, muſt be himſelf a ſtranger both to truth and charity.

From ſuperſtition to *Popery* the tranſition is eaſy: no wonder then, our Author ſays, that, in the progreſs of detraction, the ſimple imputation of the former of theſe, with which the attack on the Biſhop's character was opened, ſhould be followed by the more aggravated imputation of the latter. What his ſentiments concerning Popery were, appears clearly from his Sermon preached at St. Bride's, before the Lord Mayor, in 1740, and from that before the Houſe of Lords, on June the 11th, 1747, the anniverſary of his late Majeſty's acceſſion—four years before the delivery and publication of the Charge, and exactly five years before the Author died, which was in June 1752.

The paſſages from theſe Sermons, which our Author lays before his Readers, afford a clear and unequivocal proof, brought down to within a few years of Biſhop Butler's death, that Popery was held by him in the utmoſt abhorrence; and that he regarded it in no other light, than *as the great corruption of Chriſtianity*, and a *manifeſt, open uſurpation of all human and divine authority.*

Nothing can invalidate the force of this argument, unleſs the contrary ſhall incontrovertibly appear from ſome *after-act* during the ſhort remainder of the Biſhop's life. Now, one ſuch after-act has been alledged, which, if true, would effectually demoliſh all that has been urged in his behalf, it being pretended that he *died in the communion of the church of Rome.* This calumny, we are told, was not invented and propagated by Papiſts, but, to the reproach of Proteſtantiſm, the fabrication of it originated from among ourſelves.

It is pretty remarkable, our Author obſerves, that ſo extraordinary a circumſtance ſhould never have been divulged till the year 1767, fifteen years after the Biſhop's deceaſe. At that time Dr. Secker was Archbiſhop of Canterbury, and the moſt likely of all others to know the truth or falſehood of the fact aſſerted, having been educated with the Biſhop in his early youth, and having lived, in conſtant intimacy with him to the very time of his death. The Archbiſhop was not ſilent on this occaſion; but, with a virtuous indignation, ſtood forth to defend the poſthumous character of his friend; and in a public news-paper, under the ſignature of *Miſopſeudes*, called upon his accuſers to ſupport what they had advanced by whatever proofs they could. No proof, however, nor any thing like a proof, appeared in reply; and every man of ſenſe and candour at that time was perfectly convinced that the aſſertion was entirely groundleſs.

We are farther told, that Biſhop Butler's laſt days were paſſed at Bath; that Dr. Forſter, his chaplain, was conſtantly with him; and, for one day, at the very end of his illneſs, Dr. Benſon alſo, then Biſhop of Glouceſter; and that both theſe perſons

perſons conſtantly wrote letters to Dr. Secker, then Biſhop of Oxford, containing accounts of Biſhop Butler's declining health, and of the ſymptoms and progreſs of his diſorder, which, as was conjectured, ſoon terminated in his death. Theſe letters are ſtill preſerved in the *Lambeth Library*; our Author has read them, and not the ſlendereſt argument, he ſays, can be collected from them, in juſtification of ſo ridiculous a ſlander.

This is the ſubſtance of what his Lordſhip of Glouceſter has advanced in defence of Biſhop Butler, and in vindication of his honeſt fame from the attacks of thoſe, who, with the vain hope of bringing down ſuperiour characters to their own level, are for ever at work in detracting from their juſt praiſe. His motives for this generous and liberal defence do him the higheſt honour; for he tells us, that he has ſtept forth on this occaſion, out of pure reſpect for the virtues of a man, whom he had never the happineſs of knowing, or even ſeeing, but from whoſe writings he has received the greateſt benefit, and which he has reaſon to be thankful to Providence for having early thrown in his way.

The remaining part of our Author's Preface is employed in giving a ſhort but clear and diſtinct view of Biſhop Butler's MORAL and RELIGIOUS SYSTEMS, as theſe are collected from his works. This view is chiefly intended for younger ſtudents, eſpecially for ſtudents in Divinity, to whom it may be of great uſe, ſo as to encourage them to peruſe, with proper diligence, the original works of the Author himſelf; and we will venture to affirm, that no perſon ever peruſed them, with the attention they deſerve, without acknowledging that he received moſt ſolid and uſeful inſtruction from them. The writer of this article well remembers to have heard the late Mr. Hume ſay, that *Butler's Analogy* was the ableſt defence of Chriſtianity that ever was written.

The publication of Biſhop Butler's Charge, in the year 1751, was followed by a pamphlet, printed in 1752, entitled *A ſerious Inquiry into the Uſe and Importance of external Religion, occaſioned by ſome Paſſages in the Charge, and addreſſed to his Lordſhip.*—Such parts of the Inquiry, as ſeemed to our Author moſt worthy of obſervation, the Reader will find in the notes ſubjoined to thoſe paſſages of the charge to which the pamphlet refers.

ART. XI. A Sermon preached at the Old Jewry, on Wedneſday the 26th of April, 1786, on Occaſion of a new Academical Inſtitution, among Proteſtant Diſſenters, for the Education of their Miniſters and Youth. By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 1s. 6d. Cadell, &c.

THIS Sermon was preached before a numerous and very reſpectable audience, upon a ſubject of great importance; a ſubject, which has employed the thoughts and pens of perſons of the moſt

moſt diſtinguiſhed abilities in every age.—The words from which the Preacher diſcourſes are—*Train up a child in the way he ſhould go: and when he is old, he will not depart from it*, Prov. xxii. 6.

It cannot be expected that, within the compaſs of a ſermon, ſo extenſive a ſubject as that of education ſhould be fully diſcuſſed, or even conſidered at large; a general view of what is moſt important is all that can reaſonably be deſired. What Dr. Kippis has advanced upon it ſhews evidently, that he has conſidered the ſubject very attentively, and every perſon who has thought juſtly upon it will, we are perſuaded readily allow, that his ſentiments are extremely rational, liberal, and judicious. He does not entertain his readers with ſpeculative novelties, nor amuſe them with idle and fanciful refinements, but dwells chiefly on thoſe objects to which education ought principally to be directed, ſuch as, forming the minds of youth to habits of piety and virtue—communicating to them the firſt principles of religious and practical knowledge, &c. &c.

But we muſt content ourſelves with referring our Readers to the Sermon itſelf, where every parent, every perſon engaged in the education of youth, will find much uſeful inſtruction, conveyed in plain, perſpicuous, and forcible language.

In regard to the new *Academical Inſtitution*, Dr. Kippis gives the following account of it:

'The ſpecific deſign of it has been ſtated in the papers which have been circulated among a number of our friends. It hath two objects in view; the training up of young men for the work of the Chriſtian miniſtry, among that part of the Proteſtant Diſſenters with which we are more immediately connected; and the providing for the inſtruction of youth who are intended for civil life. Both theſe objects, I will venture to ſay, are of no ſmall moment. You will not expect that I ſhould enter at large into the reaſons which oblige many worthy perſons to diſſent from the eſtabliſhed church. Beſides a variety of particular objections which they have to its conſtitution, liturgy, and diſcipline, they ſeparate from it on general principles, which they eſteem to be of the higheſt importance. They ſeparate from it, becauſe they are deſirous of maintaining, in the fulleſt extent, the exerciſe of the right of private judgment. They ſeparate from it, becauſe they muſt ever proteſt againſt the interference of human authority in matters of religion, and againſt the impoſition of articles of doctrine which are of men's deviſing. They ſeparate from it, becauſe they think themſelves bound to ſtand up for the honour of Chriſt, as the Lord and Lawgiver in his own kingdom. They ſeparate from it, becauſe they believe that the worſhip of the one God and Father of Mercies, in that way which is agreeable to his nature and ſupremacy, in that way which appears to be pointed out by the whole tenor of the Jewiſh and Chriſtian revelations, is an object of unſpeakable conſequence, and of indiſpenſable obligation.

'Departing from the eſtabliſhment on ſuch weighty conſiderations, the Diſſenters I am ſpeaking of muſt regard it as a matter of eſſential

eſſential concern, to have miniſters among them who ſhall be able to conduct religious ſervices, and to impart religious inſtruction, in the manner which they deem moſt ſcriptural, rational, edifying, and uſeful; and if a ſufficient number be not likely to be trained up for this purpoſe, will be ſolicitous for a ſupply, adequate to the wants of the ſocieties that become vacant. This they apprehend to be the caſe at preſent. Several valuable ſeminaries, from different cauſes, have ceaſed to exiſt; and there is now only one ſeminary in England, to which many congregations can look up, with full confidence, in a ſeaſon of difficulty. It hath, therefore, been thought highly uſeful to form a new Academical Inſtitution, which ſhall compenſate for the loſſes that have been ſuſtained, I ſay, which ſhall compenſate for the loſſes that have been ſuſtained; for with regard to the number of young men to be educated for the miniſtry, I do not extend my ideas beyond this point of view. It is not my wiſh, and I am ſure it cannot be the wiſh of the ſupporters of the intended Academy, that more ſtudents in divinity ſhould be brought up in it than will probably be wanted: and unleſs ſome addition be made to the preſent proviſion in this reſpect, ſeveral ſocieties muſt fall into the hands of bigotry and enthuſiaſm.'

To the Sermon are annexed the *Reſolutions and Proceedings relating to the Eſtabliſhment of a new Academical Inſtitution among Proteſtant Diſſenters in the Vicinity of London.*

ART. XII. *A Tranſlation of the Memoirs of Eradut Khan,* a Nobleman of Hindoſtan; containing intereſting Anecdotes of the Emperor Aulumgeer Aurungzebe, and of his Succeſſors, Shaw Aulum and Jehaunder Shaw: in which are diſplayed the Cauſes of the very precipitate Decline of the Mogul Empire in India. By Jonathan Scott, Captain in the Service of the Honourable Eaſt-India Company, and Private Perſian Tranſlator to Warren Haſtings, Eſq. late Governor General of Bengal, &c. &c. 4to. 4s. 6d. Boards. Stockdale. 1786.

THIS ſhort but intereſting work compriſes a period of hiſtory of which we have hitherto had no authentic account, though the important events occurred within the preſent century. The great recommendation of the ſheets now offered to the Public, is, that they were written in the midſt of action, by a perſon, in ſome meaſure, materially concerned in moſt of the revolutions, as being more or leſs in the confidence of the principal actors. Nor are they leſs to be eſteemed for being tranſlated from the original Perſian, by one who, being acquainted with the countries where theſe curious tranſactions paſſed, is in no inſtance liable to thoſe miſtakes, ſo frequently found when the tranſlator has no knowledge of his ſubject, except what he obtains by the help of his dictionary.

If the encouragement which the Public may give to ſuch works as this ſhould happily co-operate with the liberality of Mr. Haſtings, who has ſo generouſly promoted the ſtudy of the languages of the Eaſt, we may hope for various accounts of the

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arts and ſciences, natural hiſtory, and politics, of thoſe countries which have been ſo long buried in the obſcurity of unknown tongues.

The work before us is an immediate continuation of the Journal of Bernier, who recorded what he was himſelf witneſs to. It contains a ſummary of the revolutions which affected the whole Mogul empire during the ſpace of five years, from the 21ſt of February 1707 to the end of the year 1712, in which ſhort time, the great emperor, Shaw Aulumgeer, who is better known in Europe by the name of Aurengzebe, obeyed the call of nature. Azim Shaw, his ſecond ſon, uſurped the throne, and after a ſhort reign, was ſlain in battle by his elder brother Shaw Aulum; who in the year 1712 died of poiſon. His ſon, Jehaunder Shaw, obtained the empire by the ſword, and by the deciſion of the ſame power forfeited it, with his life, at the end of nine months, to his nephew Ferokſere, ſon to Azeem Ooſhawn, who was the ſecond ſon to Shaw Aulum; and with this important event, which ſettled the throne of Hindoſtan in peace, till the incurſion of Kouli Khan, this intereſting morſel of hiſtory concludes.

Thoſe who are not deterred from the peruſal of this treatiſe by the novelty and uncouth aſpect of the proper names, will find in many parts of it ſuch incidents and deſcriptions as will enable them the better to underſtand the accounts of thoſe tranſactions, which have ſo lately employed the attention of the Public.

As a ſpecimen of our Hiſtorian's manner, take the following characters of the four ſons of Shaw Aulum the eldeſt ſon of Aurungzebe:

'Moiz ad Dien Jehaundar Shaw, the eldeſt, was a weak man, devoted to pleaſure, who gave himſelf no trouble about ſtate affairs, or to gain the attachment of any of the nobility; as will be ſeen when I come to relate his reign.

'Azeem Ooſhawn, the ſecond ſon, was a ſtateſman of winning manners. Aulumgeer had always purſued the policy of encouraging his grandſons and employing them in public affairs; for as his ſons were ambitious of great power, and at the head of armies, he thus prudently controuled them, by oppoſing to them enemies in their own families, as Bedar Bukht to Azim Shaw, and Azeem Ooſhawn to Shaw Aulum. To the latter he had given the advantageous government of the three provinces of Bengal, Bahar, and Oriſſa, from whence he had now come with a rich treaſure, and conſiderable army; and though in the late battle he had performed great ſervice, yet he was ſuſpected by his father, and dreaded as a rival: but to relate the cauſes would be uſeleſs prolixity.

'Ruffeh Ooſhawn, the private companion and favourite of his father, was a prince of quick parts, a great proficient in religious learning, a fine writer, and of much knowledge in the law; but at the ſame time addicted to pleaſure, particularly fond of muſic, and

the pomp of courtly ſhew. He paid no attention to public affairs, or even thoſe of his own houſehold.——

'Jehaun Shaw had the greateſt ſhare of all the princes in the management of affairs, before his father's acceſſion to the throne; after which, the whole adminiſtration of the empire was long influenced by him.'

To the foregoing extract we ſhall ſubjoin the following farther deſcription of Jehaundar Shaw:

'He was in himſelf a weak man, effeminately careful of his perſon, fond of eaſe, indolent, and totally ignorant of the arts of government. He had alſo blemiſhes and low vices, unworthy of royalty, and unknown among his illuſtrious anceſtors. He made the vaſt empire of Hindoſtan an offering to the fooliſh whims of a public courtezan, with which they tortured the minds of worthy ſubjects, loyal to his family. The relations, friends, and minions of the miſtreſs [Lall Koor] uſurped abſolute authority in the ſtate; and high offices, great titles, and unreaſonable grants from the imperial domains, were ſhowered profuſely on beggarly muſicians. Two crores of rupees [about two millions ſterling] were annually ſettled for the houſehold expences of the miſtreſs only, excluſive of her cloaths and jewels. The Emperor frequently rode with her in a chariot through the markets, where they purchaſed, agreeable to whim, ſometimes jewels, gold, ſilks, and fine linen; at others, greens, fruits, and the moſt trifling articles. A woman named Zohera, keeper of a green-ſtall, one of Lall Koor's particular friends, was promoted to high rank, with a ſuitable Jaghire; and her relations were exalted to the Emperor's favour, which they uſed to promote the intereſts of the courtiers, for large bribes: nor did the nobility decline their patronage, but forgetting their honour, and ſacrificing decency to the preſent advantage, eagerly flocked to pay adoration to the royal idols, whoſe gates were more crowded with equipages than thoſe of the imperial palace; ſo that to paſs through the ſtreet where they reſided was a matter of difficulty, by reaſon of the throng. To do them juſtice, many of them had generous minds, and performed various good actions in the uſe of their influence at court.

'The ridiculous jaunts of the Emperor and his miſtreſs at laſt grew to ſuch a pitch, that on a certain night, after ſpending the day in debauchery, and viſiting different gardens near the city, in company with Zohera the herb-woman, they retired to the houſe of one of her acquaintance, who ſold ſpirits, with which they all became intoxicated: after rewarding the woman with a large ſum and the grant of a village, they returned in a drunken plight to the palace, and all three fell aſleep on the road. On their arrival, Lall Koor was taken out by her woman, but the Emperor remained ſleeping in the chariot, and the driver, who had ſhared in the jollity of his royal maſter, without examining the machine, carried it to the ſtables. The officers of the palace, after waiting till near morning for his arrival, on finding that the miſtreſs had entered her apartments without the Emperor, were alarmed for his ſafety, and ſent to her to enquire concerning his ſituation. She deſired them immediately to examine the coach, where they found the wretched prince faſt aſleep

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in the arms of Zohera, at the diſtance of nearly two miles from the palace!'

Of ſuch ſtuff are the Lord's Anointed of the Eaſt and the South frequently made! How happy for *us*, that in the North, they are always formed of different materials!

If the preſent tranſlation of the noble Perſian's Memoirs is approved by the Public, Mr. Scott intends to give us the hiſtory of Dekkan, during the period where Mr. Dow's Hiſtory [left imperfect by his death] ſtops; and concerning which Mr. Orme * laments the want of information.—Of materials, Mr. Scott ſays, he has no want; but he judged it prudent to offer, firſt, the preſent publication, as a ſpecimen of his work. We hope he will meet with encouragement ſufficient to induce him to proceed in an undertaking which cannot fail of yielding conſiderable entertainment to the Public in general, as well as much uſeful information to many individuals, who have connections with the Eaſt Indies, or who are employed in reſearches into Oriental hiſtory, languages, literature, and ſcience.

ART. XIII. *Thoughts on the Properties and Formation of the different Kinds of Air; with Remarks on Vegetation, Pyrophori, Heat, Cauſtic Salts, Mercury, and on the different Theories upon Air.* 8vo. 5s. Boards. Murray. 1785.

WE have been informed, that the Public owe this work to the gentleman who wrote the *Enquiry into the Principles of Animal and Vegetable Life*, publiſhed about four years ago, to which the Author prefixed his name and addition (viz. *Robert Harrington, of the Corporation of Surgeons, London*), and of which an account may be ſeen in the LXVIth volume of our Review, p. 98. The performance carries in itſelf intrinſic evidence of the truth of our information: we ſee the ſame ſtriking features in it; the ſame uncouthneſs of literary compoſition; the ſame looſe, deſultory, inconcluſive mode of reaſoning; the ſame baſeleſs hypotheſis maintained with equal confidence. But the Author's own account will, in the preſent inſtance, be more *ſatisfactory* to the *diſcerning* Reader, than any that can be given by us.

'There appears to be' (he ſays in his Preface) 'no general hypotheſis concerning the air; but every chemiſt ſeems to have a peculiar one of his own, and every freſh experiment gives birth to a new one; from this we may preſume there are no general principles as yet received amongſt chemiſts; for their hypotheſes differ ſo much, as often to be in direct oppoſition. They have given to chemiſtry new principles, the old ones being rejected. Even phlogiſton, Stahl's great corner-ſtone, is deſtroyed, ſo far as to ſuppoſe there is no ſuch body.

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* In his Hiſtorical Fragments of Hindoſtan: See Review, Vol. LXVIII. p. 363.

Water and vegetation are ſuppoſed to have a greater attraction for phlogiſton than even the nitrous acid; two bodies which the old chemiſts imagined not to have the leaſt attraction for it; for theſe two bodies will, they ſay, purify injured air from attracting its phlogiſton which the air had attracted from the nitrous acid, and from that cauſe been injured. In ſhort many of the old eſtabliſhed principles are entirely overturned by the preſent hypotheſis.' [Very true, indeed, Mr. Harrington! theſe new experimenters are making ſad havock among our good old principles, and there is no knowing where they may ſtop!] ' But I flatter myſelf the hypotheſis in this volume will directly coincide with, and be perfectly agreeable to the table of attractions, and to all the eſtabliſhed rudiments of chemiſtry. And that the different phenomena will be accounted for.

' My general principles are theſe, that fire is matter;' [which is proved, in p. 3, by this notable argument. Philoſophers have named fire as one of the elements: we muſt all allow that a combination of the different elements makes the variety of bodies we ſee in nature: therefore, if fire is one, it muſt make a part of theſe bodies, unleſs we ſuppoſe nature formed an element for no purpoſe. Theſe are the Author's own words, but we beg pardon for interrupting him.]— ' My general principles are theſe, that fire is matter; and that this matter, like every other matter that we know of, is capable of chemical attraction, or uniting with other bodies in the ſame manner as alcalies and acids: that the bodies which it has the greateſt attraction for are acids and earths, or water; that theſe bodies, by being united together, form empyreal air; and that fire, when chemically united with other bodies, is then to be called phlogiſton, as in oils, ſpirits, bitumens, &c.

' The different acids are capable of concentrating different proportions of fire with the earths; the nitrous and vitriolic concentrate it in that proportion as to form empyreal air, which *burns* with a crackling noiſe as if it were full of ſome combuſtible matter. But if the phoſphoric or marine acids be employed in the proceſs, they will attract a higher concentration of fire, and form inflammable air. And as bodies, by being aerilized, loſe their power of attraction, ſo this empyreal air, when expoſed to different bodies, will have its concentrated fire or phlogiſton attracted, and become an acid, the phlogiſton which neutralized the acid having left it.'

We are ſorry to ſee a man of a philoſophic turn, and of pretty general acquaintance with the modern diſcoveries on air, miſemployed in *accommodating* phenomena to ſuch a viſionary hypotheſis; an hypotheſis which, we venture to ſay, originated in the miſapprehenſion of one ſingle circumſtance, and has been perſiſted in merely from want of better information. It appears to us plain, from an attentive peruſal of the work, that he was miſled by thoſe experiments, in which Dr. Prieſtley obtained pure air by treating nitrous acid with various earthy bodies. The Doctor *at firſt* concluded from thoſe experiments, that the air which he obtained was *produced* by the *union* of the *acid* and *earth*; and Mr. Harrington, not diſtinguiſhing between this *interpretation* of the experiments (now known to be erroneous), and

the *experiments themſelves*, took it to be an abſolute certainty, that *acid and earth are conſtituent principles of pure air*, which accordingly he always ſpeaks of as *direct matter* of fact, *diſcovered* and *obſerved* by Dr. Prieſtley; and in this error his whole ſyſtem is founded. Inſtead of the *acid* being *a conſtituent part of the air*, it is now well known that the very reverſe is the caſe, and that the *air is a conſtituent part of the acid*. Finding, however, from the Doctor's calculation of the quantity of earth and acid conſumed whilſt the air was produced, that the quantity of earth was not near ſufficient for neutralizing all the acid, he had recourſe to phlogiſton, as the moſt convenient material that could be thought of, for *neutralizing* the ſurplus acid, and thus making a third conſtituent principle of air; though it muſt be confeſſed this produces a little embarraſſment in another part of the hypotheſis, which makes phlogiſton itſelf to be an *acid*, *neutralized* by fire. Phlogiſton being thus eſtabliſhed as a conſtituent principle of air, it was obvious to ſuppoſe, eſpecially after a little acquaintance with Dr. Crawford's theory, that in the caſes where the air is now ſaid to be vitiated by *receiving phlogiſton* from other bodies, the vitiation may ariſe from its being *robbed* of its *own phlogiſton:* this hypotheſis, accordingly, teaches us, that when air is tainted by the putrefaction of animal bodies, and other proceſſes which render it noxious and offenſive, it has only loſt its phlogiſton, and is of courſe become acid!

'I have endeavoured [*continues the Author*] as much as poſſible to prove the following theory by the experiments of others (particularly Dr. Prieſtley's), time having eſtabliſhed them, and therefore my own I have not ſo often named. But experiments have been very general, and in great abundance; what ſeems moſt wanting is the proper conſtruction of thoſe experiments, and ſome fixed principles to proceed upon, which have not as yet been aſcertained.'

Thus, while the philoſophers are preſſing forward to diſcover the principles which *nature has fixed*, and have made ſurpriſing advances in that inveſtigation, Mr. Harrington is endeavouring to fix principles *of his own*, and to ſhew, that the experiments which have been made (that is, thoſe which have come to his knowledge, for many of the capital ones have not) are capable of being accounted for upon thoſe principles. For that purpoſe, he hobbles after Dr. Prieſtley and ſome others, over a conſiderable part of their own grounds, points out to them now and then how differently the ſame object had appeared in different circumſtances, deſiring them at every ſtep to look through his new coloured glaſs.—But we have already taken up more of our Readers time, as well as our own, upon this article, than it deſerved.

ART. XIV. *The Idolatry of Greece and Rome diſtinguiſhed from that of other Heathen Nations.* In a Letter to the Rev. Hugh Farmer. By John Fell. 8vo. 2s. 6d. Dilly. 1785.

MR. Fell is not compoſed of ſuch gentle qualities as to turn his right cheek to him who ſmites him on the left. He will give blow for blow; and even two for one, rather than yield to his adverſary.

In this letter our Author renews his attack on Mr. Farmer, with freſh ſpirit; and ſo far as *ſpirit* is concerned, he is perhaps better calculated for a Polemic than his opponent.

Mr. Farmer, it is ſaid, attempted to hide his chagrin beneath the maſque of contempt; and affected an indifference which his ſtyle of writing too frequently diſcovered to be only aſſumed to preſerve, with a better grace, the conſequence which he claimed from the ſuperiority of his literary fame.

Mr. Fell doth not ſpare his antagoniſt on this ground. He returns to it again and again, with a mixed air of ſerious rebuke and ſportive raillery; and is ſometimes argumentative, and ſometimes ironical.

There were ſeveral things in Mr. Farmer's late publication * that ſeemed to have demanded an earlier attention from the preſent writer. But whatever occaſioned the delay, he aſſures his antagoniſt, that it was neither the fear of his anger, nor the dread of his arguments, but circumſtances that have no relation to the controverſy.

'You ſeem,' ſays he, 'to have been greatly diſturbed. You have given way to much anger, and often mingle an appearance of contempt with a reſentment which I doubt not is ſincere. Is it poſſible that I ſhould have committed any offence that could juſtly cauſe ſuch violent agitations, and ſuch bitterneſs of expreſſion? Perhaps it may be ſaid, that your emotion is nothing more than a *virtuous indignation.* Be it ſo. It is ſurely a pity to ſee ſo much virtue in ſuch painful circumſtances.'

The preſent publication is divided into three Parts. In the firſt Part Mr. Fell vindicates himſelf from the charge of plagiariſm; and makes good his reference to Herodotus on the great object of the Thracian idolatry.

Mr. Farmer, both in his "Diſſertation on Miracles," and in his "Eſſay on Demoniacs," hath attempted to prove that Saturn, Jupiter, Juno, Ceres, Apollo, Neptune, and other immediate objects of eſtabliſhed worſhip, were deceaſed perſons, and for that reaſon *Demons.* Mr. Fell applied the theogony of Heſiod, as a proof that thoſe very gods were conſidered by him as

* For Mr. Farmer's treatiſe on the Worſhip of Human Spirits, ſee Rev. Vol. LXIX. p. 177.

exiſting prior to the creation of man. This was the argument that Mr. Fell is charged with borrowing without acknowledgement from Dr. Blackwell. He, however, replies, that the argument *was ſo common*, that he no more thought of referring to Dr. Blackwell for it, than to others before him, and particularly Grotius and Cudworth, who have equally a claim to acknowledgment. 'Many other modern writers, ſays he, might be given; all referring to Heſiod in ſupport of the very ſame idea. . . . It cannot, therefore, be imagined that a perſon of your prodigious learning and boaſted intimacy with all books, whether ancient or modern, ſhould really conſider Dr. Blackwell's argument from the Theogonies as either *new*, or *peculiar*, or *unuſual*.'

In the ſecond part Mr. Fell ſtates ſome hiſtorical facts as ſo many rules to direct the Reader in the inveſtigation of the ſubject of this controverſy; and endeavours to eſtabliſh them by proper authorities.

We will barely enumerate the general heads.

He obſerves, (1.) That the worſhip of the ſun and moon, and the hoſts of heaven, was the eſtabliſhed and common religion of the Eaſt, long before the Grecian idolatry or hero-worſhip was known in the world.—The ſun was conſidered by the firſt idolaters as the chief god; and fire was reverenced as the image or ſymbol of the ſun. (2.) This ſyſtem of idolatry, without any known variation, as to the objects of religious worſhip, continued among the Eaſtern nations, from the giving of the law, till the end of the Aſſyrian empire, and the extinction of the Jewiſh kings. (3.) At this period, indeed, we could not reaſonably expect to find any Grecian cuſtoms among the nations of the Eaſt, for the Greeks then knew very little or nothing of thoſe countries, nor does it appear that thoſe countries knew any thing of them. (4.) It was an event very natural in itſelf, and frequent with conquerors, to attempt the introduction of their own religion among the nations whom they had ſubdued. (5.) The primitive worſhip of the Romans and ancient Italians reſembled that of the Eaſt; but after they had unhappily received a family of tyrants from among the Greeks, who introduced the religion of their own country, and blended it with that of the Romans, the ſuperſtition of Greece and Rome became nearly of the ſame kind, and the latter empire extended it to places where the proud conquerors of the laſt never came; ſo that, in proceſs of time, it was found in all countries of the then known world. (6.) It was the conſtant practice of the Greeks, and frequent with many of the Romans, to explain the religion of every country by that of their own, and to call the gods of other nations, however diſtant, by ſuch names as they were accuſtomed to worſhip at home. Hence they generally found out gods among

among themſelves to anſwer the different objects of religious worſhip, which they either heard of, or met with in foreign countries.

The limits to which we are confined (to adopt an expreſſion which frequently occurs in this Letter) oblige us to *uſe all poſſible brevity*. We cannot, therefore, enter into a minute diſcuſſion of thoſe authorities by which Mr. Fell endeavours to eſtabliſh his hypotheſis. The Reader who is deſirous of further information muſt conſult the Letter itſelf; and if he hath an appetite for diſquiſitions of this ſort, and moreover hath a reliſh for *high-ſavoured* Polemics, he may find conſiderable entertainment in the peruſal of it.

ART. XV. *The Nature and Deſcent of Ancient Peerages*, connected with the State of Scotland, the Origin of Tenures, the Succeſſion of Fiefs, and the Conſtitution of Parliament, in that Country: a Diſcourſe addreſſed to the Right Hon. William Earl of Mansfield, Lord Chief Juſtice of England. By George Wallace, Eſq. Advocate, F. R. S. E. The Second Edition, with Additions and Corrections. 8vo. 6s. 6d. Boards. Edinburgh, Elliot; Cadell, London. 1785.

OF the general nature and deſign of this curious and elaborate work, we have given ſome account in a former Review *. It hath, in its preſent enlarged and improved ſtate, aſſumed alſo a new form. It is addreſſed throughout to the GREAT LAWYER; though its ſtyle and manner are not of the epiſtolary kind: nor is the original mode of compoſition in any material circumſtance altered.

As the ſtate of a country, and the manners of its inhabitants, are intimately connected with almoſt every inſtitution eſtabliſhed in it, the learned Author, in order to give an extenſive ſcope to his inquiries, and to preſerve them in their due connection, hath examined the ancient condition of Scotland, and traced it in its progreſs from the rudeſt to the moſt cultivated periods of its hiſtory. He hath given a general proſpect of its lands, its agriculture, its commerce, and its inhabitants; and hath attempted, with much ingenuity, to prove that clanſhip, fiefs, and tenures, which in all probability originated in that country from the barbariſm of its inhabitants, naturally led to the introduction of honours among them.

The *Additional Obſervations*, which form B. IV. of this new edition, are deſigned to illuſtrate and confirm the Author's theory reſpecting territorial and perſonal honours.

Theſe Obſervations are arranged under diſtinct heads in the form of propoſitions, which are ſupported by hiſtorical facts,

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* Vid. Vol. LXXIII. p. 183.

and

and by references to ſuch authorities as are deemed competent to decide on the ſubjects that are here diſcuſſed.

We will preſent our Readers with an extract from § xi. in order to give them ſome idea of the nature of ancient titles in Scotland.

'It ſeems to be certain, that an order of nobility, diſtinguiſhed by the title of Lord, exiſted anciently in Scotland; and that people were advanced to this degree, either by erecting their eſtates into Lordſhips, or by inveſtiture performed in parliament. Nevertheleſs, it is not unlikely that the rank, as well as the title, was ſometimes aſſumed ſpontaneouſly without any authority, except courteſy, acquieſcence, cuſtom, and acknowledgment.

'The title, or rather the appellative, DOMINUS, LORD, does not always ſignify a nobleman, but ſeems, of old, to have been allowed to every owner of land. The word LAIRD, by which you mean a proprietor of ground, is only Scotch for Lord. Dominium denotes an eſtate as well as a lordſhip: and in Latin mere Lairds are often deſcribed in terms exactly the ſame with noble Lords. Hence it cannot always be affirmed with aſſurance, that in every caſe in which an eſtate is termed a Dominium, its owner was a nobleman; and it is ſometimes difficult to diſtinguiſh the Domini who were noble from thoſe who were only commoners.

'Lords were commonly deſcribed by placing their title, DOMINUS, immediately before their ſtyle, and after their Chriſtian name; and Lairds, it is ſaid, were diſtinguiſhed by inſerting the prepoſition DE, OF, between their ſtyle and the word DOMINUS ſubjoined to their name: forms which are abundantly diſtinct; but they ſeem not to have been conſtantly obſerved.

'In Scotland it was common for the Lairds to take ſtyles from their lands, and they were both deſcribed and addreſſed by thoſe ſtyles. Lindſay, the hiſtorian of the Jameſes, is beſt known under the appellation of Pitſcottie: Drummond, author of the droll macaronic poem, Polemo-Middinia, is commonly named Hawthornden. Their wives, too, were denominated LADIES; and the ſtyles, or names of the eſtates, of their huſbands, were ſubjoined immediately after that title; faſhions which are not yet entirely obliterated.

'Barony and Baron are often ſynonymiſed by Lordſhip and Lord: but, in the Scotch ſtatutes, after the year 1587, you hardly meet with a ſingle inſtance in which thoſe orders are confounded with each other.

'In conſequence of the laws, which granted a diſpenſation from attendance in parliament to thoſe freeholders whoſe eſtates amounted not to the value ſpecified in the acts, a diſtinction was introduced between the great Barons and the ſmall Barons. "All were accounted great Barons," ſays Stair, "who held an hundred marc land, or above, of the King; and the reſt meaner Barons;" and in a ſtatute no older than 1540, ſuch as poſſeſſed a hundred pounds of yearly rent are denominated Great landed Men. The faces of thoſe who were enabled, by fortune, to attend regularly, were rendered by acquaintance familiar in that aſſembly: the doors would more readily be thrown open at their approach: more reſpect would naturally be

ſhewn them: a cloſer connection ſeemed thereby to be eſtabliſhed between them and the houſe; and from the ſuperior frequency with which they were beheld in conjunction with it, they came to be thought to poſſeſs a ſtronger right to ſeats than others whoſe appearance was rare in the ſenate.

'The title commonly given to thoſe who ſit in conventions of dignity, to which a great number, if not a conſiderable majority, of the members were entitled by cuſtom, would naturally accompany them out of court. All who attended were, in general, denominated by one common appellation, Lords of Parliament: and it is not improbable, that, from the long poſſeſſion attained in that manner, ſome Lords, whoſe right had originated in uſurpation, arrived at laſt at a firm hold of nobility.'

Mr. Wallace obſerves, that, 'in ancient times, the heirs apparent of noblemen were not diſcriminated, according to the ranks of their fathers, by the title of Marquis, of Earl, of Viſcount, or of Lord, but were commonly diſtinguiſhed by the appellation of MASTER. The Earl of Arran, ſon of the Duke of Chatelherault, who was Regent during the minority of Queen Mary, ſeems to be the firſt that in Scotland aſſumed a denomination of Peerage. Murdoc, ſon of the Duke of Albany, appears indeed, in England, to have ſometimes been termed Earl of Fife; but, though a prince of the blood, even he was oftener denominated Maſter of Fife, or ſimply Murdoc of Fife: and the old faſhion continued long after the beginning of the ſeventeenth century.'

The Author, in the concluſion, acknowledges that ſome of his obſervations relate to ſubjects '*inſignificant and deſpicable indeed*;' pedigrees, arms, ſupporters, tinctures, heraldy; on which he thinks it almoſt beneath a man of any underſtanding to waſte the attention of a moment. But trivial facts may ſometimes furniſh apt proofs and amuſing examples to confirm and illuſtrate general principles: and this is the learned advocate's apology for having preſented ſuch articles of vanity to the conſideration of the *Earl of Mansfield.*

ART. XVI. *Eſſays* on the following Subjects; Wealth and Force of Nations; Authenticity of Oſſian; Accompanyment; Exiſtence of Body; Fortification; Battle. By Charles M'Kinnon, Eſq. 8vo. 4s. Boards. Edinburgh, Creech; Cadell, London. 1785.

THIS work is inſcribed *to the memory of David Hume*, with the following motto, from Pope's well known addreſs to Lord Bolingbroke—

Say, ſhall my little bark attendant ſail?

We know what David Hume would have *ſaid:* and, in his name, we anſwer—"No:"—for a *little* bark could not accompany Hume's proud veſſel, that was built to contend with the ſtorms of the ocean; much leſs would it be fit for ſo hazardous a voyage, if, like Mr. M'Kinnon's, the "*little* bark" ſhould be a *crazy* one alſo.

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The motto from Perſius, affixed to the concluding eſſay, would better have ſuited the whole performance:

Quantum eſt in rebus INANE!

But the *vacuity of ſenſe* is filled up by ſelf-importance. The Author aſſumes an air of conſequence; delivers maxims and aphoriſms with a tone of authority;

"As who ſhould ſay, *I am Sir Oracle.*"

And ſo far as darkneſs and obſcurity will entitle a man to that diſtinction, Mr. M'Kinnon's right will not be diſputed.

What *oracular darkneſs* is thrown around the following obſervation!

'Whatever grounds for the mythology might have been found in the Highlands, there is none reſembling it in books, only ſome ſtrokes in the Old Teſtament, a book not likely to be taken for a model.

'Milton's failure in that his devils, angels, and the Almighty, are but men, if one or two ſtrokes on Satan be not excepted, had indeed not been obſerved *, but the character of the age is not favourable, either to the production or reception of mythology. The character he had to aſſume was extremely favourable to both. But he ſaw that, in the ſublime, there is indiſtinctneſs.'

If the Author had ſeriouſly intended to perplex the ſubjects which he profeſſes to illuſtrate, he could not have anſwered his purpoſe more effectually.

Another of the Author's *ſage* remarks is the following: 'In the Gaelic, the expreſſion *field of my reſt*, or, *my field of reſt*, is (for inſtance) preferable to, *field where I reſt*, as it expreſſes the ſame idea in fewer ſounds, and in *fewer words.*'

If this had been ſaid to Dr. Johnſon, he would have exclaimed—"A very fit critic on Oſſian and Gaelic poetry! His talents are perfectly equal to the ſubject:—and ſo are thoſe of a certain nation of Indians, mentioned by Father Hennepin, who could not *number four!*"

Mr. M'Kinnon concludes one of his eſſays with—*Hic multa deſiderantur.*

It is a loſs, however, that the world will ſubmit to without regret: and for our parts, if the Author ſhould aſk us what pleaſed us moſt, we ſhould be ready to repeat the ſtory that is related of Theocritus, who, when a certain poet, that had teized him with his verſes, deſired to know which he liked beſt, replied—*All that you was ſo kind as not to read.*

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* 'I have no where met this remark; but I think it requires only being made, to be admitted.'

ART.

ART. XVII. *Experiments and Obſervations on Quilled and Red Peruvian Bark:* among which are included, ſome remarkable Effects ariſing from the Action of common Bark and Magneſia upon each other. With Remarks on the Nature and Mode of Treatment of Fevers, Putrid Sore-Throat, Rheumatiſm, Scrophula, and other Diſeaſes; in order to aſcertain the Caſes in which Bark may be adminiſtered, either alone, or combined with other Remedies, to the beſt Advantage. To which is added, an Appendix, on the Cinchona Caribbæa. By Thomas Skeete, M. D. 8vo. 5s. Boards. Murray. 1786.

A Young Phyſician here offers to the world a *practical* treatiſe, on a ſubject which hath already employed the pens of ſeveral eminent writers; and, what is ſtill more extraordinary, he hath acquitted himſelf with a conſiderable degree of ingenuity and information. We confeſs that we entered on the peruſal of this book with ſome diſtruſt; fearing that we ſhould meet with little more than crude theory and injudicious compilation. It is but juſtice, however, to the Author, to acknowledge that our apprehenſions ſoon vaniſhed. We found the compilation judicious; we met with many new obſervations; and the theory appeared to have been only introduced in ſupport of the moſt eligible practice.

We ſhall point out, to the attention of our Readers, a part of this treatiſe which, we conceive, will admit of uſeful application to pharmaceutical purpoſes. Mr. Henry of Mancheſter, in his experiments on magneſia, has related one, from which it appears, that this earth poſſeſſes a conſiderable action upon Bark when they are rubbed together in diſtilled water. Bergman, alſo, found that it increaſed the ſolubility of camphor, opium, and various reſinous bodies. Dr. Skeete has examined its effects on Bark applied in different methods and proportions, and has, upon the whole, proſecuted this inquiry with conſiderable ſucceſs. His firſt experiment was made with calcined magneſia by *trituration.*

'Two drachms of Peruvian Bark in powder, and half a drachm of calcined magneſia, were rubbed together in a mortar, with four ounces of diſtilled water, for the ſpace of ten or fifteen minutes; the water being gradually added, ſo as to reduce the materials, in the firſt inſtance, to the ſtate of a paſte. The infuſion, when paſſed through filtering paper, was found to be poſſeſſed of the following remarkable properties: 1ſt, An exceedingly deep red colour, ſuperior to the infuſion of common Bark in lime-water. 2d, It is more bitter and aſtringent to the taſte even than an infuſion of red Bark. 3d, It produces a very deep black colour, with a copious precipitation, upon the addition of a ſolution of *ſal martis*; while a ſimilar addition to a common infuſion of Bark occaſions a moderate diſcolouration, and ſmall precipitation only. 4th, It remains beautifully tranſparent three or four days, and is ſo ſtrongly antiſeptic, that at

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the end of a week, in ſummer, it had ſcarcely made any advances towards fermentation; while an infuſion of Bark with ſimple water, will ferment in two days. 5th, It exceeds in ſpecific gravity the infuſion of Bark in lime-water, in the ſame, or rather in a greater proportion, than that exceeds the ſimple infuſion.'

The ſucceſs of theſe experiments induced the Author to make ſimilar ones with the red Bark; but as the conſequences were different, we ſhall deliver the account of them, and of his deductions in his words:

'Some experiments were next inſtituted with *magneſia* and red bark, and conducted according to the method fully deſcribed in treating of the action of this earthy ſubſtance upon common bark, but with a very different reſult. It is remarkable, that in the trials with red Bark, no effects could be perceived, either from common or calcined magneſia. The colour of an infuſion prepared in this way (*i. e.* by rubbing two drachms of red Bark, and half a drachm of Magneſia together, for fifteen minutes, with four ounces of water added in a gradual manner) is not deeper than an infuſion in ſimple water. If, however, the Magneſia and red Bark be kept infuſed a few hours after being well rubbed, the liquor at length acquires a pretty deep red colour, but is not more bitter to the taſte than the plain infuſion of red bark in water.

'This difference, in the action of Magneſia upon the common and red Bark, ſeems to point out a difference in the nature of their conſtituent parts, which the other experiments were not capable of detecting. As all the ſubſtances which had acted upon quilled Bark, appeared to exert a more powerful action on the red, there was every reaſon to expect that the effects in the preſent inſtance ſhould be ſimilar. I confeſs myſelf rather at a loſs for a ſatisfactory explanation of the difference, unleſs we ſuppoſe, that the ſoluble parts of the red Bark are already in ſuch a ſtate of activity, as not to admit of any improvement from Magneſia; while, on the other hand, red Bark is moſt ſucceſsfully imitated by uniting Magneſia and common Bark.'

In his compariſon between the common and the red Peruvian Bark, Dr. Skeete has inſtituted a variety of experiments, and he gives a decided preference to the latter. On this ſubject he appears to be warranted alſo by the authority of many able practitioners, and to have been directed by his own repeated obſervation.

The different diſeaſes, in which Bark is indicated, are diſcuſſed at ſome length in the practical part of this eſſay, particularly the ſubjects of fever, putrid ſore throat, and ſcrophula. On all theſe, the Author has evinced a due ſhare of attention to the duties of his profeſſion, and an earneſt deſire to contribute to the improvement of the art.

MONTHLY

MONTHLY CATALOGUE,

For JUNE, 1786.

NATIONAL DEBT.

Art. 18. *Obſervations on Mr. Pitt's Plan for the Reduction of the National Debt.* By Charles Earl Stanhope, F. R. S. 4to. 2s. Elmſly. 1786.

EVERY one who intereſts himſelf in ſo momentous a ſubject, muſt be already informed of the nature of the new ſinking fund of an annual million of ſurpluſes, to be applied quarterly for the progreſſive reduction of our burdenſome public debts.

This plan has undergone a minute examination by Earl Stanhope *, whoſe ſcientifical abilities are well known; and a compariſon is made between that plan and one offered by himſelf. His Lordſhip objects to Mr. Pitt's plan,

That it enables the Commiſſioners to become ſtockjobbers, to the prejudice of their truſt:

That by a riſe in the price of the funds, the redemption will be made at great advancements above the natural average prices:

That the ſame power which appropriates a fund to one purpoſe, may at any time after divert it to another: conſequently this fund is expoſed to the depredations of any future miniſter, for new emergencies, or new ſchemes.

Our noble Author's plan for the management of this fund is, firſt, to reduce the capital amount of the 3 *per cents.* by inviting the holders of ſuch ſtock to convert them into 4 *per cents.* priority of redemption being annexed to ſubſcriptions in the order of their being made.

Every Parliament, his Lordſhip obſerves, may annul the acts of a preceding Parliament; but thoſe legiſlative acts that make a bargain between the Public and individuals, are always held ſacred; faith having ever been kept with thoſe who have lent money to the State. This plan, therefore, being a contract between Government and the Subſcribers, the million ſurplus is tied unalienably to fulfil this engagement beyond the power of any Miniſter to miſapply.

Many advantages reſulting from this plan, both to the Public and the ſubſcribing Stockholder, are enumerated, which we cannot pretend to trace: among the principal, are thoſe of redeeming the whole debt cheaper and ſooner than by the plan adopted.

As theſe obſervations were publiſhed while Mr. Pitt's bill was under parliamentary deliberation; we truſt that if any advantage could be derived from this critical inveſtigation of its principles, they have not been overlooked.

Art. 19. *A ſhort Anſwer to Earl Stanhope's Obſervations on Mr. Pitt's Plan for the Reduction of the national Debt.* 8vo. 1s. 6d. Cadell.

We all know that a ſhort anſwer, means a direct anſwer, when a perſon profeſſes to tell plain truth, without taking the trouble to

* Late Lord Viſcount Mahon.

inſinuate

insinuate his meaning in indirect terms, or to equivocate according to the established rules of politeness. A polite man will supply you with sufficient materials from which to draw an inference, yet will not scruple to deny his meaning, if charged with it; but no such subterfuges enter into this short answer, in which Lord Stanhope is told, that he 'has been singularly unfortunate in the contrivance of his plan: he has fallen into all the wildness of speculation, without attaining the object of œconomy; his scheme is at once romantic and expensive, impossible to be carried into execution, and highly injurious to the Public, if it could be adopted.' Not to go to the extent of a dry argument of this kind, after having given a brief sketch of his Lordship's scheme; we shall only observe that the Author offers reasons to prove, 'that this boasted inducement of priority of redemption cannot, from its nature, prevail to any great extent; it is weakened by every operation, and very soon becomes too languid to have any effect.' In short, that his plan 'is founded upon false hypotheses, and supported by erroneous calculations.' Even figures, we now find, are not quite so stubborn as we were once taught to believe!

Art. 20. *The Efficacy of a Sinking Fund of One Million per Annum considered.* By Sir Francis Blake, Bart. 8vo. 1s. Debrett.

According to Sir Francis Blake, Mr. Pitt's plan, allowing for the experienced intervention of wars, can effect nothing better than 'to establish in this country a perpetuity of payment to the present amount;' and 'that the greater probability is, that it cannot by any means operate to prevent the ruin of this country.' The surplus it is built upon, he affirms not to be large enough; yet though he hints at two methods of making it sufficient, the one 'that all men should determine forthwith to be honest and true to the state,' is too ludicrous for the occasion; the other he leaves us to guess at, adding only his opinion that it would not be adopted; and that were he to name it, he should draw 'all the drones of superior order' in the kingdom about his ears! It may not become us to identify these drones, but since the Author undertook to write on this momentous subject, it certainly became him to write intelligibly, and to the purpose. The last words of his tract indeed seem to point to his purpose, when he exhorts the people to unite in requiring 'at the hands of their rulers what never can fail us, what must prove effectual—a fair distribution of the national debt.'

Even this hint would be too dark for application, were it not for a *Postscript*, in which he recommends Lord Newhaven's plan *, with the improvement of raising the annual supplies during war, by a pound rate, instead of a temporary revival of taxes: and in a *Supplement* to this Postscript, after dismissing Lord Stanhope's scheme, as consisting of conclusions drawn upon trust, he darkly refers to another plan, 'which no man has publicly fathered,' and which is to 'restore us in one moment, without dread of relapse.'

POLITICAL.

Art. 21. *Seven Letters* to the Lords of the Privy Council on the Police: pointing out the Causes of the Depravity of the Lower

* See Rev. Feb. p. 153.

Orders

Orders of the People, the corrupt State of our Goals, &c. By Joſiah Dornford, Eſq. 8vo. 1s. Bew.

Theſe Letters being reprinted from a News-paper, we ſhall therefore only obſerve, that although they appear to have been dictated by a good intention, they expreſs only ſuch common ideas as would naturally occur to every one, thinking on the ſame ſubjects.

Art. 22. *An Addreſs to the Livery and Citizens of London*, on the Proceedings of the Court of Common Council on the 14th of February, 1786, reſpecting Mr. Alderman Clarke and Mr. Dornford. By Joſiah Dornford, Eſq. 8vo. 6d. Bew, &c.

The employment of ſearching out and reforming public abuſes, points ſo directly at private characters, that a perſon ought to be perfectly ſure that he treads on firm ground, before he ſteps forward with particular charges: becauſe, ſhould he fail in his proofs, or from any other aukward circumſtances be outvoted, the odium he thought due to others will recoil on himſelf. Mr. Dornford ſought for evidence among priſoners for debt, a claſs of men ſufficiently unhappy to ſeize, eagerly, any favourable opportunity of indulging complaints that are liſtened to: he has printed this kind of juſtification, but it is doubtful whether any one will read it with ſufficient attention to diſcover that force which tempted him to riſk his own credit on the collective ſtrength of it. Numbers *may*, however, receive ſome kind of benefit, by an inveſtigation that yields no reward for the induſtry that undertook it.

EAST INDIES.

Art. 23. *Obſervations on Mr. Haſtings's Narrative* of his Tranſactions at Benares, in the Year 1781. 8vo. 1s. 6d. Ridgway. 1786.

Animadverts, with ſeverity, but not without judgment and intelligence, on the conduct of Mr. Haſtings, on the occaſion above mentioned.—Thoſe who read the *Narrative* (mentioned in our laſt month's Review) will be conſiderably aſſiſted in their remarks, by the peruſal of theſe *Obſervations:* making due allowances, however, for the aſperities of a keen and vigorous opponent.

Art. 24. *Letter from Warren Haſtings, Eſq.* to the Court of Directors, relative to their Cenſure on his Conduct at Benares; and alſo the Anſwer of the Court; preſented to the Houſe of Commons, March 2d, 1786. To which is added, a Letter from Mr. Haſtings to William Devaynes, Eſq. Chairman, &c. on the Subject of Money privately received. 8vo. 1s. 6d. Debrett.

To this publication is prefixed the following Advertiſement:

'The following papers have been lately printed by order of the Houſe of Commons; but the number of thoſe copies being limited, they are now reprinted, to meet the convenience of the Public at large.

'We have ſtudiouſly avoided aſſiſting any controverſy on this important ſubject, at a criſis when, the whole caſe being ſubmitted to parliamentary enquiry, it has appeared more candid to withhold any immediate diſcuſſion: a motive of juſtice and fairneſs which, we truſt, will, for the preſent, excuſe us to many of the ableſt writers, who have favoured us with obſervations on the paſt and preſent circumſtances of India.'

The

The above declaration from the judicious Editor of this pamphlet, will, we apprehend, apply, *ſubſtantially*, to the conduct of the *Monthly Reviewers*, who hope that it will be accepted as an apology for *their* ſtrict *neutrality*, in relation to this great and intereſting cauſe,—ſtill depending before a HIGHER COURT OF CRITICISM.

ACCUSATION *of* Mr. HASTINGS.

Art. 25. *Minutes of the Evidence*, before a Committee of the whole Houſe of Commons, on the Articles of Charge, &c. againſt Warren Haſtings, Eſq. Part II. 8vo. 1s. Debrett.

Art. 26. *Minutes of the Evidence*, &c. Part III. 8vo. 2s. 6d. Debrett.

The *third* Part of theſe Minutes contains the concluſion of the evidence, in this great cauſe: which is not merely the cauſe of Mr. Haſtings, but that of humanity itſelf.

Art. 27. *Authentic Account of the Debate in the Houſe of Commons* on the 1ſt and 2d of June, on the Charges brought by Mr. Burke, againſt Mr. Haſtings. 1s. 6d. Bladon.

Art. 28. *The Debate on the Rohilla War*, in the Houſe of Commons, June 1ſt, and 2d. 1s. 6d. Stockdale.

No Review of theſe will be expected.

COMMERCIAL.

Art. 29. *General Tarif*, or Book of Rates for all Ports, and Frontiers, and Cuſtom-houſes of the Ruſſian Empire, except Aſtrachan, Siberia, &c. as ſettled by the Commiſſioners of Commerce in 1782. 4to. 10s. 6d. Amſterdam printed, and ſold by Becket in London. 1784.

This work is introduced by a Dedication to the Empreſs, and a Preface; both in German. The General Tarif itſelf is written in three languages, viz. Ruſſian, Engliſh and Dutch. The Engliſh, we are obliged to ſay, is too often incorrect.

POETRY.

Art. 30. *More Lyric Odes to the Royal Academicians*, by a diſtant Relation to the Poet of Thebes, and Laureat to the Academy. 4to. 1s. 6d. Hookham. 1786.

'A diſtant relation to the poet of Thebes'—Oh! you are the gentleman who, about this time twelvemonths, gave us a former ſet of 'More Odes to the Royal Academicians.' [See Rev. Vol. LXXII. p. 467.]—When did you ſee your couſin Peter? Pleaſant men, all of you! the family of humour!—Well! who are you *at*, now? Weſt, and Peters, and Coſway, and the reſt of them, no doubt.—Here they are:

WEST.

'I've ſeen at Aſtley's, with no little pains,
Nine Taylors ſinging pſalms, and mending breeches,
When hey! the devil has whipt aſtride their brains,
And out at once went pſalmody, and ſtitches;
While rage, and blood, and death, have ta'en their place
And fir'd each venturous Snip with ardour for a chace!

Then all for hobby-horſes have been bawling,
And ſtraight they prance along upon their pins;
This breaks his noſe, that ſcarifies his ſhins,
'Till, like a diſh of frogs, they're all laid ſprawling.

Pe

I'll take my oath, and take it too in print,
That this unhappy group ſupply'd the hint
Of tumbling theſe poor Scotchmen thus abroad:
On ſteeds of fire ſome caper thro' the ſky,
Some on their weams, like tadpoles, grovelling lye,
By threat'ning hoofs, and ſpears, and ſwords unaw'd.

A word with thee, friend Weſt. Doſt thou ſuppoſe
That theſe braw lairds hunted, like birth-night beaux,
In all the frippery of blue and red!
Or that the King (heaven bleſs his careful ſoul.)
Believ'd the crown and jewels would be ſtole,
Unleſs he ſcamper'd with them on his head!

But thou haſt play'd the devil with the ſtory—
Oons! man, Fitzgerald never earn'd his glory
By murd'ring a poor ſtag with toil foredone,
And tame, and heartleſs, as the three-legg'd beaſt
Turn'd out on Epping Down, to make a feaſt
For deſperate cits "all in a chaiſe and one."

Enough! it may not ſeem fair and right, in us, to give circulation to ſuch *cart's tail* diſcipline, Turn we, then, to Sir Joſhua. Aye, HE's happily well with this poetic flagellator.

'Orpheus, the learned ſay, could with a peal
Hold by the ears the Hebrus in his courſe;
And make a mountain dance as neat a reel
As city-champion on a Lord Mayor's horſe;
Nay fiddle up a foreſt by the roots,
And charm a WHOLE ACADEMY of brutes.

Yet he, it ſeems, with all his arts, and graces,
Was like our artiſt Reynolds torn in pieces—
And here they tell a tale I much admire:
As how his head, while ſailing with the ſtream
Down, down, to Leſbos, if I do not dream,
Sung "Lumps of Pudding" to the floating lyre.

Now I've been thinking, if our Reynolds' head
Should, on his palette, down the Thames drive ſouſe,
And, mindful of the walls he once array'd,
Bring-to, a bit, at Somerſet new Houſe;
What ſcramblings there would be, what worlds of pains,
Among the artiſts to poſſeſs its brains,

And like Neanthus, for great Orpheus' lyre
Some for his palette would be raiſing frays,
In hopes, no doubt, the WOOD would each inſpire
To paint like him for—fame in better days;
As if a ſoldier who'd no legs to uſe,
Should fight for his dead comrade's boots and ſhoes.

Reynolds! when I reflect what ſons of fame
Have ſhar'd thy friendſhip, I with ſighs regret
That all have died a little in thy debt,
And left a trump unknown to ſwell thy name;
But, courage, friend; when time's relentleſs tooth
Hath nibbled mountains to the ground ſmack-ſmooth,

And

And pick'd, as one would pick a ſavoury bone,
Each monument of iron, and braſs, and ſtone;
When he, with Hone and Co. his guts hath ſcowr'd,
And Weſts and Copleys without end devour'd,
Thy name ſhall live, and like heaven's ſacred fire
Succeeding Artiſts kindle, and inſpire.'

Art. 31. *Farewel Odes.* For the Year 1786. By Peter Pindar, Eſq. Laureat to the Royal Academy. 4to. 3s. Kearſley.

" Being, poſitively, the laſt of performing."—So ſays the ingenious Mr. *Floſton*,—and ſo ſay the ſeveral *ſtrolling companies*, when they have nearly exhauſted the curioſity, and ſmall caſh, of the village, or town corporate; but they mean no more, by this cuſtomary declaration, than does our merry bard when he bids *farewel* to the laurel of the Royal Academy. *He* reſign

—— " the laurel crown for ever!"

Not he, indeed. He *ſays ſo*, 'tis true, at the beginning of theſe *Farewel Odes*; but, hear what he ſays at the end of them:

' Yet one word more before we part—
Should any take it grievouſly to heart:
Look melancholy, pale and wan, and thin.
Like a poor pullet that hath eat a pin:
Put on a poor deſponding face, and pine,
Becauſe that PETER the *Divine*
Reſolves to give up painting Odes:—
By all the rhyming GODDESSES and GODS,
I here, upon a Poet's word, proteſt,
That if it is the world's requeſt,
That I again in Lyrics ſhould appear:
Lo! rather than be guilty of the ſin
Of loſing GEORGE THE THIRD, *one* SUBJECT'S *ſkin*,
My LYRIC BAGPIPE ſhall be tun'd *next year*.'

Right, very right, Peter Pindar, Eſq. do not give up the world, till the world gives up thee: and, as yet, the Public ſeem in no hurry to bid " farewel" to ſuch a " pleaſant rogue *" as thou art.

In theſe Odes the Academicians are *paid off*, as uſual, except the PRESIDENT, whom this poetical Critic ranks with Raphael, Titian, Rubens, and Vandyke:—but, whether complimenting or laſhing, this ' diſtant relation of the Poet of Thebes' never *lays it on by halves*.

Friend Peter has introduced, with good effect, in ſome of theſe ' Farewel Odes,' ſeveral humourous ſtories. His deſcription, too, of the late public dinner of the Royal Academicians, is truly laughable.

Art. 32. *A new Tranſlation of Virgil's Eclogues*, on a more liberal Plan than ever yet attempted. 8vo. Printed in the Year 1783.

Not merely a *new* tranſlation is to be found in this pamphlet, which is the production of a Dr. William Green, but a *new* Preface; *not*, indeed, written on a more liberal plan than ever yet attempted, but filled with profound and critical remarks on the faults of *brother tranſlators*, as the Author calls them. Whether, in return, *the whole*

* *Swift* to *Hogarth*.

body of tranſlators will reckon Dr. Green among their brethren, we ſhall not preſume to determine; but content ourſelves with preſenting the following two ſpecimens to our Readers, in order to enable them to judge for themſelves of the talents of this cenſurer of Mr. Pitt:

From Eclogue I.

'This night, however, deign to be our gueſt,
And laid on ſofteſt downy-foliage reſt;
Forget thy cares, and take our homely chear,
Curds, cheeſe, and pippins, and the mellow pear,
And mealy cheſnuts, are in plenty here;
And *fee*, the village-ſmoaks to cottage call,
And from yon lofty hills, the longeſt ſhadows fall.'

From Eclogue IV.

'The lion, *humble* as the ox, ſhall lead,
And wolves and lambs ſhall take one common ſhade;
No freighted barks to foreign climes ſhall fly,
No colours ſtain, no fleeces ſhall belie
Their native hue, with falſe Phœnician dye;
But the luxuriant father of the fold,
Superb in crimſon, and unborrow'd gold,
Shall change altern—and on their native plain,
The lambkins bluſh in Melibœan grain:
"Ye SECLES flow—the wond'rous WEB's begun,"
The Goddeſs-ſiſters ſaid—and ſaying ſpun,
Concordant Fates, in ſtable order run;
Haſte to the honours doom'd thee, from above,
O pure increſcent flow of higheſt Jove.'

Theſe are the only two of the Eclogues with which this *new* tranſlator has favoured the Public.—Readers, are you not impatient for more? Do call on Dr. Green in a body, and beſeech him to continue and complete this wonderful work!

Art. 33. *A New Poetical Tranſlation* of the Odes and Carmen Sæculare, or Jubilee Hymn of Horace, in an eaſy and intelligible Style. The Second Edition, reviewed and improved by the Author, W. Green, M.D. Wood, at Liverpool. 1783.

"O Reader, if that thou canſt read," look down upon the following extract from this learned Doctor's tranſlation—and then, if thou art not like *the moſt unmerciful of Critics, who ungenerouſly and unfeelingly abuſed* * our Author, thank thy fate, which has made thee a contemporary of ſo great a Poet; and if thou haſt any taſte for poetic fire, for harmony of numbers, or for eaſy and intelligible expreſſion, burn all the former tranſlations of Horace, which may load thy ſhelves.

BOOK I. ODE XXXVIII. *To his Boy.*

'Boy, I hate, thou know'ſt I hate
The plague, theſe Perſian modes create,
Seek no more for roſes late,
Nor binding Phylyreas prepare,

* Page 52.

With

With ſimple myrtle deck my hair,
Not needing thy officious care,
A ſprig, not ill-becoming thee,
My ready miniſter of wine,
Unworthy not of mine, or me,
Carouſing neath a mantling vine.

'The ſhort, ſnappiſh, ſplenetic phraſe well preſerv'd, is the only beauty of this trifling Ode.

Perſicos odi.
Diſplicent nexæ
Mitte Sectari, &c.'

For an account of the firſt edition of this tranſlation, the Reader may conſult the fifty-ſeventh volume of the Review.

Art. 34. *A New Tranſlation of the Second Book of Ovid's Metamorphoſes*, publiſhed by the Author, W. Green, M. D. 12mo. Johnſon, Liverpool. 1783.

After the ſpecimens which we have juſt given from Dr. Green's tranſlations of Virgil and Horace, our impatient Readers muſt excuſe us, if we do not ſatisfy their eagerneſs, by any further citations, but content ourſelves, with barely informing them, that the Doctor has tranſlated the ſecond book of the Metamorphoſes, with the ſame correctneſs, eaſe, and ſpirit, which ſhines forth in his other performances; and that the work is ſold at Liverpool: that the conveyance by the mail-coach is very expeditious!—not only our Readers, but Government may thank us for this advice—as the number of orders for the Doctor's book will certainly be prodigious.

Theſe pieces, though dated in the year 1783, *did not fall into our hands till very lately.*

Art. 35. *A Poetical Epiſtle* from the *Ghoſt* of Dr. Johnſon, to his *four* Friends—the Rev. Mr. Strahan, James Boſwell, Eſq. Mrs. Piozzi, J. Courtney, Eſq. M. P. From the original Copy in the Poſſeſſion of the Editor. With *Notes*, Critical, Hiſtorical, and Explanatory. 4to. 3s. Harriſon.

The Ghoſt writes by no means as the Doctor wrote while *in the body*; his *preſent* verſes are, as Scrub in the play ſays, 'clear another ſort;' but yet they are not contemptible. There is wit both in the Epiſtle, and in the notes; and the alluſions to paſſages in the different publications made by the Doctor's *four friends*, are frequently pointed with humour, irony, and pleaſant ſarcaſm. The deſign of the whole is aptly indicated in his motto, and in his concluding ſix lines:

MOTTO. "My little fame may heav'n defend,
From ev'ry feign'd or fooliſh friend."

* * * *

CONCLUSION. Adieu, my friends, I can no longer write;
The devil waits, and muſt get back to night!
Spite of materials bad, and little time,
To form theſe flow'ry wreaths of grateful rhime;
Who "runs and reads," may this plain meaning ſee—
"I praiſe my friends juſt as my friends praiſe me."

Art. 36. *The Lamentations of Edmund the Martyr.* A Poem. By the Author of the *Children of Theſpis* *. To which is added, the *Creed of St. Edmund,* and the *Cave of Deſpair.* 4to. 2s. Bew, &c. 1786.

Burke, *in oppoſition,*—a bad man:
Haſtings, in favour at court, a good man.
Burke, a proper ſubject for abuſe:
Haſtings—the object of panegyric.
The powers that be—*immaculate:*
The powers that WOU'D BE, *black as the devil.*

All this diſplayed and demonſtrated, in ſeventy-two very paſſable ſtanzas. *Mem.* The Poet to be *remembered.*

Art. 37. *Pictures from Nature.* In Nineteen Sonnets. To which is added, The Lock transformed. The Second Edition. By the Rev. Richard Polwhele, Author of the Art of Eloquence. 4to. 2s. Dilly.

We gave an account of the firſt edition of theſe poems in the Review for October laſt, p. 306. They were then publiſhed without the Author's name. The number of the ſonnets is now increaſed from twelve to nineteen: and various improvements have been made in thoſe which appeared before: this the Author ingenuouſly acknowledges, he has done, in deference to the ſuggeſtions of the Critics, in the judgments which they paſſed on his firſt edition. In this acquieſcence, he has ſhewn his good ſenſe, as well as his candour and modeſty.

Art. 38. *The Engliſh Orator.* A Didactic Poem. Book the Firſt. The Second Edition. By the Rev. Richard Polwhele. 4to. 2s. 6d. Dilly. 1786.

This poem appeared likewiſe, in the firſt edition †, without the Author's Name; and ſome remarks were made on it in our Review for Sept. 1785, p. 232. The Author obſerves, in his *Adverti ſement,* prefixed to the poem, that 'the ſucceſs of this *firſt* Book has anſwered his moſt ſanguine expectations; that the moſt eminent in literature have honoured it with their approbation; that he has made a conſiderable progreſs in the work; and that he means, in a ſhort time, to ſubmit the *ſecond* Book to the candour of the Public.

Art. 39. The *Geruſalemme Liberata* of TASSO, with explanatory Notes on the Syntax in obſcure Paſſages, and References to the Author's Imitations of the ancient Claſſics. To which is prefixed, A compendious Analyſis of Italian Metre. By *Agoſtino Iſola,* Teacher of the Italian Language in the Univerſity of Cambridge. 8vo. 2 Vols. 10s. 6d. ſewed. Robſon, &c. 1786.

As the notes and references in this edition are but few, and ſhort, the principal merit of Signior Iſola's publication is that he has furniſhed a correct and convenient impreſſion of the great Italian poet: under which deſcription we have no doubt that it will be well received.—The

* The *Children of Theſpis* hereafter.

† It then appeared under the title of the *Art of Eloquence,* but the "Engliſh Orator" has been ſince thought a more appropriated title.

book is handſomely printed, with the patronage of a reſpectable ſubſcription.

Art. 40. *Elegiac Sonnets.* By Charlotte Smith. The third Edition, with Twenty additional Sonnets. 4to. 3s. ſewed. Dodſley, &c.

Of the firſt edition of Mrs. Smith's Sonnets, we gave an account in our Review for Nov. 1784, p. 368. If, on that occaſion, we conceived a favourable opinion of this ingenious lady's poetical talents, it is not, in any meaſure, leſſened by the peruſal of the additional pieces given in the preſent edition.

Art. 41. *Theodora and Didymus*, or the Exemplification of pure Love, and vital Religion. An heroic Poem. By Mrs. Mary Deverell, Glouceſterſhire. 8vo. 5s. Boards. Dodſley.

The Public have long ſince become acquainted with the narrative of Theodora and Didymus from the works of Mr. Boyle *. Mrs. Deverell, however, thought that ſuch an example of fortitude ſhould be even more generally known, and admired; and has, therefore, ſent it into the world in a poetical dreſs. In ſome paſſages ſhe is happy, yet, we are ſorry to ſay, that a want of vigour is but too apparent in many parts of the work; nor is the verſification ſufficiently varied to keep the attention of the Reader from flagging, in the peruſal of a poem in three Cantos.

Art. 42. *The Adventures of Telemachus, the Son of Ulyſſes:* in Engliſh Verſe. From the French of M. Fenelon. 8vo. 3s. 6d. Becket. 1785.

It never ſtruck *us*, that what was originally written in proſe ought to be tranſlated into verſe: or that the want of a poetical verſion of Telemachus was a defect that had occaſioned either wonder or complaint. Our Tranſlator, however, is of opinion that it *is* a defect: and he honeſtly labours to ſupply his countrymen with this literary *deſideratum*.

'Notwithſtanding,' ſays he, 'the indiſputable merit of Monſ. Fenelon's performance in the original, to which the numerous tranſlations in our own tongue are ſufficient vouchers, a poetical verſion ſeems ſtill wanting to accommodate the taſte of an Engliſh reader with one of its uſual gratifications in an epic poem, which title juſtly belongs to theſe volumes, though devoid of an ornament not ſuſceptible of dignity in the French language.'

This Tranſlator's proſe gave us little hopes of entertainment from his poetry; though he profeſſes it to be his *deſign*, 'to render one of the moſt uſeful and amuſing books more agreeable to thoſe who are fond of harmony, and to impreſs its ſalutary precepts more quickly and indelibly on the memory by the aſſiſtance of verſe.'

How far the execution accords with the intention may in ſome meaſure be determined by the very outſet of the work: from the '*harmony*' and ſpirit of which the Tranſlator ſeldom varies in the ſix books which are here preſented in a new *uniform* to the Engliſh reader.

'I ſing the youthful hero's pious toil,
Who left the pleaſures of his native ſoil,

* Vol. iv. p. 427. Edit. 1744.

His wand'ring ſire from Troy's famed war to trace,
Ulyſſes, wiſeſt of the Grecian race,
To free his mother from her amorous train,
Who ſtrove to ſhake her nuptial faith in vain:
In various climes unnumber'd ills he bore,
Ere he review'd his ſea-incircled ſhore.
Genius of Poetry, refine my ſong!
To future times this moral truth prolong,
That wiſdom flows to man from fortune's frown,
And ſuff'ring virtue muſt receive a crown.
Calypſo, ſince Ulyſſes left her coaſt,
No pleaſure knew, in endleſs ſorrow loſt.
In vain flowers ſmile, and ſkies divinely glow,
E'en immortality augments her woe.
Her grotto, uſed ſoft muſic to prolong,
No more reſounds with her enchanting ſong.
Her nymphs around her in ſuſpenſe remain,
A ſadly-ſilent, lovely-drooping train!
Alone ſhe wanders o'er the verdant bound,
That with eternal Spring adorns the ground.
But far from bringing to her wound relief,
That ſpot recalls the image of the chief,
Who oft from thence, Calypſo by his ſide,
Had view'd, with wiſhful looks, the circling tide.
Oft ſhe ſtands motionleſs upon the ſhore,
Turn'd to that ſide from whence the veſſel bore
Ulyſſes from her ſight along the waves,
And ſtill the ſhore ſhe with her ſorrows laves.
Sudden a ſhatter'd veſſel's wreck ſhe ſpies,
While floating on the watry ſurface, riſe
Here rowers ſeats, there many a broken oar,
Maſt, helm, and cordage, wafted to the ſhore.
Two men at diſtance mingle in the ſcene,
That aged ſeems, this bears a youthful mien,
In him that ſweetneſs, mix'd with pride appears,
Ulyſſes' ſtature, all except his years;
The kingly ſtep, which ſeem'd his father's own,
And by his air Telemachus is known.
But though the gods in knowledge far ſurpaſs
Mankind's aſpiring, yet ſhort-ſighted claſs,
Calypſo's doubtful mind could not decide
Who was the hero's venerable guide:
For the celeſtial powers with eaſe conceal
From their inferiors, whatſoe'er they will;
And Pallas, who in Mentor's form was veil'd,
Choſe to that goddeſs not to be reveal'd.
Howe'er Calypſo happy was to find,
Safe 'mid the ruins of the ſeas and wind,
Caſt on her ſtrand, to mariners unknown,
Ulyſſes' ſon, in whom his father ſhone.
To him advancing, ſeeming not to know
The prince, ſhe cried, "Whence doth this raſhneſs flow

Of vent'ring here, an uninvited gueſt?
By none unpuniſh'd is this iſland preſt."
Thus ſhe her joy attempted to diſguiſe,
Which warm'd her breaſt, and ſparkled in her eyes.'

The common proſe tranſlations of Telemachus have perhaps more poetry in them than this verſion, notwithſtanding it is profeſſedly written for the accommodation of a *taſte that is fond of harmony*.

Art. 43. *Horace's Epiſtle to the Piſos*, on the Art of Poetry. Tranſlated into Engliſh Verſe, with Obſervations and Notes. 8vo. 2s. 6d. ſewed. Edinburgh; ſold by Robinſon in London. 1784.

This tranſlation is by no means deficient in merit, though we do not think it equal to the verſions of Francis or Colman. The verſification is eaſy, and in general ſufficiently accurate; but we cannot think *laws* a fair rhyme to *was*, as our Author has uſed it more than once *.

The notes are judiciouſly ſelected, and thoſe which are original, ſhew the writer to be both a ſcholar and a man of ſenſe and taſte. They well merit the attention of every Reader who either has not time or inclination to peruſe the Commentaries of Dacier and Sanadon, or to enter into the critical reſearches of Bentley and Cunningham.

The Preface is candid and liberal, and contains many good obſervations. We do not, however, agree with the Author, that becauſe Horace frequently ends his verſes with monoſyllables, he is entitled to the ſame indulgence in his tranſlation.

DRAMATIC.

Art. 44. *The Etymologiſt.* A Comedy of Three Acts. Moſt humbly dedicated to the late Dr. Samuel Johnſon's Negro Servant: to the auguſt and learned Body of Reviewers: to all the Commentators that ever wrote, are writing, or will write, on Shakeſpear: and particularly to that Commentator of Commentators, the conjectural, inventive, and collatitious, G. S. Eſq. *Fumum ex Fulgore.* Again, *Scribimus indocti doctique:* again, *Multum ſudavit et alſit:* again, *Obrepit Somnus:* and again, Πολλακι τοι και μωρος ανηρ Καλλακιρην ειπε. 8vo. 1s. Jarvis. 1785.

The objects of the *intended* ſatire, wit, and humour of this Comedy are ſufficiently pointed out in the title-page; and we are moſt heartily mortified, being in ſome degree parties concerned, that what appeared to us ſo fertile a field for pleaſantry, ſhould afford ſo barren a harveſt. Of all the dull plays we ever read, none have in dulneſs equalled *The Etymologiſt*; ſo that it ſhould ſeem, "we are neither witty ourſelves, nor the cauſe of wit in other people."

Art. 45. *The Genius of Ireland.* A Maſque, in Three Acts. By John Macaulay, Eſq. 8vo. 1s. Dilly.

Though this Maſque is much inferior to Comus, of which it is in many places an obvious imitation; and though the comic ſcenes are not written with much force or pleaſantry, yet the blank verſe and airs are on the whole much ſuperior to what we commonly find in the

* More inſtances of bad rhymes might have been given from this tranſlation.

muſical pieces of our own theatre. In this inſtance, we truſt it is not ominous, "the Genius of Ireland" prevails over the Genius of Britain.

Art. 46. *The Mutual Deception*, a Comedy. As it was performed at the Theatre-Royal in Dublin. 8vo. 1s. 6d. Dilly.

Another promiſing drama imported from Ireland. There occur, indeed, interſperſed in the dialogue, ſome *Hibernian* touches, too ſtrong perhaps for the nice taſtes and weak ſtomachs of an Engliſh audience, and there is introduced a very exceptionable incident in the laſt Act; yet the piece, taken altogether, is written with vivacity, and conducted "with good diſcretion." We cannot convey to the Reader a fairer idea of it than is given in the two following paragraphs, tranſcribed from the Prefatory Advertiſement of the Author.

'In publiſhing this Comedy, it may be deemed incumbent on me (though already intimated in the Prologue) to confeſs myſelf indebted to a little piece from the Theatre Italien, intitled, *Le Jeu de l'Amour et du Hazard*, for that part of it relative to the quadruple exchange of characters, between the Miſtreſs and Maid, Maſter and Man; but whoever compares it with the original, muſt do me the juſtice to allow, that the buſineſs and conduct of the plot, and the two principal male characters are totally changed. In the piece I allude to, *Skipwell* is *Harlequin*, and his Maſter a private Gentleman; inſtead of which, I have made the one *an Officer*, and the other *a Soldier*, while the Miſtreſs and Maid are led into the epiſode by a very different contrivance from that of the Gallic drama, conſequently the incidents and ſentiments ariſing from their novelty of ſituation, admit of little analogy to the original.

'By thus acknowledging the ground on which I have built part of the foundation of this Comedy, I ſhall avoid the imputation of plagiariſm, and, at the ſame time, convince the candid reader of *both*, that I am not a mere ſervile tranſlator; for when they conſider the uſe made of that fable, how I have varied that plot and dialogue, and have interwoven through the texture of it, an underplot (the offspring of my own imagination) and at the ſame time, reflect upon the manner in which I have complicated and combined the ſeveral incidents and characters, preſerving the unities of action, time and place, they will perhaps allow me ſome claim to originality, not only in the ſentimental but the humourous ſcenes of this Comedy.'

NOVELS.

Art. 47. *Love in a Cottage.* Written by B. Walwyn, Author of the Errors of Nature. 12mo. 2 Vols. 5s. ſewed. Shepperſon.

The events of this Novel are few, but they are ſuch as intereſt the Reader. In the firſt volume is a long poem, written to prove, "that preſent misfortunes are the means of producing future happineſs," which we think might have been ſpared, as Mr. Walwyn's proſe is better than his verſe. The ſcene lies in America.

Art. 48. *Conqueſts of the Heart.* By a young Lady. 12mo. 3 Vols. 9s. ſewed. Baldwin.

The Conqueſts of the Heart, though not an extraordinary effort of genius, is entitled to a degree of praiſe. The Author poſſeſſes ſome knowledge of nature, and, perhaps, more of modern life. The

ſtory

ſtory is intereſting, but ſometimes it verges on *the improbable*. To originality it has few claims, for the ground work and colouring are evidently borrowed from Evelina and Cecilia; yet ſtill we will recommend it—for it pleads the cauſe of virtue.

EDUCATION.

Art. 49. *Letters concerning Education:* addreſſed to a Gentleman entering at the Univerſity. 8vo. 4s. Boards. Rivington. 1785.

Theſe Letters, at the firſt view, excite a conſiderable degree of expectation: but we are ſorry to add that a narrower examination of them diſappoints our hopes; for we find in them rather the *form* than the *power* of learning: ſuperficial ſcraps gleaned from the ſurface of the ancients, arranged, indeed, with preciſion, but adorned with no elegance and illuſtrated with no obſervations that beſpeak genius, taſte, or penetration. They appear to be the productions of ſome *College Soph*, who hath the ambition of ſhewing how much he hath read of GREEK and LATIN: and though he profeſſes that his 'firſt and great aim is to direct the attention of young men to things FAIR and LIBERAL,' yet we cannot avoid the ſuſpicion of a vainer and leſs liberal motive, from the *manner* in which he hath choſen to diſpenſe his deciſions.

In general the writer is ſolemnly dull and ſuperficial: but here and there he attempts to enliven the page by ſome ſprightly apothegm; and even entitles one of his Letters—*Une Bagatelle*. His wit, however, is more vapid than his graver judgment; and if we laughed, it was at the man who had the misfortune to miſtake flippancy for humour.

In every Letter we meet with ſome *ſage* ſaying, propped up by a quotation from claſſic authority; though moſt of the obſervations that occur are of ſuch a quality as to require no ſupport from any authority either ancient or modern:—they are in general too common and too obvious to be either diſputed or denied. The Author riſques no new remarks on any ſubject, or on any author. What he ſays, hath been ſaid a thouſand times. And, what is worſe, he hath not even the ſecondary merit of throwing new light upon old ſubjects.

On the whole, we conſider this as a needleſs publication; and we ſhould be ſorry to find that the FIRST SEAT OF LEARNING IN THE WORLD regarded it in a higher light.

NAVAL AFFAIRS.

Art. 50. *An Addreſs to the Right Honourable the Firſt Lord Commiſſioner of the Admiralty*, upon the pernicious Mode of coppering the Bottom of King's Ships in Time of Peace; alſo a Plan for employing 120 Sail of the Line, with a proportionable Number of Frigates and ſmall armed Veſſels, with the Number of Men that will be required to man each Claſs in Time of War; together with a Recommendation for eſtabliſhing a general Regiſter of Seamen, and a mode to eſtabliſh a Naval Militia, &c. By an Officer. 8vo. 1s. 6d. Stockdale. 1786.

Inſtead of an *Addreſs to*, this tract may with great propriety be called an *Attack on*, the firſt Lord of the Admiralty; who is here treated with very little ceremony. The author acknowledges him to be a man of courage, but pronounces him gloomy, inactive, myſterious, and inflexibly obſtinate; in ſhort, unfit to fill the place he occupies.

occupies; and on a review of the ſervices performed by his Lordſhip, he endeavours to ſhew that none of them have been very important. Reſpecting naval arrangements, he recommends the building of 74 gun ſhips, inſtead of thoſe carrying only 64, and brings ſeveral calculations to prove that by employing thirty-ſix ſhips of 74 guns, inſtead of forty of 64, we ſhall give a ſuperior weight of metal, and procure a conſiderable ſaving to Government.

Our author diſapproves of coppering ſhips as ſoon as they are built; and ſays, that after four or five years, they will require recaulking, and become univerſally leaky, ſerving as coffins to bury our ſeamen in the ocean. He would have all the men of war *lay in ordinary* with wooden bottoms, carefully protected againſt the worm, and when ordered for ſea, to be firſt caulked and then coppered.

For the manning a fleet of 120 ſail of the line, he propoſes the following expedients, a general regiſter of ſeamen; to reduce ten regiments of cavalry, and apply their pay to maintain 8000 marines: and that a naval militia ſhould be kept up in the different pariſhes of England and Wales. Theſe he computes at 9500, and propoſes upon an average each pariſh ſhould ſupport two men, and that Scotland and Ireland ſhould bear their proportion; he eſtimates the annual expence of that eſtabliſhment, at about five pounds a man. Theſe are the chief tracts of this piece, a performance which, in point of general merit, does not riſe much above mediocrity.

MISCELLANEOUS.

Art. 51. *An Apology for Negro Slavery*; or, the Weſt-India Planters vindicated from the Charge of Inhumanity. By the Author of Letters to a young Planter *. 8vo. 1s. Strachan. 1786.

Another † ſenſible defender of the Weſt-India planters, in anſwer to the charges of wanton cruelty, &c. brought againſt them by Mr. Ramſay in his Eſſay, &c. ſo frequently noticed in our late Reviews. This writer, as well as Mr. Tobin ‡. offers many remarks on the *nature*, and the *policy* of Negro Slavery; palliating the former, and vindicating the latter, with conſiderable force of *commercial* argument, from facts and experience. But, ſtill it muſt be allowed, that the ſlave trade is a moſt unbenevolent buſineſs; though it is to be hoped, that its horrors are, of late years, greatly mitigated by the ſuperior humanity of a more cultivated race of planters, and other proprietors of African ſlaves. Yet, admitting the ſtate and condition of theſe poor wretches to be, now, in the general, much leſs intolerable than it hath been in time paſt, we cannot but agree with Mr. Gregory's § obſervation, in his "Eſſay on the Slave Trade", viz. That ſuppoſing the inſtances of brutal behaviour toward thoſe unhappy people to occur only "*ſometimes*," ſtill it is "ſhocking to humanity, that it ſhould be in the power of any cruel and capricious mortal, to render a fellow creature miſerable!"

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* See Review for January laſt, p. 65.

† See "Curſory Remarks, &c." Review Vol. LXXIII. p. 268.

‡ Author of "Curſory Remarks on Mr. Ramſay's Eſſay &c." See Review for January laſt, p. 30.

§ *See* an account of Mr. Gregory's volume of Eſſays, p. 409. of *this* month's Review.

Art.

Art. 52. *Memorial of Louis-René-Edouard De Rohan*, accuſed—againſt the Attorney General, &c. &c. Tranſlated from the French Edition, under the Auſpices of M. *Target*, *the Author*. 8vo. 3s 6d. ſewed. Debrett. 1786.

This authentic publication hath afforded us the moſt ſatisfactory account that we have received, of one of the moſt extraordinary tranſactions, in the ſwindling way, that ever graced the annals of knavery and impoſture. If we did not know, from public information, that the Cardinal de Rohan hath been legally acquitted of the accuſation brought againſt him, as a party in this moſt daring and iniquitous buſineſs; the peruſal of the preſent Memorial would have fully ſatisfied us of his innocence, with reſpect to every degree of criminal or diſhonourable intention: unleſs his great credulity, and too eaſily ſuffering himſelf to be deluded by an artful woman, (whom he certainly *thought* HONEST) be adjudged *criminal*—He hath not been ſo judged in France *; and *we* too can readily acquit him of every charge but that of weakneſs, or *political Cullibility*, as a certain writer expreſſes it. Never, ſurely, was man ſo compleatly outwitted!

Art. 53. *The Hiſtory of a Revolution at Naples*, owing to an oppreſſive Tax. Crown 8vo. 1s. 6d. Ridgway.

A republication of the famous ſtory of Maſſaniello, the fiſherman; which may ſerve as a ſtanding *memento* to all governments, never to urge the people to deſperation, by loading them with more taxes than they can or will bear. But how much they can or will bear, is the grand queſtion. Bold miniſters may venture to try the experiment; but, ſurely it is a dangerous one!

Art. 54. *Memoirs of a Social Monſter*; or the Hiſtory of *Charles Price*, otherwiſe *Old Patch*. Containing a faithful Detail of his Depredations on the Public, for a Period of Fifty-five years. 12mo. 3s. ſewed. Kearſley. 1786.

In our Review for March (p. 233) we gave an account of a former hiſtory of this arch impoſtor. The preſent publication is a conſiderable enlargement of the work; and is really a very entertaining volume: though, as we before hinted, there is ſtill (conſidering the ſubject) too much *wit* in the performance.

Art. 55. *The Caſe of John Motherhill*, the Brighthelmſtone Taylor. Written by himſelf. 4to. 1s. Randal.

The intention of this "ſqualid wretch", (as Mr. Erſkine, with indignant poignancy, ſtyled him at his trial) in troubling the public with his villainous *Caſe*, is to palliate the enormity of his crime by the vile pretence, that the poor injured Miſs Wade was not ſufficiently earneſt in her reſiſtance, to ſtamp the deed with the true character of a *rape*. But, after all, we think it improbable that this miſerable outcaſt of ſociety ſhould be the real author of this detail: though he, poſſibly, furniſhed ſome pamphlet manufacturer with particulars. We have not yet forgiven the jury who have acquitted this moſt atrocious criminal.

* The words of the acquittal are—"from all and every accuſation."

Art.

Art. 56. *Gulliver revived*; or the ſingular Travels, Campaigns, Voyages and Adventures of Baron Munikhouſen, commonly called Munckhauſen. 12mo. 3d Edit. Conſiderably enlarged, and ornamented with a Number of Views, engraved from the original Deſigns. 2s. Kearſley. 1786.

Intended to ridicule the extravagant ſtories of thoſe witleſs lyars, who are eternally plaguing * their hearers with improbable rhodomontades, and abſurd *bouncers*: the moſt notorious of whom are here outdone, by Baron Munckhauſen. Some of theſe marvellous fibs, though utter impoſſibilities, and far beyond the utmoſt boundaries of nature, are very laughable, and may ſerve, as was hinted in the preface to the firſt edition, to ſet a merry company of country ſquires in a roar over their bottles, after a hunt or a cock-fight. In ſhort Joe Miller, with the whole tribe of worn-out jeſt-books, muſt now give way to the "Lyar's Monitor:" a title which, as the editor ſuggeſts, might, with no impropriety, have been given to this matchleſs little volume of *wonderful wonders*, had not "*Gulliver revived*" been preferred.

Art. 57. *Thoughts on Commerce and Liberty*. 8vo. 1s. Hooper. 1786.

In this light declamatory eulogium on the ſubjects, the writer aims ſtrongly to impreſs the idea that commerce and liberty reciprocally promote their mutual intereſts. Though there is no novelty in conſidering them in this view; yet, as the thoughts are conveyed in a compendious and detached form, they may fall into young commercial hands, to whom they may appear both intereſting and new. The piece is repreſented as coming from an unknown hand, and publiſhed under the inſpection of Mr. Drinkwater, chairman of the committee of manufacturers.

Art. 58. *The Caſe of G. R. Fitzgerald*, Eſq. impartially conſidered, and his character and conduct vindicated. 8vo. 1s. 6d. Jameſon. &c. 1786.

The ſame tract, with the *Narrative*, &c. mentioned in our laſt month's Review, art. 42. of the Catalogue; with the *addition* of a very remarkable letter from Timothy Brecknock, Eſq. a priſoner (on Mr. Fitzgerald's account) in the goal of Caſtlebar, to his friend in London. Mr. Brecknock † gives, in this letter, an account of the murder of Mr. M'Donnel, totally different from the news-paper details of this affair; but the degree of credit due to Mr. B—'s ſtate of the caſe, has been determined by the evidence on the trial: in conſequence of which, both Mr. B. and his client have been ſince executed.

LAW.

Art. 59. *The Trial of Lady Ann Foley*, Wife of the Hon. Edward Foley, Eſq. and Daughter of William Earl of Coventry, for

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* Or *boreing*, as the modern cant runs.

† Mr. Brecknock was an extraordinary character. He figured many years ago in London, as a lawyer, party-writer, news-paper politician, &c. &c. He would never be called *Timothy*, but *Timoleon*.

Adultery

Adultery with the Earl of Peterborough,—in the Conſiſtorial Court of Doctors-Commons. 8vo. 2s. 6d. Liſter. 1786.

For the former trial, in this cauſe, at Hereford, ſee Review for Dec. 1785, p. 467. Of this new trial, which was determined on the 6th of May laſt, the evidence is here given. Sentence of divorce was obtained againſt Lady Ann,—who has appealed to the Houſe of Lords.

MEDICAL.

Art. 60. *Veritas:* or a Treatiſe containing Obſervations on, and a Supplement to, the Two Reports of the Commiſſioners, appointed by the King of France to examine into *Animal Magnetiſm*. Tranſlated from the French, with Certificates of Cures performed at Calais by John Bonnoit de Mainuduc, M. D. 8vo. 4s. boards. Printed for the Author, and ſold by him at his Houſe, Bloomſbury Square, and by J. Cooke Paternoſter Row. 1785.

We ſome time ago gave an account of the reports of the commiſſion-who were appointed to examine into the reality of animal magnetiſm. A more judicious, or a more able ſet of men, we believe could not have been choſen for this purpoſe; nor is there any thing in this treatiſe, that, in our opinion, impeaches, in the ſlighteſt degree, the fairneſs or juſtice of their deciſion. Animal magnetiſm has never been proved to exiſt. The magnetical fluid, whatever it may be, has not been ſhown to have any power of affecting the ſenſes of animal bodies. The commiſſioners have ſatisfactorily accounted for the effects produced, without having recourſe to an occult agent: and as thoſe who have practiſed animal magnetiſm appeared to be convicted impoſtors, and to have referred effects to ſecret cauſes, known only to themſelves, which are properly to be aſcribed to mechanical means, or mental affections no way in their power to regulate. We concur with the commiſſioners in thinking, that the practice of what has been called animal magnetiſm ought to be prohibited, and that as it has been ſuppreſſed to a certain degree, by the hand of power in France, ſo, we truſt, the propagators of this impoſture in England, will meet with effectual diſcouragement, from the good ſenſe and diſcernment of our countrymen.

Art. 61. *The human Muſcles* claſſed as they appear in Diſſection; together with the Synonima of the beſt Authors. By John Crawford, Surgeon. 4to. 2s. Law.

This catalogue of names, for it is nothing more, is an enumeration of the muſcles of the human body, with the ſynonyma (not ſynon*i*ma as in Mr. Crawford's pamphlet) of Innes, Albinus, Douglas, Winſlow, and Cowper, in the order generally uſed by Anatomiſts.

We do not perceive of what utility this performance can poſſibly be, although the deſign of it, as we are informed in the preface, 'is to render the ſtudy of *myology* eaſy, and to impreſs the minds of beginners with clear ideas of the whole ſyſtem; but neither the origin, inſertion, ſituation, nor uſe of the muſcles are deſcribed,—circumſtances abſolutely neceſſary to be well known by every practical ſurgeon, and which the beſt and moſt celebrated anatomiſts have been very particular in minutely ſpecifying, and preciſely determining.

Mr.

Mr. Crawford ſays, 'I have avoided inventing new names as much as poſſible, unleſs when I conſulted the eaſe of the learner by making them ſhorter;' of which, we preſent our readers with the following ſpecimen:

Mr. CRAWFORD's names.		Names of FORMER writers.
Occipito frontalis	——	*Epicranius*, of Albinus.
Sternocleidomaſtoidæus	——	*Maſtoideus*, of Douglas.
Genohyogloſſus	——	*Geniogloſſus*, of Douglas.

Cum multis aliis.

So far from rendering the ideas of the young anatomiſt clearer, this performance, ſmall as it is, may poſſibly tend to involve them in obſcurity and confuſion.

THEOLOGICAL.

Art. 62. *A Legal Attempt* to enforce the Practice of Infant Baptiſm; being a genuine Copy of a Petition to Parliament, by the *Nurſes* and *Chambermaids* of the Cities of London, Weſtminſter, and the Borough of Southwark, againſt the *Anabaptiſts*. To which is added, a Counter-petition, by the *Wives* of the Anabaptiſts; and a Letter to the Rev. John Horſey. By Amy Cawdle. 12mo. 6d. Buckland. 1786.

This pamphleteer, who fights, if we miſtake not, under falſe colours, aſſumes the appearance of a champion for infant-baptiſm, and of a hearty churchman, while he means to promote the oppoſite cauſe: but *irony* is a delicate weapon, which none but the moſt ſkilful maſters know how to manage with ſucceſs.—For Mr. Horſey's Diſcourſe, ſee Review for January, p. 79.

CORRESPONDENCE.

A Friendly Correſpondent wiſhes us to correct an error into which Dr. Falconer* has fallen concerning the *modus operandi* of the aerated alkali on the urinary calculus. 'Dr. F. upon the authority of Bergman's experiments, has ſtated (page 51 of his Appendix to Dr. Dobſon's Commentary on Fixed Air), that the acid of ſugar and calcareous earth probably form the ſtoney part of the calculus, and he then delivers his theory of the action of the alkali accordingly. The Swediſh Profeſſor,' adds our Correſpondent, 'never affirmed this to be the compoſition of this concretion. In his firſt account of it, he ſays, the acid of ſugar, "together with a gluten, conſtitutes the calculi of the kidnies and bladder." Bergman, Vol. I. Cullen's Tranſlation, p. 307. And from the analyſis of this ſubſtance, publiſhed by Mr. Scheele, it appears that it is compoſed of a peculiar acid (but not the ſaccharine acid), united to rather more than half its weight of animal matter, with a very ſmall proportion of ſome of the other ſubſtances which impregnate the urine. Mr. Bergman has alſo publiſhed his Analyſis, made ſubſequently to Mr. Scheele's, and he agrees with him, materially, in *every* thing, excepting that he diſcovered the calculus to contain $\frac{1}{200}$ of its weight of calcareous earth.' Thus far our Correſpondent.

* See our account of his edition of Dr. Dobſon's Medical Commentary on Fixed Air, in the Review for March laſt, p. 236.

Though

Though we cannot affirm Dr. Falconer's account of this matter to be perfectly accurate, neither can we ſay that our Correſpondent's correction is ſtrictly juſt. For if he will turn to the Supplement to one of Scheele's Eſſays, written by Bergman, he will ſee that they do not agree in *every* thing excepting with reſpect to the preſence of a calcareous earth. "My experiments (ſays Bergman) lead *nearly* to the ſame concluſion, *viz.* that theſe animal ſtones conſiſt of a concrete acid. There are, however, *ſome* circumſtances in which they differ from thoſe of Mr. Scheele." —— "I could not ſucceed in entirely diſſolving ſtones of the bladder or kidney either in diſtilled water, or in nitrous acid. Though it is true, that the undiſſolved part is the leſs, the more finely the calculus has been previouſly pounded; but even in this caſe, a part remains undiſſolved, as appears clearly when the experiment is made in a ſmall cucurbit; ſo that, after the maſs is cooled, the undiſſolved part may ſettle at the bottom in one place. This appears in the cleareſt manner, if ſmall pieces, or ſmall calculi, of a few grains weight only, be put into a ſuperabundant quantity of menſtruum, and be kept in a degree of heat very near to that which makes water boil. Here it will be obſerved, that the greateſt part of the piece is diſſolved, but that at the ſame time ſome ſmall white ſpongy particles remain, upon which water, ſpirit of wine, acids, or cauſtic volatile alkali have no ſenſible effect. If the heat be increaſed to full boiling, theſe particles divide into white, rare flocculi, and become almoſt imperceptible, but without being diſſolved, at leaſt not entirely. I have not been as yet able to collect a ſufficient quantity of them, in order to determine exactly their nature. This however I know, that when expoſed to fire, they are reduced to a coal, which burns ſlowly to aſhes, and is not ſoluble in diluted nitrous acid."—

"When *Calculus Veſicæ* is diſſolved in nitrous acid, no precipitation enſues on adding the acid of ſugar; whence one is readily induced to conclude, that there is no calcareous earth preſent, becauſe this experiment is the ſureſt way to diſcover it. But I have found, in a variety of experiments concerning elective attractions, that the addition of a third ſubſtance, inſtead of diſuniting two, already united, often unites with both very cloſely. That the ſame thing happens here, I had the more reaſon to believe, becauſe the acid of ſugar contains ſome phlogiſtic matter, though of ſo ſubtile a nature, that, on being burned, it does not produce any ſenſible coal; and the event of my experiment has ſhewn, that I was not miſtaken in my conjecture. In order to aſcertain this point, I burned ſome coals of the calculus to aſhes, which were quite white, and ſhewed in every reſpect the ſame phenomena as lime, cauſed ſome effervescence during their ſolution in acids, united with the vitriolic acid into gypſum, were precipitated by the acid of ſugar, and were partly ſoluble in pure water, &c. Notwithſtanding this, there remains about one hundredth-part of the aſhes inſoluble in aqua fortis; the remainder of the above mentioned ſubſtance, which, together with the concrete acid, conſtitutes the calculus. If the calculus be diſſolved in nitrous acid, the ſolution filtered and evaporated to dryneſs, and the dry maſs calcined to whiteneſs, a calcareous powder is thus likewiſe obtained. As pure vitriolic acid contains no phlogiſtic matter, I expected

pected that it would in the preſent caſe immediately ſhew the preſence of lime, a circumſtance which really happened. I dropped ſome pure concentrated vitriolic acid into a ſolution of calculus in nitrous acid, and found that when the ſolution was ſaturated, ſome ſmall chryſtals immediately ſeparated from it. They proved on examination to be gypſum, and after being diſſolved in diſtilled water, they were precipitated by the acid of ſugar."

The concluſion which Bergman draws from theſe laſt experiments is, that "Calculi of the bladder or kidneys contain lime, but *ſeldom* more than one half in a hundred parts, or one in two hundred parts."—Whoever will compare Bergman's paper with the Eſſay of Scheele, to which it is annexed as a ſupplement, will eaſily perceive that the two celebrated Profeſſors differ in more than one point; and he will have occaſion to admire the ſuperior accuracy of the former in making his experiments, and his extraordinary caution in drawing concluſions from them.

M. R. whoſe favour we acknowleged, in our laſt month's *Notes to Correſpondents* (though we declined inſerting his judicious remarks on a late publication), ſeems to think that we err in the principle on which our refuſal is founded. We, however, abide by our opinion, and hope we underſtand our duty to the Public. As to the character which *we* ſhall give of the performance in queſtion (when its turn comes), M. R. is requeſted to ſuſpend his judgment till the article ſhall appear *; and, in the mean time, to reflect how very improper it would be for the Reviewers to adopt and circulate anonymous attacks on the characters or writings of Authors,—eſpecially of gentlemen who affix their names to their productions.

* It will be inſerted next month.

*** Mr. H. has obligingly rectified our miſapprehenſion of his diſtinction between "pariſhes lately encloſed," and "pariſhes not lately encloſed," as quoted in our Rev. for May, p. 387; by informing us, that with regard to many of the latter, he does not know whether they are actually encloſed or not; but meant of the whole, only that they have not been encloſed ſince the year 1750.

The remainder of this gentleman's letter indicates a liberality of mind, for which we had already given him full credit; and promiſes all we could wiſh reſpecting the ſubject of it.

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†‡† The letter from *Staffordienſis*, propoſing an extenſion of the plan of our Review, demands our moſt ſerious thoughts, *and ſhall have them.*—The hint, however, is not new. Similar ſchemes have been often ſuggeſted to us; and we have frequently had ſuch improvements in contemplation; but there are *objections*—which cannot, with propriety, be publicly ſtated.

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§‖§ W. M——r's hint ſhall be attended to.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-FOURTH.

FOREIGN LITERATURE.

ART. I.

Verhandelingen uitgegeeven door de Hollandſche Maatſchappye der weetenſchappen te Haarlem. Memoirs publiſhed by the Philoſophical Society at Haarlem. Vol. XXII.* 8vo. Haarlem. 1786.

THE moſt intereſting article in this volume, is a diſſertation by Profeſſor CASTILLON of *Berlin*, on the following queſtion propoſed by the Society, "What are the principles and characters of Analogy; and in what manner ought it to be applied by the Philoſopher, in the inveſtigation of phyſical and moral truth?"

The ingenious profeſſor has here obſerved, that the ſtudy of the mathematics is of great uſe in forming the mind to logical preciſion: Of this we have a ſtriking inſtance in the diſſertation before us, which is remarkable for accuracy, conciſeneſs, and a moſt luminous order; the arguments are clear and diſtinct, the illuſtrations eaſy and familiar; every part obviouſly tends to the ſolution of the queſtion; and the whole affords the reader a ſatisfaction, ſomething like that which reſults from an elegant mathematical demonſtration.

We ſhall endeavour, by a ſhort analyſis, to give our readers ſome idea of the profeſſor's manner of treating the ſubject, referring them, for further information, to the work itſelf, which is publiſhed in the French as well as the Dutch language.

'The derivation of the word Analogy indicates, a reſemblance diſcernible by reaſon. This is confirmed by the ſenſe in which the term is uſed in geometry, where it ſignifies an equality of ratios.

'Man is ſuſceptible of ſenſations and of perceptions.

'By *ſenſation* is meant any modification of the ſoul produced,

* For Vols. XIX. XX. and XXI. ſee Review, Vol. LXXIII.

either directly or indirectly, by the ſenſes; and by Perception any modification of the ſoul which is not produced, either directly or indirectly, by the ſenſes, though theſe may often be the medium of it.'

Senſations may reſemble each other; ſo may perceptions; the former our Author calls *phyſical reſemblance*, becauſe it acts upon the phyſical or ſenſitive faculty; the latter he terms *moral reſemblance*, becauſe it affects the moral or rational faculty of man.

Every reſemblance may be reduced to an equality in ſenſations or perceptions; but this ſuppoſes ſome equality in their cauſes; we ſay *ſome equality*, becauſe the diſpoſition of the organs, or of the ſoul, muſt neceſſarily affect the ſenſations or perceptions; but this can influence only their degree, and not their nature.

The character of one perſon reſembles that of another only when they both ſpeak and act ſo as to excite equal perceptions, or to ſpeak more ſtrictly, the ſame perception; when they both diſplay vivacity or indifference, anger or meekneſs, on the ſame occaſions, and both excite in the ſoul of the obſerver identical perceptions, or rather the ſame perception of vivacity or indifference, of anger or meekneſs. Theſe identical perceptions, the degree of which will depend much on the diſpoſition of the obſerver's mind, muſt have identical cauſes, or, in other words, the ſame cauſe; which is the vivacity or indifference, the anger or meekneſs diſplayed by each of theſe characters.

Every *phyſical reſemblance* may therefore be reduced to one or more *equalities*; and every *moral reſemblance* to one or more *identities*. Wherever there is moral reſemblance there is Analogy. Analogy may therefore be reduced to identity, and always ſuppoſes compariſon.

Two objects are ſaid to have an Analogy to each other, or are called *analogous*, when ſome identity is diſcovered upon comparing them. An *analogical concluſion*, is a concluſion deduced from ſome identity.

The principles of Analogy are a compariſon of two objects; and one or more identities reſulting from their being thus compared. The characters of Analogy are—that two objects be compared—that there be one or more identities between theſe objects—and that this is diſcernible only by reaſon or intellect.

Phyſical reſemblance is to the ſenſes what Analogy is to the underſtanding.

Phyſical reſemblance, when perfect, becomes equality; but Analogy becomes identity.

Reſemblance and Analogy are the foundations both of probability and of certainty. When we are not ſatisfied that the reſemblance or the Analogy is compleat, we ſtop at probability; which becomes certainty when we are, or think we are, aſſured that the reſemblance or the Analogy is perfect.

Our ingenious Author is of opinion, that inſtinct is that ſpecies of certainty which is founded in reſemblance, which either is, or is believed to be perfect. Inſtinct is ſaid to be a natural emotion, which as it does not imply reaſoning, is common both to man and the brute creation, and can be occaſioned only by ſome of the ſenſes being excited by a phyſical object. The moſt prudent perſon cannot avoid truſting to the guidance of inſtinct in many of the common affairs of life, in which the deliberations of reaſon would take up too much time. Fortunately inſtinct does not deceive ſo frequently as might at firſt be apprehended; nay it is in ſome caſes more certain than reaſon. Beſide, reſemblances are ſeldom ſo ſtrong as to deceive us in appearing perfect; and the leaſt ſuſpicion is ſufficient to alarm reaſon and ſummon her to the aſſiſtance of the ſenſes.

In his ſecond chapter the Profeſſor obſerves, that in reaſoning by Analogy we ſhould be careful not to confound it with reſemblance; and alſo that we muſt not deduce from the identity or identities, on which the Analogy is founded, a concluſion, which has either no relation, or only a partial relation to theſe identities.

In the third chapter he enumerates and explains the principal uſes of Analogy in the inveſtigation of phyſical and moral truth. Theſe are reduced to the four following:

1. By means of our ſenſes to improve, firſt our own judgment, and afterwards that of others, with reſpect to intellectual ſubjects.

2. To deduce a general from a particular truth. Having diſcovered and proved the truth of a propoſition with reſpect to any particular object, examine whether this truth flows from a quality peculiar to this ſingle object, or common to ſeveral objects. In the latter caſe all theſe objects may be comprehended under one general idea, founded on their common quality. Subſtitute this general idea inſtead of the particular object, and the propoſition will become general without ceaſing to be true; becauſe whatever evidently and ſolely reſults from the identity, on which an Analogy is founded, muſt neceſſarily be true with reſpect to all thoſe objects in which the Analogy is the ſame.

3. To prove the truth or falſehood of propoſitions which cannot be otherwiſe demonſtrated.

4. To diſcover new truths in both natural and moral philoſophy.

This article is followed by a diſſertation on the ſame ſubject by Profeſſor JOSEPH PAP DE FAGARAS of *Vaſarhely*; but though it contains many excellent and ingenious obſervations, it has neither the accuracy, the conciſeneſs, nor the *lucidus ordo* which are ſo conſpicuous in that of Profeſſor Caſtillon.

We are greatly ſurpriſed to find, that above two hundred pages of this volume are taken up with a moſt tedious theological diſſertation

tion *on the moral ſtate of children after this life*, by *Lambert Meyer*: We have read this piece with mingled approbation and pity: We highly approve the man whoſe labours are directed to the inveſtigation of moral and religious truth; but we cannot help pitying him who gropes for it in the muddy waters of ſcholaſtic divinity, inſtead of ſeeking it in the pure ſources of reaſon and ſcripture; and who, when theſe preſent it to his view, ſtartles at its appearance, nor dares allow it acceſs to his heart, till he has turned and ſhaped it into a conformity with ſome human ſtandard of orthodoxy. Mr. Meyer, after a moſt tedious enquiry into the opinions of the fathers, and of various divines of the Romiſh as well as of the Belgic church, ventures to ſuppoſe, that children dying before they are capable of actual ſin, may, by the merits of Chriſt, which God through mere mercy imputes to them, be ſaved from eternal damnation, of which the imputation of Adam's tranſgreſſion had rendered them deſerving.

The remaining articles are, an account of the *Panicum Crus Galli*, by Profeſſor DE GORTER—a deſcription of a truſs to be worn in the *Hernia Umbilicalis*, by A. DE BOSSON—and, Meteorological Obſervations in the years 1782, 1783, and 1784. By C. Bruynings.

ART. II.

ENCYCLOPEDIE, &c. Propoſals for publiſhing a Dutch Cyclopœdia, or Dictionary of Arts and Sciences, by a Society of learned Men. Amſterdam. 1786.

THIS work, in the execution of which we are informed ſome of the moſt eminent men in the Seven Provinces are engaged, is to be publiſhed by ſubſcription, which will be open till 30th November 1786. No money is required of the ſubſcribers till the delivery of the firſt volume, for which ſix florins, or about eleven ſhillings Sterling, muſt be paid. This may be returned within a month if not approved of, and the ſubſcriber's name withdrawn; otherwiſe ſix florins more muſt be advanced, and the ſame ſum paid upon the delivery of every volume of letter-preſs, and twelve florins, or twenty two ſhillings, on the receipt of every volume of plates.

It will conſiſt of forty quarto volumes of letter-preſs, each containing about 60 ſheets. The number of plates cannot as yet be aſcertained; but each volume of engravings will be of the thickneſs of thoſe given with the Yverdon edition of the French Encyclopedie.

The firſt volume will be publiſhed as ſoon as poſſible after the ſubſcription is complete, and the ſecond volume within twelve months following: After this, ſix volumes of letter-preſs will be publiſhed annually.

Thoſe

Thoſe who do not ſubſcribe till after November 30, 1786, muſt pay nine florins for the firſt volume.—Subſcribers are deſired to ſend their names, quality, and place of abode, to Mr. William Holtrop, Bookſeller in Amſterdam.

ART. III.

Verhandelingen raakende den Natuurlyken en Geopenbaarden Godſdienſt. Prize Diſſertations, relative to Natural and Revealed Religion, publiſhed by Teyler's Theological Society. Vol. IV. Concluded from our laſt Appendix, Vol. LXXIII. p. 518.

THE ſecond Diſſertation in this volume, on the *Opinions of the ancients concerning the life and ſtate of the ſoul, after the death of the body*, is written by M. JERONYMO DE BOSCH, firſt Clerk to the Secretaries of Amſterdam. It diſplays conſiderable erudition, and contains many excellent obſervations; but is by no means equal to Dr. WYTTENBACH's, with reſpect to critical acumen, preciſion, and perſpicuity. In the eagerneſs of diſquiſition, the learned Author is ſometimes carried away from his main ſubject; and his details are ſo very copious and diffuſive, that it would be difficult to give an analyſis of his work. His concluſions, with regard to the opinions of the ſeveral philoſophers of antiquity, are nearly the ſame with thoſe of Dr. Wyttenbach, which we have already given; and his deduction from the whole is the following: 'After ſurveying the opinions, not only of the Greeks and Romans, but alſo of various nations that are ſuppoſed to have been entirely uncivilized, we find, that, though they have employed different colours in their ſeveral endeavours to ſketch out the happineſs of a future ſtate, yet they all agree in aſſerting, that thoſe who have cultivated piety and virtue here, ſhall obtain the reward of their goodneſs; and thoſe who have been abandoned to vice, ſhall ſuffer pain and puniſhment. And it ſeems always to have been the will of the Deity, that mankind ſhould know this alone, and ſhould not attain any more circumſtantial knowledge of this important truth.'

The anonymous author of the third Diſſertation maintains an opinion very different from thoſe of his two competitors. This piece indicates great judgment and preciſion, as well as an intimate acquaintance with ancient literature; and is alſo excellent in point of method and ſtyle. It is divided into three chapters. In the firſt, our Author takes a view of the opinions concerning a future ſtate, entertained by thoſe nations, of both ancient and modern times, that were either entirely uncultivated, or had made but little progreſs in civilization. The ſecond chapter is devoted to the ſentiments of the Greeks; and the third, to thoſe of the Romans.

Nations whoſe purſuits and faculties are but little ſuperior to thoſe of the brute creation, who are influenced merely by the impulſe of ſenſe, cannot be ſuppoſed to form any other ideas of the happineſs of a future ſtate, than ſuch as reſult from ſenſual gratification; and theſe notions will naturally vary, according to what their climate, or their diſpoſition and circumſtances, may render the moſt deſirable objects in this life. This obſervation is illuſtrated by the opinions of the American Indians, and of the inhabitants of the iſlands lately diſcovered in the South Sea, as well as thoſe of the Scythians, Scandinavians, and other ſavages of antiquity. Here our ingenious Author obſerves, that the belief of a future ſtate of happineſs is univerſal; but not that of a future ſtate of puniſhment. Even the moſt barbarous nations have their heaven; but many have no idea of a hell. Savages, who have no ſettled abode, and who live independent of every connection, except what is prompted by the mere inſtincts of nature, can have very little idea of moral obligation; and not being attached to any civil community, they never think of aſſigning a place of torment for the puniſhment of crimes committed againſt it. But wherever we diſcern the rudiments of civil ſociety, we find the belief of a ſtate of future puniſhment introduced; which becomes more circumſtantially defined, in proportion as the knowledge of moral and civil duty is extended and eſtabliſhed. Hence he concludes, in oppoſition to *Warburton*, that the doctrine of a future ſtate of happineſs could not be univerſally derived from the policy of legiſlators.

In enquiries of this kind, our Author judiciouſly obſerves, we ſhould be careful to underſtand the terms of ancient writers, in the preciſe meaning in which they uſed them; and to avoid aſſociating with them thoſe ideas, which, in modern philoſophy, they are made to expreſs. Thus, when the ancients called the ſoul *an incorporeal ſubſtance*, they meant not to attribute to it *immateriality*: for the term *incorporeal* was by them applied to whatever was diveſted of groſs body; and they ſuppoſed the rational ſoul to be derived from æther, which, according to their notions, was not entirely immaterial; nor does it appear that they had any idea of life without bodily organs and affections. Neither muſt we imagine, that, by *immortality*, they always meant endleſs duration; for in general it ſignified only an exiſtence, of which they could not aſſign the period. Thus the Stoics called the gods immortal, though they maintained that thoſe *immortals* were to be deſtroyed in the conflagration that would conſume the univerſe.

With reſpect to their opinions concerning a future ſtate, the ancient philoſophers may be arranged in two claſſes. The firſt comprehends thoſe who conſidered it as the mere duration of exiſtence, and neceſſarily derived from the nature and divine origin

of

of the ſoul, without any reference to rewards and puniſhments: the other claſs contains thoſe, who regarded it as having a relation to moral agency in this life. To the former of theſe claſſes, our Author reduces all thoſe who maintained, that the ſoul was a portion of the Deity; who, though they held the ſubſtance of the ſoul to be immortal, could not be ſaid to have believed the immortality of the *human ſoul*; as they taught that it muſt neceſſarily return into the Divine Being, from whom it originally proceeded. Theſe, he thinks, were the opinions maintained by *Thales*, *Pherecydes*, and the reſt of the *Ionic* ſchool. Theſe he ſuppoſes were the ſentiments alſo of *Pythagoras*; and in oppoſition to the many apologiſts of this philoſopher, he quotes that paſſage from *Cicero de Natura Deorum*, in which he obſerves that, by theſe tenets of *Pythagoras*, "the Deity was divided and torn into parts." Whether the Metempſychoſis, which he taught, had any moral reference, or was only phyſically neceſſary, is a point our Author does not venture to decide. He gives the opinions of *Brucker* and *Warburton*; and obſerves, that the former is not without ſome difficulties, and that the latter is not ſupported by ſatisfactory proofs. Indeed he profeſſes no great eſteem for the philoſophers of Greece; but thinks that their ſubtile refinements tended to ſubvert the few remaining principles of natural religion, without eſtabliſhing, in their ſtead, any ſufficient foundation of virtue; and that they corrupted the morals of their own country, as their ſucceſſors did thoſe of Rome. From this cenſure, however, *Socrates* muſt be excepted, whoſe genius, he obſerves, was a tranſient gleam of light, illuminating the darkneſs of midnight. His cotemporaries were not ſufficiently mature in wiſdom, to reliſh that ſublime ſimplicity, which characterizes only the higheſt degrees of philoſophical culture. The account of the ſentiments of this philoſopher deſerves much praiſe; and the Author diſcriminates, with great judgment between the opinions of *Socrates*, and thoſe which *Plato* has aſcribed to him.

During the earlier ages of their republic, the Romans were ſo much engaged in war, that they had little leiſure or inclination for the culture of ſcience; nor had they, even in their more advanced ſtate of politeneneſs, that acute and diſcriminating ſpirit, which diſtinguiſhed the Greeks, and inclined them to metaphyſical ſpeculations. The ancient Romans, who held the Greeks in contempt, as a people of inſincere diſpoſitions, and of bad moral principles, conſidered the philoſophers as the chief cauſes of their corrupt manners, and as propagating notions prejudicial to the welfare of the ſtate. It muſt indeed be acknowledged, that *Carneades*, the founder of the new Academy, who having been ſent to Rome on an embaſſy, firſt introduced a taſte for the philoſophy of Greece, was by no means a proper

perſon to remove theſe unfavourable opinions, or to render philoſophy acceptable to the heads of the republic. Accordingly *Cato*, after having blamed the ſenate for ſuffering theſe ambaſſadors, whom he called the corrupters of youth, to remain ſo long in the city, obtained a decree, by which they were deſired to depart, and diſſeminate their ſcience elſewhere. Hence the ſchools of Greece made little progreſs in Rome, where, of all the ſciences, philoſophy was the lateſt cultivated.

But when the Romans had laid aſide their ancient prejudices, and began to think more favourably of the Grecian philoſophers; when they not only received them into their capital, but ſent their children into Greece to be educated under the moſt celebrated teachers of philoſophy,—ſcepticiſm, which had long been unknown, or reſtrained, became generally prevalent. Nor do we find that the Romans, in the later periods of their republic, at all reſtrained freedom of thought, and the teaching of philoſophical ſyſtems. On the contrary, we are informed, that in Rome every perſon might ſpeak as he pleaſed, provided his actions were conformable to the laws. Even the myſteries of initiation might there be divulged with impunity; whereas in Greece, this was forbidden under the moſt ſevere penalties. About this time foreign learning, and the tenets of *Epicurus*, became ſo general, that the common people began to reject the belief of future rewards and puniſhments; and, even in full ſenate, *Cæſar* dared to aſſert, that after this life, neither happineſs nor miſery were to be expected, without being either reprehended or oppoſed by any of his fellow ſenators.

Our Author's account of the character and ſentiments of *Cicero* is conciſe and judicious: he obſerves, that *Warburton* has by no means proved his aſſertion, that Cicero denied a future ſtate. The paſſages quoted for this purpoſe are taken from epiſtles written to perſons of Pompey's party; and they amount to no more, than that the grief which muſt be excited in every worthy citizen by the calamities of his country would ceaſe at death. And, as Dr. *Wyttenbach* has well obſerved in his epiſtles, Cicero frequently argues upon the principles admitted by thoſe to whom he wrote, without adopting them as his own.

ART. IV.

Verhandelingen raakende den Natuurlyken en Geopenbaarden Godſdienſt, &c. i. e. Prize Diſſertations relative to natural and revealed Religion Publiſhed by Teyler's Theological Society at Haarlem, Vol. V. 4to. Haarlem. 1785.

THE ſubject here diſcuſſed is, *An enquiry into the ſtate of Chriſtendom; particularly in the Eaſtern Church, about the time of Mahomet; and whether this did not greatly contribute to the rapid propagation of his religion.* On this queſtion four diſſertations

tions are here publiſhed. The firſt in order is written by Mr. MICHAEL PAP SZATHMARI, Profeſſor of Divinity and Eccleſiaſtical Hiſtory in the Proteſtant College at Clauſenburg in Tranſylvania. Though the directors have not rewarded this diſſertation with a gold medal, becauſe they thought it did not entirely anſwer their requiſition; yet they have judged it to be the beſt that was ſent them, and have accordingly preſented the Author with the firſt ſilver medal. How far the elegance of the Latin may have weighed with the directors we cannot judge, as only a Dutch tranſlation is publiſhed; but from an attentive peruſal of this piece, we cannot diſcover what could induce a body ſo learned and judicious, to give the preference to a diſſertation, which, in our opinion, is much inferior to any in this volume. Amidſt all the erudition and acquaintance with ancient eccleſiaſtical writers, which is here rather pompouſly diſplayed, the profeſſor betrays a very great deficiency in two points, which, to a writer on this ſubject, are indiſpenſably requiſite; — impartiality of judgment, and liberality of ſentiment. Nothing can be more diſhonourable to religion, and diſgraceful to humanity, than the ſcenes held forth by the eccleſiaſtical hiſtory of thoſe times; but they become doubly diſguſting when related by a writer, who, though he profeſſes to condemn the perſecuting ſpirit which then prevailed, is ſo partial to the ſhibboleth of any ſect, as to ſtigmatiſe thoſe who preſume to diſſent from it, with the illiberal appellation of odious heretics, and accuſe them as the cauſe of the corruptions of the church. We had hoped, that the long abuſed terms of orthodoxy and hereſy were become obſolete, eſpecially among men of liberal education in the proteſtant world: ſorry are we to ſee them thus revived, by a writer whoſe abilities appear to be reſpectable, and whoſe titles indicate a conſiderable rank in the republic of letters.

The Profeſſor conſiders the *odious Arian hereſy*, as he is pleaſed to call it, as having paved the way for the religion of Mahomet, and greatly contributed to the ſucceſs of this impoſtor. But might not an Arian, with at leaſt equal juſtice, aſcribe the ready reception of Mahometaniſm to the unſcriptural terms forced upon mankind by thoſe whom our Author pronounces orthodox; which they themſelves could ſeldom explain, without falling into either Sabbelianiſm or Tritheiſm. It is indeed true, that the Arians, in common with all other ſects of thoſe times, were but too ready, whenever they had power, to perſecute thoſe who differed from them; but in this the orthodox party were the aggreſſors, and ſet the example. It was the preſumption and arrogance of Alexander, biſhop of Alexandria, that gave riſe to Arianiſm; and the intolerant ſpirit, and arbitrary deciſions of the councils of Alexandria and of Nice, contributed

buted greatly to its progreſs. Had men been ſatisfied with the ſimple expreſſions of the ſacred writings, and not compelled their fellow-creatures to adopt inexplicable terms of their own invention, the church would not have ſuffered as it hath from diviſions. A variety of opinions, and among them many erroneous notions, would doubtleſs have ariſen; but had ſuch notions been treated with Chriſtian forbearance, and oppoſed only with ſcriptural and rational argument, men would either have renounced their errors, or held their various opinions in unity of ſpirit, without detriment to the public welfare, civil or religious.

In the cloſe of his diſſertation, the good Profeſſor expreſſes his apprehenſions on account of the revival and encreaſing prevalence "of the odious Arian hereſy; as many of its tenets are "now dug up again from the deepeſt jaws of the bottomleſs "pit, not without conſiderable detriment to the * truth of the "orthodox doctrine." And though we have at preſent nothing to fear from the deluſions of Mahomet, he ſincerely wiſhes that *this dreadful hereſy* may not be the occaſion of ſome much more abominable and peſtiferous perſuaſion ſecretly creeping into the church, defiling our ſacred oracles, and overturning the evangelical doctrine of Chriſt; for he foreſees that the time is at hand, when we ſhall fall from Arianiſm into Socinianiſm, and from Socinianiſm into Deiſm." This woeful prediction reminds us of Doctor Diaforius's menaces to his rebellious patient in *Moliere's malade imaginaire.*

For the apoſtacy of many in that age, from the profeſſion of Chriſtianity to that of Mahometaniſm, our ingenious Author accounts in a manner that ſhews his knowledge of the human heart.

Mahomet acknowledged the truth of the Jewiſh and Chriſtian religions, and made them the baſis of his own: he borrowed from them ſuch doctrines as all profeſſed to believe, and rejected thoſe which had been the occaſion of diſſention and ſtrife, hatred and perſecution, which had deſtroyed the happineſs, and embittered the lives of thouſands. Inſtead of theſe, this artful impoſtor inculcated tenets and precepts, which he knew would be readily received by the Judaiſing Chriſtians, and other ſects then in being. Theſe were taken from rabinical and other apocryphal books, and alſo from ſpurious goſpels and revelations,

* There is an obvious impropriety in this expreſſion, which we know not whether we muſt aſcribe to the Profeſſor, or to his Dutch tranſlator. The truth or falſehood of a doctrine cannot be affected by any external circumſtance whatever; therefore the prevalence of Arianiſm, or any other odious hereſy the Profeſſor pleaſes to ſuppoſe, cannot be detrimental to the *truth* of the orthodox doctrine, though it may be prejudicial to its *intereſts*.

which

which among many sects were received as canonical. He enjoined the rite of circumcision, to which the converts from Judaism had been exceedingly attached, which some of their descendants continued to practise, and to which the Christians in Abyssinia still adhere. The prohibition of wine was no new thing to those who were inclined to the opinions of the Encratists and Gnostics; and this trifling self-denial was abundantly compensated by the permission of polygamy; an indulgence so suited to the people of those climates. that *Montesquieu* supposes this circumstance alone would render it impossible to extirpate the religion of Mahomet in Asia.

Many sects found themselves and their opinions treated with less severity by Mahomet than by those who called themselves orthodox Christians; from whom they had experienced nothing but oppression and persecution, and therefore hated even the name of those from whose bigotry and intolerance they had so greatly suffered. It is natural to conclude that many might gradually adopt the religious profession of those who were first their protectors, afterwards their governors; especially when we consider that weak persons, who have more zeal than knowledge, for the sake of obtaining the victory in some favourite point in which they have been violently opposed, will often make concessions which in themselves are of much greater importance.

We may also suppose that, in consequence of the numberless disputes, quarrels, and persecutions, which were carried on among the different sects, and the scenes of ecclesiastical iniquity which were acted, many, disgusted with a religion, the principal doctrines of which appeared to be thus unsettled, and weary of the disturbances and persecutions, from which they found no safe retreat in the Christian world, might be glad to take shelter in the profession of Mahometanism, which, as it excluded those points that had been the occasion of so many evils, and prohibited all religious disputes, promised a more peaceable enjoyment of this life, and held forth a prospect of happiness hereafter that was more level with their apprehensions, and better suited to their sensual inclinations.

Our worthy Author concludes with a benevolent wish, in which we most cordially join; that from a survey of the shocking scenes delivered down to us in ecclesiastical history, christians of every country and denomination may be induced to cultivate mutual love and peace, and entirely renounce all desire of violating the rights of conscience, as a truly antichristian spirit, that furnishes Deists with the most formidable weapons against the interests of the Gospel.

The second dissertation is given by M. Jeronimo de Bosch, and is in every respect much superior to the first. The Author seems

ſeems well acquainted with his ſubject, and to entertain liberal ſentiments of religion; but in this, as in his former diſſertation, he is too diffuſe; and his copious details, though far from unintereſting, often divert our attention from the main ſubject. We cannot help lamenting, that a writer ſo ſenſible and well informed ſhould not pay a little more attention to order and preciſion, which would render his compoſitions more inſtructive and pleaſing.

THE REV. M. P. A. C. HUGENHOLTZ, miniſter at *Yſſelſtein*, who is the author of the third diſſertation, has ſtrictly adhered to the aſſertion in his motto, *Brevis eſſe laboro*. But though ſhort, it contains a very juſt and impartial view of the ſtate of Chriſtianity in the eaſtern parts of the empire, and of the character and policy of Mahomet; together with the circumſtances which might enable this artful impoſtor to derive advantage from the diſtracted ſituation of both church and ſtate.

The laſt diſſertation, which we cannot help thinking the beſt, is by M. VALENTINE SLOTHOUWER, head maſter of the grammar-ſchool at *Leeuwaarden*. This ingenious Author begins with ſome very pertinent obſervations on the cauſes that may either retard or haſten the decline of large political bodies, which he judiciouſly illuſtrates by examples taken from the hiſtory of the eaſtern empire; and he introduces his examination of the ſtate of the church with the following obſervations:

'No political ſociety can exiſt without religion natural or revealed. Revelation is either genuine or fictitious. Natural religion and divine revelation cannot fail to promote the welfare of the community. This may alſo be advanced by a fictitious revelation, provided it does not ſubvert the principles of natural religion. But if a fictitious revelation entirely deſtroy the religion of nature; or if a divine revelation be ſo corrupted and debaſed by the perverſions of men, as to be rendered inefficacious with regard to thoſe ends it was intended to effect, the latter will become equally detrimental to the happineſs of the community with the former. This will be the caſe even with reſpect to a religion originally founded on divine revelation:

'1. When it is ſo far perverted from its original purity, that the church is not unanimouſly agreed concerning the ſources from which the knowledge of it ought to be derived.

'2. When its profeſſors are deemed pious and worthy in proportion, not to the holineſs and rectitude of their lives, but to the violence and zeal with which they defend ſpeculative doctrines as eſſential to religion.

'3. When ſpeculative doctrines are expreſſed in inexplicable terms, and theſe deciſions forced upon mankind as the ſole rule of faith.

'4. When

'4. When profeſſors of the ſame religion, and members of the ſame civil community irreconcileably hate and perſecute each other on account of an unavoidable variety and difference of opinions concerning ſome of its articles.

ART. V.

SCRIPTORES *Rerum Danicarum Medii Ævi*, &c. *i. e.* A Collection of the Writers of Daniſh Hiſtory, who lived (in what is called) *the Middle Age*; one Part of which is now publiſhed for the firſt Time, and the other republiſhed more correctly, and enriched with Notes. By M. JAMES LANGEBEK, Counſellor of State, and Keeper of the Archives to the King of Denmark. Folio. Five Volumes. Publiſhed ſucceſſively from 1772 to 1783 inclusive.

THIS great collection is in Latin, excepting a ſmall number of Articles which are in old Daniſh, Iriſh, or Anglo-Saxon It contains all the productions both of national and foreign writers relative to the kingdoms of Denmark and, Norway, their iſles, provinces, and all the duchies and diſtricts that in former or later times have been ſubject to the Daniſh ſceptre. It comprehends alſo the larger and ſmaller chronicles, annals, and hiſtories of every kind—liſts of the Daniſh monarchs, and of illuſtrious men—genealogies, lives, necrologies, topography, and fragments relative to all theſe objects;—as many as could be obtained ſince the deſtruction of ſeveral valuable libraries by the fire which broke out at Copenhagen in 1728.

ART. VI.

Vergleichung der Griechiſchen Philoſophie mit der neuern, &c. i. e. *An Eſſay toward a Compariſon between the Philoſophy of the Greeks and that of the Moderns.* By Dr. ANT. FRED. BUSCHING, Conſiſtorial Counſellor to his Pruſſian Majeſty. 8vo. Berlin. 1785.

THIS ingenious and learned *Eſſay*, which ſeems to be only a *Prodromus*, or preparation for diſcuſions more extenſive (as the Author calls it a *ſample*) may be placed upon the ſame ſhelf with the curious work of M. *Dutens*. The two productions are nearly of the ſame complexion. They are both favourable to the *inventive* genius of the ancients; but in neither is the compariſon full and compleat. M. BUSCHING thinks, that the moſt advantageous mark of diſtinction between the ancients and the moderns is the ſuperiority of the latter in method, preciſion, force of argument, and perſpicuity of illuſtration, rather than in invention and genius. There is ſomething plauſible in this obſervation; it does not, however, perſuade us that inventive genius has been more ſparingly vouchſafed to the moderns, but only that its bold excurſions have been checked by preciſion in the ſphere of philoſophical inveſtigation, in which genius (witneſs even the divine Plato!) has ſuch an unlucky propenſity to run

run riot, and build caſtles in the air. It is certain, that, in philoſophy, preciſion may have ſomewhat diminiſhed the *fire* of genius, but it has purified and augmented the *light* of truth. It has not deprived inventive genius of its force, but has only taken from it its *fine frenzy*, which ſuits better the fairy land of poetry, than the ſober ſeats of philoſophic wiſdom.—As to M. BUSCHING's Eſſay, it does honour to his capacity, and diſcovers an extenſive and profound erudition. It furniſhes, at leaſt, excellent materials for carrying on the *proceſs* between the ancients and the moderns, in which ſo many witneſſes are to be heard, and ſuch an immenſe multitude of circumſtances are to be conſidered, that the *lawyers* will have a large field for argument and chicane, and the *judges* no eaſy taſk, when they come to pronounce ſentence.

ART. VII.

Inauguralfrage was die thiere gewiſs nicht ſind, und was ſie am wahrſcheinlichſten ſeyn, &c. *i. e.* Reſearches, deſigned to ſhew, *what* the Brute Animals, certainly, *are not*; and alſo, *what* they, probably, *are*, &c. By JOSEPH BERGMANN, D. D. Profeſſor of Philoſophy and Natural Hiſtory. 8vo. Mentz. 1785.

ON this ſubject, which has long been a favourite topic with metaphyſicians, and more eſpecially with thoſe of the continent, Profeſſor BERGMANN, has ſaid ſeveral things, which, if not entirely new, are nevertheleſs acute and ingenious. That beaſts are *not* machines, he proves with more detail than is needful; for who, at this day, entertains ſuch a whimſical notion, unleſs it be ſome old-faſhioned Carteſian, or thoſe goodly philoſophers, whoſe theory tends to make *us all* machines? It is certain, that the *half-reaſoning* elephant cannot be deemed a machine, by us, from any other conſideration, than that *he* goes upon four feet, while *we* go upon two; and he might as well take us for mere machines becauſe *we* go upon two feet, while *he* goes upon four.

But if animals are not mere machines, what are they? Manifeſtly, ſenſitive beings, with an immaterial principle; and thinking or reaſoning beings, to a *certain degree*. In certain claſſes of animals this appears evident to our Author, who ſeems to have obſerved, with great ſagacity and attention, their *various* operations and proceedings, their ways and means, &c. He thinks it impoſſible to deduce this variety of action, in any animals (if we except thoſe of the loweſt claſſes in the gradation of intelligence), from a general and uniform inſtinct. For they accommodate their operations to times and circumſtances. They combine; they chuſe the favourable moment; they avail themſelves of the occaſion, and ſeem to receive inſtruction by experience.

ſience. Many of their operations announce reflection: the bird repairs a ſhattered neſt, inſtead of conſtructing, inſtinctively, a new one: the hen, who has been robbed of her eggs, changes her place in order to lay the remainder with more ſecurity: the cat diſcovers both care and artifice in concealing her kittens. Again, it is evident, that, on many occaſions, animals know their faults, and miſtakes, and correct them; they ſometimes contrive the moſt ingenious methods of obtaining their ends, and when one method fails, have recourſe to another; and they have, without doubt, a kind of language for the mutual communication of their ideas. How is all this to be accounted for (ſays our Author) unleſs we ſuppoſe them endowed with the powers of perceiving, thinking, remembering, comparing and judging? They have theſe powers, indeed, in a degree, inferior to that in which they are poſſeſſed by the human ſpecies, and form claſſes below them in the graduated ſcale of intelligent beings. But ſtill it ſeems to our Author unreaſonable to exclude them from the place which the principles of ſound philoſophy, and facts, aſcertained by conſtant obſervation, aſſign to them in the great and diverſified ſphere of life, ſenſation, and intelligence;—he does not, however, conſider them as beings, whoſe actions are directed to *moral* ends, nor conſequently as accountable and proper ſubjects for *reward* or *puniſhment*, in a future world. Whether he is here in the right, or not, we leave to the deciſion of thoſe, who have attentively examined the ſubject of perfectibility, and aſcertained with preciſion, in their philoſophical dictionary, the ideas that are reducible to the general terms of reward and puniſhment.

ART. VIII.

Geſchichte des Deutſchen Handlungs, &c. *i. e.* A Hiſtory of the Commerce of Germany, comprehending its Navigation, Fiſheries, Inventions, Arts, Trades, Manufactures, rural Oeconomy, Police, Exciſe, Monies, Mines, Exchange, Luxury, &c. By Dr. FRED. CHRIST. JONATHAN FISCHER, Profeſſor of Law in the Univerſity of Halle. Vol. I. Large 8vo. 586 Pages. Hanover. 1786.

THIS is a work of the firſt merit, both with reſpect to the intereſting matters it contains, and the ſuperior manner in which they are treated by the very learned and judicious Author. It exhibits a rich abundance of uſeful and entertaining erudition, as well as of commercial knowledge; and the ſtateſman and the ſcholar, as well as the merchant, will find their account in its peruſal. In the chronological hiſtory of commerce, the *Italians* are generally repreſented as taking the lead: after them come the *Flemings*, then the *Portugueſe*, followed by the *Engliſh* and *French*, while the *Dutch* bring up the rear, and the *Germans* are ſcarcely mentioned. This error, which the Abbé Raynal

Raynal has inconſiderately adopted, is rectified by our Author, who proves that the Germans were the firſt of the modern Europeans, who traded in wholeſale,—that all the ſeas were covered with their ſhips, and that it was from them that the ſouthern nations of Europe learned commerce. They derived their commercial knowledge from the Byzantine Greeks, the Arabians, and the Eaſtern Sclavonians: the Saxons, who inhabited the coaſts of the Baltic, were the firſt traders in Germany: their example was followed by the Frieſlanders, from whom the ſpirit and knowledge of commerce were communicated to their neighbours, the Flemings, and at laſt reached the Swabians, who, at the ſame time, had a ſhare in the trade which the Portugueſe carried on with the Eaſt Indies. Such is our Author's *chronology of commerce*, which will appear new to a multitude of readers. If it be a true one, preceding writers muſt have ſuppoſed, and even indicated epochas in the hiſtory of commerce that had no exiſtence. It is generally thought, for example, that Germany increaſed its commerce conſiderably, by forming connections with Italy under the reign of *Otho* the Great, about the middle of the tenth century; whereas our Author proves, even from the teſtimonies of Italian writers, that Italy, at that time, had ſcarcely any commerce at all, while the Germans carried on a very conſiderable trade in the productions of the Levant and of the North. The Eaſt was the ſource of that foreign commerce, which gave them, for a long time, a preponderance over all the other European nations. They drew ſome of its merchandiſes from Conſtantinople, the great ſtaple, in the middle age, and others immediately from the Indies, and particularly from China, which, after a land-carriage that appears *to us* ſcarcely conceivable, and which ſuppoſes more than Herculean labour and patience, they ſhipped at Lubeck, in German veſſels, which conveyed them to all the weſtern countries of Europe.

In the ſixty-three articles, that compoſe this firſt volume, the learned Author gives an ample and methodical account of the ſtate of Germany, in the periods that preceded its foreign commerce; and of the origin of this commerce, and its progreſs, ſo far down as the middle age. A ſimple enumeration of the intereſting objects and reſearches, that are preſented to the curioſity of the Reader under theſe three heads, would ſwell this article beyond its proper bounds. Many of theſe reſearches are new, and others (leſs new) have nearly the merit of novelty from the manner in which they are treated. The account of the ſlave trade in the interior of Germany, in former times, is highly curious, though painful to humanity. The hiſtory of the German marine and navigation is inſtructive and entertaining. The ancient commerce and induſtry of the Pruſſians and Sclavonians—the commercial connections of the Ruſſians with the

the Greeks and Aſiatics, and their navigation on the Dnieper to Conſtantinople—the ſtate of money from the tenth to the thirteenth century—the origin and hiſtory of bills of exchange—the navigation of the Germans in the eleventh, twelfth, and thirteenth centuries, and their products, manufactures, and luxury, in that period;—with the hiſtory of their herring fiſheries:—all theſe form but a ſmall part of the intereſting objects treated in this firſt volume.

Among the many novelties, to be met with in this work, we may place the following aſſertion of our Author, that, before the 16th century, all the other European ſtates, not excepting Italy, were indebted to Germany for their moſt eminent artiſts and tradeſmen, and even for their greateſt maſters in the arts of painting, engraving and ſculpture. This latter part of the aſſertion, which ſeems very paradoxical, is ſupported by the reputation of *Albert Durer*, and his diſciples, who had, undoubtedly, great merit in painting, engraving, and ſculpture; but prior to, or, at leaſt, cotemporary with them, were the illuſtrious ſchools of *Perrugino*, *Fr. Bartholemeo*, *Leonardo da Vinci*, *Michael Angelo Buonaroti*, *Raphael*, and many others, which eclipſe the glory of the German artiſts at this early period.

We have juſt mentioned the *ſlave trade*. This was the firſt, the moſt lucrative, and the moſt horrible branch of the interior commerce of Germany; and we have never ſeen it deſcribed with ſuch a curious and ſhocking detail as in the work now before us. When the Germans, whoſe primitive occupations were war and hunting, began to turn their views to agriculture, and perceived that a multitude of people were required for the labours of the field, they derived a ſupply of hands from their wars. Inſtead of butchering, as they had done formerly, the priſoners, whom they had neither places to lodge, nor food to nouriſh, they made them *ſlaves*, and employed them in the culture of their lands. By incorporating thus the priſoners in their families, they diminiſhed the number of their enemies, and augmented their population. But though war was the moſt abundant ſource of this kind of opulence, it was, however, promoted by other means. The Germans from their very origin (and this is a ſingular phenomenon) were exceſſively addicted to gaming. They played with a kind of fury, when they had nothing to play for but the wild fruits that had been gathered from the bramble, or the hare that had been taken in the chace. In a leſs rude ſtate of ſociety, they riſked not only their goods and their ſlaves, but even their perſons on a caſt of the dice, and thus frequently loſt their liberty. Unfortunate ſtrangers, alſo, who were caſt upon their coaſts by ſhipwreck, were, inſtead of finding the ſuccours of humanity, devoted to the labours of ſervitude: children were often ſold at their birth: foreigners, who

ſet foot on the German territories, and had not met with the formal protection of hoſpitality, were hunted and caught like wild beaſts, and reduced to ſlavery: debtors become inſolvent met with the ſame fate, and a variety of crimes and miſdemeanors were puniſhed with ſervitude. It was, nevertheleſs, to perpetual wars, which were the principal plague of thoſe barbarous times (and are likely to become the providential ſcourge of our more civilized, but not leſs criminal avarice), that the prodigious multiplication of ſlaves was chiefly owing. It was thus that France ſwarmed with ſlaves under the reign of Charlemagne, who carried on a war of thirty years againſt the Saxons; and it is impoſſible to read without horror, the captures of this kind made by the Emperor *Otho*, ſurnamed the *Great*, *Henry* the *Lion*, Duke of Brunſwick, and *Albert* the *Bear*, who almoſt entirely depopulated Mecklenburg, Wagne, and the Marquiſate of Brandenburg. The unfortunate fugitives who fled from their cruel deſpotiſm to Pomerania and Denmark, met there with the ſame inhuman treatment, and were ſold, like droves of cattle, to the Poles and Bohemians, and the waſted countries were afterwards re-peopled by colonies from Flanders, Holland, Frieſland, and Weſtphalia.

There were ſeveral towns, particularly in Germany, in which public markets or fairs were eſtabliſhed for the ſale of ſlaves. In theſe markets, the odious commerce in queſtion was ordinarily carried on by barter; and horſes were the principal commodity that was given in exchange for human beings. The details of this traffic, which was in vigour from the vth to the xith century, may be ſeen in the canons of the monk *Marculfus*. It was, however, reſtrained by the progreſs of the Chriſtian religion among theſe barbarians, and the modifications it met with from this and ſeveral other circumſtances, are amply enumerated by our learned Author.

ART. IX.

Hiſtoria de Abiponibus, &c. i. e. A Hiſtory of the Abiponians, an equeſtrian and warlike People of Paraguay. By M. Martin Dobrizhoffer, formerly a Jeſuit, and a Miſſionary in that Country. 3 Vols. 8vo. Vienna. 1785.

THE *Abiponians* are a free people, that formerly inhabited the diſtrict of *Chaks*. The hoſtilities of the Spaniards have, ſince the commencement of the preſent century, obliged them to remove their reſidence ſouthward, and they now occupy the territory that lies between *Santa Fé* and *St. Jago*. They make perpetual incurſions on the Spaniſh frontiers, and employ, in theſe expeditions, the horſes which the Europeans imprudently introduced into South-America, and which run wild in the plains and foreſts of that country. Our Author lived ſeven years among

among the Abiponians, and he describes circumstantially their character, manners, and institutions: his narration, however, is often confused, and in general has too little of that luminous order that is requisite in historical details, as well as in philosophical discussions. There are, nevertheless, many things in the history of this people, that will render the work before us, such as it is, entertaining to a curious reader.

These Abiponians are a very singular people. Their number does not much exceed 5000; and this scanty population is said to be partly owing to the frequency of a very barbarous practice, suggested by jealousy: for as the mothers suckle their children during the space of two or three years, it often happens that the fathers, impatient of such a long abstinence, leave them in the lurch, and take to themselves other mates; to prevent which, the mother sometimes takes away the life of her child. How this is reconcileable with the extreme tenderness of maternal affection, which our Author attributes to the Abiponian matrons, is not easily to be conceived, unless we suppose their jealousy excessive; and, indeed, when jealousy becomes outrageous, it suppresses the tenderest feelings of nature and humanity.

The Abiponians are by our Author said to be naturally white, though air and smoke give a brownish hue to their complexion*. They are well made, robust, healthy, and vigorous, which last quality our Author attributes to their entering late into matrimonial connexions: the reverse is the case in more civilized nations; and whether the difference be owing to constitution or morals, the advantage lies on the side of the Abiponians. It is seldom or never, we are told, before his 30th year, that an Abiponian thinks of forming connubial connexions, and it is always by a kind of force that the sex are engaged in matrimonial bonds. Strange enough this in such a warm climate, as if their morals are better than ours! which, so far as our Jesuit may be credited, seems to be the case: for we are told, that the Abiponians have an aversion to every thing obscene and indecent; that they have no words to express objects or qualities of this kind; that the terms *adultery*, *prostitution*, or *debauchery*, have no place in their language; that they abhor the idea of going naked; and that their actions and demeanour are regular and decent.

* This seems unphilosophical, and contrary to the observations of all other travellers among the sable and the swarthy nations. The children of Negroes and of Ethiopians are black; those of the American Indians are red, or copper-coloured; and so of every other complexion by which the varieties in the human species are distinguished.

It is ſingular, if it be true, that this people ſhould have no idea of the Deity, nor any term in their language to expreſs it. They admit, nevertheleſs, ſays our Author, the exiſtence of an *evil ſpirit*, whom they call their Grand-father; they believe alſo that the ſoul, when ſeparated from the body, exiſts for ever, though they do not give themſelves the trouble to make any enquiry about the mode or circumſtances of that future exiſtence. The *Guaranians*, who lie north-eaſt of their country, have a denomination for the Deity, which expreſſes the idea of a *Benefactor*, and implies a ſentiment of admiration; and the Patagonians, and other ſouthern nations, call God the *Inviſible Being*, and acknowledge a multitude of *Spirits* of different characters and qualities.

The Abiponians are ranged into diſtinct bodies, under their reſpective chiefs. Each chief is ſucceeded by his eldeſt ſon; but this hereditary conſtitution is ſubject to exceptions in favour of liberty; and if the heir is not an object of public eſteem, another ſucceſſor is elected in his place. Our Hiſtorian ſays he was an eye-witneſs of the excluſion of a ſucceſſor, founded on his having the reputation of a liar;—a ſtriking inſtance this of the delicacy of Abiponian morality. In other caſes, they bear palpable marks of the moſt uncultivated ſtate with reſpect to knowledge, particularly in their language, or rather in their languages, for they have fourteen that are not dialects, but really diſtinct languages, according to our Author, which, however, with his permiſſion, *we* do not believe. Theſe languages are modified by no rules that have any analogy with thoſe of any known grammar. They are full of redundances and ſuperfluous terms; and yet the terms they uſe in counting go no farther than to the number three, and all the efforts of the Jeſuits to teach them the ſimpleſt uſe and expreſſion of numbers proved ineffectual.—This again is very ſtrange!

The Abiponians conſider all their diſeaſes as the effects of ſorcery and witchcraft; and this ſuperſtitious notion gives riſe to frequent murders. One of the diſeaſes peculiarly incident to thoſe that inhabit the woods, is a melancholy delirium, which begins always towards the evening, laſts between ten and fourteen days, and is removed by threats and artifices that inſpire terror. The meaſles and the ſmall-pox make terrible ravage among this people: at the firſt appearance of this latter diſorder they run into the woods as if it was purſuing them, and endeavour to eſcape it by directing their courſe in tranſverſe lines. Their phyſicians are a kind of jugglers, who know no remedies for any diſeaſe but thoſe which are ſuggeſted by the moſt ignorant ſuperſtition. When any patient dies, his tongue and his heart are ſeparated from the body, boiled, and given to a dog; by

by which operation they mean to puniſh the evil agent, or ſorcerer, who is ſuppoſed to have ſent the diſorder. They ſhew great reſpect for the remains of the deceaſed, and depoſit them with ſolemn ceremony in the tombs of their anceſtors; while the Guaranians and Braſilians devour their dead (if our Author is to be credited); and mothers have been obſerved in the adjacent provinces feeding upon their new born children.

It was in the year 1641 that the Abiponians firſt made uſe of horſes, which they mount and manage with great agility, without ſtirrups, ſpurs, or ſaddles. They have a kind of order of chivalry for their warriors; and the equeſtrian claſs of theſe ſavages is ſo formidable to the Spaniards (ſays our Author), that ten of the former are ſufficient to put to flight an hundred of the latter. Their manner of fighting reſembles pantomime, ſo extravagant and burleſque are their looks, their attitudes, and different motions. Their ſight is acute, their movements are quick, and they diſplay an amazing degree of art and agility in avoiding the arrows and javelins of their enemies.

The recital of the wars, or rather plundering expeditions, of the Abiponians is too uniform, in the objects it exhibits, to be intereſting. The account of the effects of the *miſſions* on this people is highly coloured in favour of the Jeſuits. The miſerable adminiſtration of the Spaniards in thoſe parts, which expoſes them perpetually to the incurſions of theſe ſavages, is well deſcribed. The hatred which theſe ſavages (whoſe manners, though rude and uncultivated, are in many reſpects pure and virtuous) bear the Spaniards, is ſtrong, and indeed invincible. Theſe pretended Chriſtians ſays our Author, who are the ſcum of the Spaniſh nation, practiſe every kind of fraud and villainy among theſe poor Barbarians; and their corrupt and vicious morals are ſo adapted to prejudice the Abiponians againſt the Chriſtian religion, that the Jeſuit miſſionaries have, by a ſevere law, prohibited any Spaniard from coming, without a formal permiſſion, into any of their *colonies*.

A *colony* is the name given to any body (above the number of twenty) of Abiponians, who, by the *preſents* and inſtructions of the miſſionaries, have been engaged to quit their ſavage wandering life, and to live together in the profeſſion of Chriſtianity. We do not think that our Author means to make us ſmile, when he deſcribes the religious improvements of theſe poor people; and yet his recital produced frequently this effect. The firſt attempts to convert them were made in the years 1638, and 1643, by Father PASTOR, a Spaniard of *St. Jago d'Eſtero*. Theſe attempts were rendered ineffectual by the Spaniſh court, which would not permit the French and German Jeſuits to enter into Paraguay. They were renewed about a century after

this, when the prohibition was aboliſhed by the court of Madrid, and ſpiritual labourers and Jeſuits of all nations were admitted into the Abiponian vineyard. *How* they *laboured* our Jeſuit tells us honeſtly: they made preparatory approaches to the converſion of theſe ſavages, by diſtributing among them proviſions, and eſpecially beef, of which they are very fond. By this they engaged them to live in cluſters, or colonies, ſo that in proceſs of time they became huſbandmen, and grew ſenſible of the pleaſure of property, and the advantages of agriculture. As it was mutton and beef that gave them the firſt propenſity towards Chriſtianity, ſo theſe two articles, even by the confeſſion of our Author, are ſtill of conſequence towards their perſeverance in the faith. As to their ſpiritual progreſs ſince the year 1743 (when their firſt colony was formed at St. Xavier, near *Santa Fé*), it is not of the pureſt nor moſt rational kind. Theſe ſavages indeed are willing to have their children inſtructed; they find ſomething new and attracting in the Romiſh forms and ceremonies of divine worſhip; and this is not at all ſurprizing, as children and ſavages are peculiarly fond of rareé ſhows. Our Author was particularly acquainted with ſome of their *caciks*, or chiefs, who were extraordinary for their zeal in the profeſſion of Chriſtianity, and the attendance on divine worſhip; but he obſerves, that the pleaſure they felt from the ringing of the bells was the principal attraction that led them to church. A Sileſian prieſt, who had a muſical talent, made alſo a conſiderable impreſſion on this people in the religious way.

ART. X.

Eſſai ſur l'Application de l'Analyſe a la Probabilité des Deciſions rendues à la Pluralité des Voix. &c. An Eſſay concerning the Application of the Analytical Method to the Deciſions formed by a Majority of Votes. By the Marquis of CONDORCET, perpetual Secretary to the Academy of Sciences at Paris, and Member of the Academies of Peterſburg, Turin, Padua, Bologna, and Philadelphia. 4to. 304 Pages, and a preliminary Diſcourſe of 191.

THERE is no doubt a rich diſplay of geometrical logic in this capital performance; and the application of the principles and reaſonings which it contains to public utility (that is, to the formation of tribunals, both for civil and criminal cauſes), and to the regulation of elections, in which numerous aſſemblies have the right of ſuffrage, renders it peculiarly intereſting. We have ſeen no work in which this difficult and important ſubject is treated with more accuracy, extent, and depth of reaſoning.

ART.

ART. XI.

Theatre Allemande, i. e. The German Theatre; or a Collection of the beſt Dramatic Pieces, Ancient and Modern, which have been publiſhed in the German Language. To which is prefixed, a Diſſertation concerning the *Origin, Progreſs, and preſent State* of Dramatic Poetry in Germany. By Meſſieurs JUNKER and LIEBAULT. 8vo. 4 vols. Paris. 1785.

THE firſt and ſecond volumes of this collection were publiſhed ſome years ago, and then eſcaped our notice. The two laſt have lately appeared.

When we conſider the preſent progreſſive motion of taſte and genius in Germany, we ſuppoſe the editors will not ſtop here; for the dramatic productions of ſeveral modern poets of the firſt note are not placed in this collection. The compilement, however, has great merit, and the diſſertation prefixed to it exhibits a curious hiſtory of this branch of German literature, interſperſed with critical remarks, which are ſometimes ingenious, but frequently offend us, when Shakeſpeare is brought before the tribunal of French taſte, and judged by the laws in which Nature is ſo much cramped in the French drama.

In this diſſertation we learn, that before the xth century, no traces of dramatic poetry are to be found in the literary hiſtory of Germany. Thoſe which appear in the three ſucceeding ages are obſcure and ambiguous. In the year 1322, the clergy of *Eiſenach* exhibited publickly in (what they called) a pretty ſhow, the *parable of* the *ten virgins*, on which occaſion the fate of the *five fooliſh ones* threw Frederick Marquis of Miſnia into a violent paſſion, which was followed by an apoplexy, of which he died upon the ſpot. It was common in the ages of barbariſm to bring upon the ſtage religious ſubjects, and particularly the remarkable events recorded in ſacred hiſtory. Of this practice our Author gives us ſeveral very abſurd and laughable ſpecimens, from the German dramatiſts of the 15th and 16th centuries, which he conſiders as the *firſt period* of the German theatre. During this period *Hans Sachs*, a ſhoemaker of Nuremberg, compoſed 76 comedies and 59 tragedies, which are ſtill extant, in five enormous folio volumes. The diſputes between the Romaniſts and Calviniſts furniſhed materials for dramatic compoſitions at the dawn of the Reformation; and the former more eſpecially vented their polemic ſpleen in this manner. *Luther* and *Calvin* were expoſed to popular hatred or ridicule in tragi-comedies and farces; and though the Proteſtants were leſs diſpoſed than their adverſaries to ſupport their cauſe, by ſuch methods of attack and defence, which they deemed inconſiſtent with the gravity of religion, yet they ſometimes brought the Roman Pontif upon the ſcene, with a fool's cap on his ghoſtly noddle;

noddle; and if ridicule could ever be a teſt of truth, it had a large field for the diſplay of its powers in the Vatican.

On this occaſion our editors have imparted to the public, in their preliminary diſſertation, a literary anecdote which is new to us; and which, though it may not be true in fact, carries nevertheleſs ſtrong lines of probability. They tell us that Dr. *Swift* drew the plan of his *Tale of a Tub* from an old German romance, of which the ſubject is as follows: "A certain king, named *Emanuel*, had three ſons, *Pſeudo-Peter*, *Martin*, and *John*; of whom the eldeſt travelled into Italy, the ſecond into Germany, and the third into Switzerland. During their abſence the father dies, after having made a *will*, in which he leaves his kingdom to his three ſons, and preſcribes to them the rules and method they were to follow in governing their ſubjects. The eldeſt ſon, on his return home, takes poſſeſſion of the kingdom, as if it belonged to him alone, treats his ſubjects with the greateſt cruelty, and ſhews no regard to his father's will. Soon after this *Martin* returns, and, ſhocked at the repeated acts of violence committed by his brother, he accoſts him with the moſt ſerious remonſtrances, which *Pſeudo-Peter* treats with indignation and contempt. In the midſt of this conteſt, the youngeſt brother arrives from Switzerland, and, inſtead of accommodating matters, puts all into confuſion by his impetuoſity and petulance; at one time rejecting the teſtament as null and void, and at another interpreting its contents in the ſtrangeſt manner. Finding, however, that this turbulent method of proceeding only ſerved to prolong the conteſt, he bethought himſelf of an expedient for deciding it; this was, to dig up the body of their deceaſed father, and ſet it up as a mark at which the three brothers were to ſhoot ſucceſſively, in conſequence of a previous agreement, that he who touched it neareſt the heart ſhould be the ſole poſſeſſor of the diſputed kingdom. *Pſeudo-Peter* conſented to this propoſal, but it was oppoſed by *Martin*, who reſpected his fathers remains, and hence the conteſt became more violent than ever. Martin's generous oppoſition to the propoſal of his brothers, rendered him the object of their averſion, and they perſecuted him with unrelenting cruelty; but by an act of divine juſtice, the deceaſed father was exhibited in a formidable apparition to his three ſons, and chaſtiſing the eldeſt and the youngeſt with cruel torments, rewarded the filial affection of *Martin*, by putting the crown upon his head."—The moral of this fiction, which is a keen ſatire againſt the Romaniſts and Calviniſts, is evidently ſimilar to that of the teſtament in the Tale of a Tub. Swift *may* have taken the hint from this farce; or, as wits jump, he may have conceived a ſimilar plan in his own droll fancy. *Utrum horum, mavis accipe.*

The *ſecond period* of dramatic poetry was introduced by *Martin Opitz* of Boberfield, the firſt German bard who felt the ſublime beauties of Grecian and Latin poeſy, and attempted to tranſplant them into his own language. In the year 1615 he tranſlated the *Trojan Women* of Seneca; and in 1636 the *Antigonus* of Sophocles. In correctneſs and elegance his ſtile was ſo much ſuperior to that of his predeceſſors, that he was called the father of the German drama; but his example was not followed by his ſucceſſors. They preferred the affected, tawdry ornaments of the Italian poets, to the noble ſimplicity of the ancients; they were perpetually either fermenting in froth and bombaſt, or falling into burleſque; and in many of their tragedies Harlequin acts a principal part.

When Germany had laboured for more than a century under the juſt reproach of bad taſte and ill-directed genius, *Gottſched*, who was a philoſopher, a grammarian, and a critic, and held an eminent rank among men of wit and letters in *his* day (until better days came), attempted to reform the German theatre; and here begins the *third period* of the German drama. Gottſched was a correct writer, but he had not that warmth, nor that force of genius, which produce the pathetic and the ſublime. He tranſlated ſeveral pieces of Corneille, Racine, and Moliere, and ſeemed zealous to form the German theatre upon the model of the French. But this would not do with the grave and energic Teutons; and though Gottſched was ſeconded by a part of the nation, who, for a while, conſidered him as an extraordinary genius, yet there was always a predominant party againſt him, who looked upon the bold and free ſpirit of the Engliſh drama, as moſt ſuited to the genius of the Germans, and who therefore took Shakeſpear rather than Racine for their model. The conſequence of this conteſt was, for ſome time, that ſeveral German dramatiſts imitated the French ſtage, others the Engliſh; ſome, with certain reſtrictions followed both, and attempted a mixture of Engliſh energy and pathos, with French elegance and preciſion. Thus the dramatic taſte fluctuated in Germany, under the influence of different models. It is not yet perhaps arrived at a fixed ſtate of conſiſtence; but as imitation is daily giving place to invention and genius in that country, and the German bards are getting out of their leading ſtrings, we may ſoon expect to ſee the national character, and the high improvements it has of late years received from the rapid progreſs of taſte and *true* ſcience, ſtamped in more original lines on the dramatic productions of the German poets. They have already publiſhed many pieces of great merit, of which the collection exhibited in the work before us is an evident proof. The French tranſlation of theſe pieces here given by Meſſrs. JUNKER and LIEBAULT, is much ſuperior to that which was publiſhed at Amſterdam.

ART.

ART. XII.

A Voyage to the Cape of Good Hope, towards the Antarctic Polar Circle, and round the World; but chiefly into the Country of the Hottentots and Caffres, from the year 1772 to 1776. By Andrew Sparrman, M. D. Profeſſor of Phyſic at Stockholm, Fellow of the Royal Academy of Sciences in Sweden, &c. Tranſlated from the Swediſh. With Plates, 2 Vols. 4to. 1l. 10s. boards. Robinſon. 1785.

DR. Sparrman ſtudied botany under Sir Charles Linnæus, the celebrated reſtorer of that ſcience, and was one of his favourite diſciples. He had made a voyage to China, at a very early age, with his kinſman the Chevalier Charles Guſtavus Eckeberg, commander of a Swediſh Eaſt India Ship, and known in ſome meaſure to this country by his account of the Chineſe huſbandry annexed to the tranſlation of the voyages of Oſbeck and Toreen; and the *Amœnitates Academicæ*, publiſhed under the inſpection of his great tutor, exhibit proofs of the young philoſopher's attention and ingenuity in the courſe of that voyage.

On his return to Upſal he applied to the ſtudy of phyſic, deſigning to follow that profeſſion; but his attention being principally engroſſed by the ſcience of botany, he was exceedingly deſirous of reſiding for ſome time at the Cape of Good Hope; as the place of all others the beſt calculated to gratify his inclination. But it was neceſſary, on more accounts than one, that he ſhould have ſome appointment at that place; and Captain Eckeberg procured for him that of tutor to the children of M. Kerſte, the Dutch Eaſt India Company's reſident at Falſe Bay. The intereſt of Linnæus with the Directors of the Swediſh Eaſt India Company procured him alſo a paſſage to that place free of expence.

On his arrival at the Cape he entered on his double, we might ſay triple, employment; for he ſometimes practiſed as a phyſician; but with very different degrees of alacrity, as he bitterly complains of his confinement, and want of opportunities of purſuing his botanical ſtudies. He, notwithſtanding, found means to make ſeveral ſhort excurſions between the middle of April and the November following; and in October, the ſpring being then pretty well advanced, he took a fortnight's trip through the diſtrict which ſurrounds the Cape Town, and was very ſucceſsful in his reſearches with reſpect to plants and inſects.

In November a ſtop was put to all his meaſures, by the arrival of Captain Cook at the Cape in the Reſolution; on board of which were the Meſſrs. Forſter, father and ſon, who engaged him as their aſſiſtant in the voyage which they had undertaken

taken to make, as botaniſts, on board that ſhip, when Mr. (now Sir Joſeph) Banks had declined going out in her. Our Author's account of that voyage will not afford the reader much information, being little more than a collection of dates when they arrived at and left ſuch and ſuch places; where he has attempted more than this, he has more frequently fallen into error than could have been expected from any intelligent perſon who had actually made the voyage.

Our Author, on his return to the Cape, began to make preparations for his intended expedition into the ſouth-eaſtern parts of Africa; but as he had the winter before him, he did it at his leiſure; and, in the mean time, formed an intimate acquaintance and friendſhip with a young African, M. Daniel Ferdinand Immelman, whoſe father was a lieutenant in the Dutch ſervice, and who had already, merely for his pleaſure, taken a ſhort trip into the inland parts of Africa.

The uſual mode of travelling here is in waggons drawn by oxen; and indeed ſome conveyance of this kind ſeems abſolutely neceſſary in ſuch an expedition as the Author propoſed to himſelf, where he might ſometimes travel more than one hundred miles without meeting with any inhabitants able to furniſh him with a dinner: but the nature of his equipment and the neceſſity for it will beſt appear from his own words, a little abridged:

'M. Immelman provided himſelf with a good eaſy nag, for which he gave fifty rix-dollars [about ten guineas]; I had already bought an ordinary galloway and a new baggage-waggon, finiſhed in the ſame manner as thoſe in which peaſants uſually travel in this colony. To draw a waggon of this kind there are uſually required five pair of oxen, which I therefore bargained for at eight rix-dollars a head. I further took with me medicines of ſeveral ſorts, as well for our own uſe, as for that of the peaſants, to whom they might be of great ſervice, and procure us a better reception. I likewiſe provided myſelf with a ſmall ſtock of glaſs beads, braſs tinder-boxes, with ſteels for ſtriking fire, ſome knives, and ſome tobacco; all theſe were commodities peculiarly acceptable to the Hottentots. We likewiſe took with us an oaken caſk, made for the purpoſe of keeping ſerpents and other animals in brandy; alſo ſeveral reams of paper for drying plants, with leads and needles for inſects. Neither did we forget to take with us plenty of tea, coffee, chocolate, and ſugar, partly for our own uſe, and partly to inſinuate ourſelves into the good graces of the yeomen, who, by reaſon of the great diſtance they are at from the Cape, are often without theſe neceſſaries. We were well provided with needles of ſeveral ſorts, as by means of theſe and a few fair words, we ſhould be enabled to gain the good graces of the farmer's daughters, as well as their aſſiſtance in collecting inſects. I bought, too, thirty and odd pounds of gunpowder, balls, lead, &c. It is certain that the expence and quantity of this ammunition was much more than we were adviſed to take with us, or than I myſelf thought neceſſary. On our return to the Cape, however, after an

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eight months journey, it was almoſt all uſed. I would therefore adviſe every body who may hereafter undertake an expedition of this kind, to ſtock themſelves well with powder and ſhot. Every ſhot does not take place, and not a little is expended in the ſhooting at ſmall birds; ſome too muſt be ſpent in ſhooting at marks. Beſides it may happen, as it did to me and my party, that for ſeveral weeks together one may have little more to live upon than what falls before one's gun; not to mention that prudence requires one to be prepared with ammunition againſt the hoſtile attacks of men.'

Dr. Sparrman ſet out from the Cape Town on the 25th of July, and in three or four days arrived at the hot baths in Hottentot's Holland, a low level diſtrict, of ſome extent, about fifty or ſixty miles from Cape Town, and the farther extremity of it forms the moſt ſouthern points of Africa, called Cape L'Aguillas. Here our Author propoſed to ſtay ſome time, for the benefit of bathing; in hopes it might be of uſe to him in removing a rheumatic complaint under which he then laboured.

Toward the latter end of Auguſt he was joined by his friend and fellow traveller, M. Immelman, and on the 26th they ſet out on their dreary expedition, directing their courſe to the eaſtward, parallel to the coaſt, and at the diſtance of twenty to forty miles from it. On the 30th they came to the river Zonder-end [river without end], where they met with the firſt craal, or community of Hottentots; and our Author gives the following deſcription of that ſingular people as the reſult of all his obſervations and enquiries on the ſubject.

'They are as tall as moſt Europeans, and as for their being, in general, more ſlender, this proceeds from their being more ſtinted and curtailed in their food, and likewiſe from their not uſing themſelves to hard labour. But that they have ſmall hands and feet compared with the other parts of their bodies, has been remarked by no one before, and may, perhaps, be looked on as a characteriſtic mark of this nation.

'The root of the noſe is moſtly very low, by which means the diſtance of the eyes from each other is greater than in Europeans. In like manner the tip of the noſe is pretty flat. The iris is ſcarcely ever of a light colour, but has generally a dark brown caſt, ſometimes approaching to black.

'Their ſkin is of a yellowiſh brown hue, which ſometimes reſembles that of an European who has the jaundice in a high degree; at the ſame time, however, this colour is not in the leaſt obſervable in the whites of their eyes. One does not find ſuch thick lips among the Hottentots as among their neighbours the Negroes, the Caffres, and the Mozambiques. In fine, their mouths are of a middling ſize, and, almoſt always furniſhed with a ſet of the fineſt teeth which can be ſeen; and taken together with the reſt of their features, as well as their ſhape, carriage, and every motion; in ſhort, their *tout enſemble* indicates health and delight, or at leaſt an air of *ſans ſouci*. This careleſs mien, however, diſcovers marks at the ſame time both

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of alacrity and reſolution; qualities which the Hottentots, in fact, can ſhow upon occaſion.

'The head would appear to be covered with a black, though not very cloſe, frizzled kind of wool, if the natural harſhneſs of it did not ſhew that it was hair, if poſſible, more woolly than that of the negroes. If in other reſpects there ſhould, by great chance, be obſerved any traces of a beard, or of hair in any other parts of the body, ſuch as are ſeen on the Europeans, they are, however, very trifling, and generally of the ſame kind as that on the head.

In deſcribing their dreſs, and the method of painting themſelves, he obſerves, that this latter (if painting it may be called) 'conſiſts in beſmearing their bodies all over moſt copiouſly with fat, mixed with a little ſoot. This is never wiped off; on the contrary, I never ſaw them uſe any thing to clean their ſkins, except that when, in greaſing the wheels of their waggons, their hands were beſmeared with tar and pitch, they uſed to get it off very eaſily with cow-dung, at the ſame time rubbing their arms into the bargain up to their ſhoulders with this coſmetic; ſo that as the duſt and other filth, together with their ſooty ointment, and the ſweat of their bodies, muſt neceſſarily, notwithſtanding it is continually wearing off, in ſome meaſure adhere to the ſkin, it contributes not a little to conceal the natural hue of the latter, and at the ſame time to change it from a bright amber-brown to a browniſh yellow colour obſcured with filth and naſtineſs. What has enabled me to determine the natural complexion of the Hottentots to be of an amber-yellow colour, was merely the ſcrupulous nicety of ſome few farmer's wives, who made one or two of their Hottentot girls ſcower their ſkins, that they might not be too filthy to look after their children, or to do any other buſineſs that required cleanlineſs.

'Beſides the pleaſure the Hottentots enjoy in beſmearing their bodies from head to foot, they likewiſe perfume them with a powder of herbs, with which they powder both their heads and bodies, rubbing it in all over them when they beſmear themſelves. The odour of it is at the ſame time rank and aromatic, and ſeems to come neareſt to that of poppy mixed with ſpices. The plants uſed for this purpoſe are various ſpecies of the *dioſma*, called by the Hottentots *buckee*, and conſidered by them as poſſeſſing great virtues in curing diſorders. Some of theſe ſpecies are very common about the Cape; but one particular ſort, which I am told grows about *Goud's river*, is ſaid to be ſo valuable, that no more than a thimble full of it is given in exchange for a lamb.

'The Hottentot's, with their ſkins dreſſed up with greaſe and ſoot and buckee powder, are by this means in a great meaſure defended from the influence of the air, and may in a manner reckon themſelves full dreſſed. In other reſpects both men and women are wont to appear quite undreſſed; indeed, I may ſay naked, except a trifling covering with which they always conceal certain parts of their bodies. With the men this covering conſiſts of a bag or flap made of ſkin; but as this piece of furniture is only faſtened by a ſmall part of its upper end to a narrow belt, and in other reſpects hanging quite looſe, it is but a very imperfect concealment; and when the wearer

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is walking; or otherwiſe in motion, it is none at all. They call this purſe by the Dutch name of *jackall*, the name of an animal of the fox kind common in that country, as it is almoſt always prepared of the ſkin of this creature with the hairy ſide turned outwards. As another covering which decency requires of the men, we ought perhaps to conſider the two leather ſtraps, which generally hang from the bottom of the chine of the back down upon the thighs; each of them being of the form of an iſoſceles triangle, with their points or upper ends faſtened on the belt juſt mentioned, and with their baſes, at fartheſt three fingers broad, hanging careleſsly down. Theſe ſtraps have very little dreſſing beſtowed on them, ſo that they make ſomewhat of a rattling as the Hottentot runs along; and probably by fanning him ſerve to produce an agreeable coolneſs.

'Among the Hottentots, as well as in all probability among the reſt of mankind diſperſed over the whole globe, we muſt acknowledge the fair-ſex to be the moſt modeſt: for the females of this nation cover themſelves much more ſcrupulouſly than the men. They ſeldom content themſelves with one covering, but almoſt always have two, and very often three. Theſe are made of a prepared and well greaſed ſkin, and are faſtened about their bodies with a thong, almoſt like the aprons of our ladies. The outermoſt is always the largeſt, meaſuring from about ſix inches to a foot over. This is likewiſe the fineſt and moſt ſhowey, and frequently adorned with glaſs beads ſtrung in different figures, in a manner which ſhows, even among the unpoliſhed Hottentots, the ſuperior talents and taſte of the fair-ſex relative to dreſs and ornament, as well as their powers of invention and diſpoſition to ſet off their perſons to the beſt advantage. The outer apron, which is chiefly intended for ſhow and parade, reaches about half way down their thighs. The middle one is about a third, or one half leſs, and is ſaid by them to be neceſſary by way of reſerve, and as an additional entrenchment of modeſty, when their gala-garment is laid aſide. The third, or innermoſt, which is ſcarcely larger than ones hand, is ſaid to be uſeful at certain periods, which are much leſs troubleſome to the fair ſex here than in Europe. All theſe aprons, however, even to that which is decorated with beads, are not leſs beſmeared and greaſy than their bodies: ſo that it was probably ſome of theſe aprons, particularly the innermoſt, which miſled the reverend Jeſuit JACKARD, who, on his return to Europe, firſt propagated the ſtories concerning the natural veils or excreſcences of the Hottentot women. Theſe females, moreover, are careful, as a matter of decency, to pull their aprons tight about them, ſo as to reach under their ſeat when they ſit down.

'In other reſpects the garment worn by the Hottentots for covering their bodies is a ſheep-ſkin, with the woolly ſide turned inwards; their pelliſſe, or cloak made of ſome ſmaller fur, is tied forwards over the breaſt. When the weather is not cold, they let it hang looſe over their ſhoulders in a careleſs manner, when it reaches down to the calves of their legs, leaving the lower part of the breaſt, ſtomach, and forepart of the legs and thighs bare; but in rainy and cold weather they wrap it round them, ſo that the fore part of the body likewiſe, is in ſome meaſure covered with it as far as below the knees.

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'As one ſheep-ſkin alone is not ſufficient for this purpoſe, there is a piece ſewed on at the top on each ſide, or to ſpeak more properly, faſtened on with a thong, ſinew, or catgut. In warmer weather they wear this cloak ſometimes with the hairy ſide outwards; but in that caſe they oftener take it off entirely and carry it on their arms. In general the Hottentots do not burthen themſelves with a great many changes of theſe cloaks, but are content with one, which ſerves them at the ſame time for cloathing and bedding; and in this they lie on the bare ground, drawing themſelves up in a heap ſo cloſe, eſpecially when the weather is cold, that this *kroſs*, as they call it in broken Dutch, or *karoſs*, is quite ſufficient to cover them.

'The *karoſs* which is uſed by the women for the ſame purpoſe, does not differ from thoſe uſed by the men in any other reſpect than that the women have a long peak which they turn up, forming with it a hood or little pouch, with the hairy ſide inwards. In this they carry the little children, to which their breaſts are now and then thrown over the ſhoulders, a practice which likewiſe prevails with ſome other nations.

'The men in general wear no peculiar covering on their heads. I ſcarce remember above two, that had a cap made of a greaſed ſkin, the fur of which had been taken off in the preparation. Thoſe who live neareſt to the Coloniſts fancy the European hats, wearing them flouched all round, or elſe with one ſide turned up. The women in like manner frequently go bare-headed. When they cover their heads, it is with a cap in the form of a ſhort truncated cone. It is made without any ſeam, of the ſegment of ſome animals ſtomach, and is as black as ſoot mixed with fat can make it. Theſe are frequently ſo prepared, as to look as if they were ſhaggy, and others again like velvet; and upon the whole make a tolerable handſome appearance. Over this cap they ſometimes wear another ornament, conſiſting of an oval wreath, or, if the reader pleaſes, a crown made of a buffaloe's hide, with the brown hair outwards. This is about the breadth of four fingers in height, and ſurrounds the head ſo as to go a little way down the forehead, and the ſame depth into the neck behind, without covering the upper part of the cap above deſcribed. Both edges of this wreath, as well the lower one on which it reſts, as the upper one, are always ſmooth and even, and each of them ſet with a row of ſmall ſhells, of the *cyprea* kind, to the number of more than thirty, in a manner, that being placed quite cloſe to each other, their beautiful white enamel, together with their mouths, is turned outwards. Between theſe two rows of ſhells run one or two more in a parallel line, or elſe are waved or indented in various taſtes. It may eaſily be imagined what a pretty effect theſe ſhells have ſticking out of the brown fur of the buffaloe's ſkin, and at the ſame time, with what additional charms a greaſy Hottentot dame appears in a cap and wreath to the full as greaſy as herſelf.

'The ears of the Hottentots are never adorned with any pendant or other ornaments hanging from them, any more than the noſe, as they both are among other ſavages; this latter, however, is ſometimes by way of greater ſtate, marked with a black ſtreak of ſoot,

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or, more rarely indeed, with a large ſpot of red lead; of which latter, on holidays, they likewiſe put a little on their cheeks.

'The necks of the men are bare, but thoſe of the women are decorated with what is, in their opinion, a great ornament. It conſiſts of a thong of undreſt leather, upon which are ſtrung eight or ten ſhells. Theſe, which are about the ſize of beans, have a white ground, with large black ſpots of different ſizes; but as they are always made uſe of in a burniſhed ſtate, I cannot ſay whether they are the *nerita albicilla*, or *exuvia*. Appearing collectively in the form of a necklace, they certainly adorn the greaſy part they are hung upon, though, perhaps, not in proportion to the price at which they are obtained; for theſe ſhells are commonly ſold for not leſs than a ſheep a piece, as it is ſaid they are to be had no where elſe than on the moſt diſtant coaſt of *Caffria*. The lower part of the body is the principal place on which both ſexes, by more ſhowy ornaments, ſeemingly wiſh to fix each others attention. For though they very much fancy, and conſequently purchaſe the glaſs beads of Europe, eſpecially the blue and white ones of the ſize of a pea, yet the women rarely, and the men never, wear them about their neck; though both ſexes tie one or more rows of theſe beads round their middle, next the girdle to which the coverings or aprons abovementioned are faſtened.

'Another ornament in uſe with both ſexes, is rings on their arms and legs. Moſt of theſe rings are made of thick leather ſtraps, generally cut in a circular ſhape, which by being beat and held over the the fire, are rendered tough enough to retain the curvature that is given them. It is theſe rings that have given riſe to the almoſt univerſally received notion, that the Hottentots wrap guts about their legs, in order to eat them occaſionally. The men wear from one to five or ſix of theſe rings on their arms juſt above the wriſt, but ſeldom any on their legs. The matrons of a higher rank frequently have a conſiderable number of them both on their arms and legs, eſpecially on the latter, ſo that they are covered with them from the foot up to the knees. Theſe rings are of various thickneſs; ſometimes of that of a gooſe quill, and ſometimes two or three times that ſize. Now and then they are made of pieces of leather, forming one entire ring, ſo that the hands and feet muſt be put through them when the wearer wiſhes to put them on. Upon the legs they are ſtrung on, ſmall and great, one with another, without order, and are ſo much larger than the legs, as to ſhake off and get twiſted when the wearer walks or is in any kind of motion. Theſe rings give the good Hottentot matrons a world of trouble, as well in the wear as the preparation; and at the ſame time are not a little clumſy and ponderous, not to mention ſeveral other inconveniencies. But ſuch is the peculiar turn of mankind, that from the Hottentot, as unconſtrained as rude in his manners, to thoſe nations which carry the arts and ſciences to the higheſt degree of perfection, they are univerſally apt to fall into ſuch modes of dreſs, as are not only uſeleſs, but likewiſe in a great meaſure impriſon their bodies and limbs!

'Rings of iron or copper, but more eſpecially of braſs, of the ſize of a gooſe-quill, are conſidered as genteeler and more valuable than

than thoſe of leather. They are, however, ſometimes worn along with the latter, to the number of ſix or eight at a time, particularly on the arms. The girls are not allowed to uſe any rings till they are marriageable.

'The habitations of the Hottentots are as ſimple as their dreſs, and equally adapted to the wandering paſtoral life they lead in thoſe parts. In fact they ſcarcely merit any other name than that of huts; though perhaps as ſpacious and eligible as the tents and dwelling places of the patriarchs; at leaſt they are ſufficient for the Hottentot's wants and deſires, who may therefore be conſidered as a happy man, in being able in this point likewiſe ſo eaſily to ſatisfy them. The great ſimplicity of them is, perhaps, the reaſon why in a Hottentot craal, or village, the huts are all built exactly alike; and that one meets there with a ſpecies of architecture that does not a little contribute to keep envy from inſinuating itſelf under their roofs. Some of the huts are of a circular, and others of an oblong ſhape, reſembling a round bee-hive, or a vault. The ground plot is from eighteen to twenty-four feet in diameter. The higheſt of them are ſo low, that even in the center of the arch, it is ſcarcely ever poſſible for a middle-ſized man to ſtand upright. But neither the lowneſs thereof, nor that of the door, which is but juſt three feet high, can perhaps be conſidered as any inconvenience to a Hottentot, who finds no difficulty in ſtooping and crawling on all fours, and who is at all times more inclined to lie down than ſtand. The fire-place is in the middle of each hut, by which means the walls are not ſo much expoſed to danger from fire. From this ſituation of the fire-place the Hottentots likewiſe have this additional advantage, that when they ſit or lie in a circle round the fire, the whole company equally enjoys the benefit of its warmth.

'The door, low as it is, is the only place which lets in the daylight, and at the ſame time the only out-let which is left for the ſmoke. The Hottentot, inured to it from his infancy, ſees it hover round him without feeling the leaſt inconvenience from it to his eyes, while lying at the bottom of his hut in the midſt of the cloud, rolled up like a hedge-hog, and wrapped up ſnug in his ſheep ſkin, he is now and then obliged to peep out from beneath it, in order to ſtir the fire, or perhaps light his pipe; or elſe ſometimes to turn the ſteak he is broiling over the coals.

'The materials for theſe huts are by no means difficult to be procured; and the manner of putting them together being both neat and inartificial, merits commendation in a Hottentot, and is very ſuitable to his character. The frame of this arched roof, as I have deſcribed it above, is compoſed of ſlender rods, or ſprays of trees. Theſe rods being previouſly bent into a proper form, are laid either whole or pieced, ſome parallel with each other, others croſswiſe; they are then ſtrengthened, by binding others round them in a circular form with withies. Theſe withies, as well as the rods themſelves, are taken, as well as I can recollect, chiefly from the *Cliffortia convoides*, which grows plentifully in this country near the rivers. Large mats are then placed very neatly over this lattice work, ſo as perfectly to cover the whole. The aperture which is left for the door is cloſed, whenever there is occaſion for it, with a ſkin fitted to

it, or a piece of matting. These mats are made of a kind of cane, or reed: these reeds being laid parallel to each other, are faſtened together with ſinews or cat-gut, or elſe ſome kind of packthread, ſuch as they have had an opportunity of getting from the Europeans. They have it therefore in their power to make their mats as long as they chuſe, and at the ſame time as broad as the length of the ruſh will admit of, viz. from ſix to ten feet. This ſame kind of matting is now made uſe of likewiſe by the coloniſts, next to the tilts of their waggons, by way of preventing the ſail-cloth from being rubbed and worn by them, as well as of helping to keep out the rain. When a Hottentot has a mind to take his houſe down, and remove his dwelling, he tranſports all his mats, ſkins, and ſprays on the backs of his cattle.

'The order or diſtribution of theſe huts in a craal, or clan, is moſt frequently in the form of a circle, with the doors inwards; by this means a kind of yard, or court, is formed, where the cattle are kept at nights. The milk, as ſoon as it is taken from the cow, is put to other milk, which is curdled, and is kept in a leather ſack; of this the hairy ſide, being conſidered as the cleanlier, is turned inwards: ſo that the milk is never drank while it is ſweet. In certain northern diſtricts, ſuch as *Roggeveld*, or *Bokveld*, where the land is, as it is called, *carrow*, or dry and parched, the Hottentots, as well as the coloniſts, are ſhepherds.'

The extravagance, obſcurity, and contradictions which are met with in authors concerning the people who inhabit the ſouthern extremity of Africa, have induced us to extend the preceding extract to an unuſual length. We have every reaſon which the caſe admits of for believing the Author to be an honeſt man; he appears to have been very induſtrious in his reſearches; and he certainly had greater opportunities, and has written more from his own immediate obſervation than any former writers: we therefore concluded, that his account of that people would be agreeable to the generality of our readers. The chief of what lies ſcattered in his book concerning them may be told in few words. Dr. Sparrman met with one inſtance of polygamy amongſt them, and but one; nor did he hear of any other. This ſhews, that if the practice of it be not contrary to any law ſubſiſting among them, it is nevertheleſs at preſent very uncommon.

How far we may judge of the original manners and cuſtoms of this people from thoſe which obtain *now*, when much the greater part of the Hottentots are ſervants to the Dutch coloniſts, and almoſt all of them mix with, and have connexions with thoſe coloniſts, our Author does not attempt to determine: and although he was very induſtrious in his enquiries, he could never get any intelligence which could be depended on, how far polygamy was practiſed by them before they became acquainted with Europeans.

Dr. Sparrman was told, the report is generally credited among the coloniſts, that a maſter of the ceremonies performs the matrimonial

trimonial rites by 'the immediate conſperſion of the bride and bridegroom with his own water; but that this was practiſed only in their own craals, and never in the preſence of any of the coloniſts.' He frequently queſtioned the Hottentots who accompanied him on this ſubject, but they never either confeſſed, or abſolutely denied the fact; ſo that he thinks it probable the cuſtom exiſts, at leaſt in ſome craals *.

When a Hottentot dies, he is thruſt, either naked, or with his cloak on, into ſome hole in the earth, or ſubterraneous cavern, where he generally becomes the prey of wild beaſts; but they commonly place a bundle of bruſh-wood in the entrance of the hole, by way of defence againſt them. Dr. Sparrman met with two perſons who had actually been eye-witneſſes of an inſtance of the barbarous cuſtom of expoſing their aged and infirm brethren when they become old and helpleſs. Another cuſtom, if poſſible, yet more horrid than this, was deſcribed to our Author by ſeveral perſons, who all aſſured him they had ſeen it themſelves; namely, that when a mother dies of childbirth, or before the infant is old enough to be fed without the breaſt, it is not uncommon to bury the living child with the dead mother. He thinks, however, that neither of theſe cruel cuſtoms are practiſed but in thoſe caſes where the children of the aged perſon or the parents of the child are all dead.

The two travellers continued their journey in a direction nearly parallel to that which the coaſt takes, through a country inhabited only by the hyppopotamus and rhinoceros, buffalos, tygers, lions, and other wild beaſts. The difficulties and dangers they met with in this extraordinary journey, are pretty circumſtantially related by Dr. S. but will readily be conceived by our readers, without our attempting to follow him; it may ſuffice to ſay, that the whole of their ſubſiſtence fell before their guns in the day-time; their only ſhelter by night was the

* We remember having once ſeen on board an Engliſh man-of-war, what was called a "Sailor's wedding." It was conducted with the utmoſt gravity and formality (perhaps we ought not to ſay decorum) as follows: the bride and bridegroom, accompanied by their companions, and all dreſſed out in their beſt trappings, proceeded from between decks, through the waiſt, on to the fore-caſtle, where a bucket was placed on the deck, which each of the parties, in turn, made uſe of; and the maſter of the ceremonies ſtirred the contents well together with a marling-ſpike, pronouncing aloud, that the man and woman were equally inſeparable as the waters he was mixing. Had any foreigner been preſent who was an utter ſtranger to our manners and cuſtoms, he might have returned home, and related that marriages are ſolemnized in this manner in England; and perhaps with as much truth, and from as good authority, as what is told of the Hottentots.

waggon, and their ſole defence from the innumerable beaſts of prey which ſurrounded and continually alarmed them by their inceſſant howlings, was a large fire, which their Hottentots kept burning every night. In this manner they travelled till the 29th or 30th of December, when they came to an European ſettlement, called *Agter Bruntjes-hoogte*; which, according to the map annexed by our Author to his travels, lies near ſix degrees to the northward, and about thirteen degrees of longitude to the eaſtward of the Cape Town: and by a rough eſtimation which we have made of his track, he muſt have travelled, if this were true, more than a thouſand miles in this wild and uninhabited country. But if we had no actual proof of his having ſlipped into error in this inſtance, it might very reaſonably be ſuſpected that, travelling in this manner, they would eſtimate diſtances greater than they really were; and accordingly we find they did ſo, and that in a very conſiderable degree. For our Author places the bay into which Kromme (crooked) river falls, in latitude 33° 18′ S. and 9° 38′ in longitude Eaſt of the Cape Town. But Captain Morgan of the Pigot Eaſt-Indiaman, who was in this bay on the 2d of May 1785, and obſerved both its latitude and longitude, makes the former to be 34° 9′ S. and the latter only 7° 38′ Eaſt of the Cape Town. So that when Dr. Sparrman was at this place, his eſtimated diſtance had exceeded the true by about 112, or 113 miles; and as this bay is laid down by him ſomewhat leſs than the mid-way between the Cape Town and the ſettlement at *Agter Bruntjes-hoogte*, we may reaſonably conclude that his whole error is twice this quantity, and therefore that his entire journey *out* did not exceed 800 miles*. We would not be underſtood to inſinuate, that Dr. Sparrman has deſignedly extended the diſtance which he travelled: it is a miſtake that conſtantly happens in the eſtimations of perſons who travel uninhabited countries, without the means of correcting their eſtimates by proper obſervations; and the more incommodious the mode of travelling is, the greater theſe errors conſtantly are; and the reaſon is obvious.

Dr. Sparrman ſeems himſelf aware that there are ſome reaſons for thinking he had over-rated the diſtance which he had travelled; but, like every body elſe, he endeavours to remove the error from his own door, and lay it at that of any other perſon. He obſerves that it is highly probable the iſland on which the Dodington was loſt in 1755, is the ſame with one ſeen by him from Point Padron, in latitude 32° S. lying between that

* From hence, likewiſe, we may conclude, that *Mr. Maſon*'s ſecond journey, recorded in the 66th vol. of the *Philoſophical Tranſactions*, did not exceed 650 miles, as he went no farther than *Sunday River*.

place

place and the mouth of Sunday River, in latitude 31° S. according to his map. But, according to the report of the Dodington's people who were ſaved, that ſhip was loſt in the latitude of 33¾° S. which Dr. Sparrman thinks muſt have been a miſtake: thoſe, however, who will take the trouble of looking into the account which was publiſhed by the ſurviving officers of the Dodington, will ſoon ſee, that there is little probability of any very conſiderable error lying with them, as they expreſsly ſay the latitude of their iſland was obſerved by two different quadrants.

Dr. Sparrman and his companion ſtaid at *Bruntjes-hoogte* near a month to refreſh themſelves and their cattle; and they met with the moſt hoſpitable reception from theſe paſtoral coloniſts. The Doctor appears to have been raviſhed with admiration of the happy life which was led by them; and deſcribes the beauties of their ſituation in terms which, at leaſt, rival the deſcriptions of ancient Arcadia. But notwithſtanding the delightfulneſs of their ſituation, the plenty they lived in, and the happineſs which they enjoyed; notwithſtanding his being offered a tract of rich land, ſufficient almoſt, without labour, to maintain himſelf and a family in affluence, equal to that which he ſaw them enjoy, and alſo his choice of all the fair damſels, their daughters, for a wife, into the bargain; notwithſtanding alſo their entreaties to the contrary, he left them to enjoy all theſe pleaſures by themſelves, and ſet out toward the latter end of January 1776, on his return to this world of cares, of labours, and of ſorrows; and what is yet more, to encounter all the difficulties, dangers, and hardſhips which he met with in his way thither, with this addition to them, and it is no ſmall one, that he now knew what they were, without being a jot more able to avoid the firſt, or to provide againſt the laſt of them. If real happineſs was the purſuit of mankind, Dr. Sparrman muſt have been deemed a lunatic by every one; but as that perſon muſt have a very circumſcribed view of human nature and its purſuits, who does not ſee that it is not happineſs itſelf, but ſomething elſe, in which each individual conceives happineſs to conſiſt, that is ſought after; we can only conclude, that the Doctor's view of happineſs lay another way, and that, like many others, he was deſcribing a ſituation in which he thought any perſon but himſelf might be ſupremely happy. Both he and Mr. Immelman arrived ſafe at the Cape Town, on the 15th of April 1776, after an abſence of near nine months.

If readers of travels in general are not likely to receive ſo much pleaſure in the peruſal of Dr. Sparrman's journal, as in ſome other productions of a ſimilar kind, it muſt be conſidered, that the tranſactions of each day are neceſſarily, in ſuch a journey as this, too nearly alike to admit of that variety which is the

principal ſource of delight to ſuch readers, but they will afford much information to the lovers of natural hiſtory. Dr. Sparrman is more accurate and ſcientific in his deſcriptions than Kolben, and ſeems either to have been more circumſpect, or leſs credulous than that Author, though we cannot help thinking that the Doctor has now and then let his circumſpection nod a little, or ſuffered credulity to gain too much influence over him. We have now in our eye ſome of the ſtories which he has related of the elephant and the lion. We could have wiſhed alſo that he had ſhewn leſs aſperity in his criticiſms on other Authors. His remarks on that celebrated naturaliſt BUFFON, may in general be very juſt; but they would certainly have loſt no part of their force if they had been expreſſed with leſs violence. What he has ſaid of Captain Cook, at p. 229, vol. ii. is neither conſiſtent with his uſual modeſty, the reſpect which is due to the memory of that great man, nor yet with truth. He ſays, ſpeaking of *Eaſter Iſland*, "we could ſee no more than one little boat; which, by the by too, was very much patched up and cobbled, neither could we find timber enough to make another like it; ſo that I do not know what could induce Captain Cook to affirm that they had three or four boats." Captain Cook ſays no ſuch thing. His words, vol. i. p. 292, of his ſecond voyage, are, "*Not more than* three or four canoes were ſeen on the whole iſland;" and we are aſſured, by a perſon who was there, that he ſaw two himſelf;—that deſcribed by Captain Cook, and another. Captain Cook, in this inſtance, as well as in all others where his relations have been ſcrutinized, ſeems to have expreſſed himſelf in the moſt guarded manner; and his ſtrict regard to truth appears the more manifeſt the more his integrity is queſtioned.

With reſpect to the merit of the preſent tranſlation, we cannot pronounce it free from defects. On the contrary, we muſt obſerve, that the tranſlator's *Engliſh* abounds with imperfections; but the work, we are aſſured, hath undergone a careful reviſal, in order to a *ſecond Edition*, which is now in the preſs. On the whole, this intereſting publication certainly merits the kind acceptance of the public, on account of the curious facts and valuable diſcoveries which it comprehends.

ART. XIII.

Eſſai ſur le Fluide Electrique, conſidéré comme Agent Univerſel. Eſſay on the Electric Fluid, conſidered as an Univerſal Principle. By the late COUNT DE TRESSAN, F. R. S. and Member of the Royal Academies of Sciences of Paris, Berlin, &c. 2 Volumes. 8vo. Paris. 1786.

THIS ingenious Author may juſtly be conſidered as one of the fathers of electrical ſcience; and though later diſcoveries have thrown greater light upon the ſubject, and ſhewn many of the

the Count's concluſions to have been too precipitate, yet when we conſider that he wrote in the infancy of electrical knowledge, we read his philoſophical reveries with a kind of veneration; and though they do not indicate any great depth of thought, or accuracy of reaſoning, they diſplay a very lively imagination, and a bold inventive genius.

The Count obſerves that the effects of attraction and gravitation led him to enquire after a prior cauſe, ſufficient to maintain that equilibrium and harmony which theſe two powers eſtabliſh among the heavenly bodies. The firſt electrical experiments which he ſaw performed by Meſſrs. Du Fay and Nollet ſeemed to draw aſide the veil which had hitherto concealed the firſt principle of motion, and ſuggeſted the firſt idea of this univerſal agent. It was not, however, till the year 1746 that the Count's military avocations left him ſufficient leiſure for the ſeries of experiments which were requiſite to illuſtrate the idea that had been ſuggeſted by thoſe he had ſeen. He then kept up a conſtant correſpondence with Martin Folkes, Eſq. and with Dr. Watſon, in which they communicated their experiments to each other; and in the conſequences they deduced from them, our author ſays, they generally agreed: but he ſoon left theſe gentlemen far behind him. Inſpired with the idea of a new power in nature, which became perceptible by phenomena before unknown in experimental philoſophy, he ventured to raiſe a theory upon them. In the year 1747 he began this eſſay on the electric fluid, which, from that time, he conſidered as endued with every quality requiſite in an active principle, ſufficiently powerful to act upon, and modify all beings.

The Count values himſelf highly on the originality of his hypotheſis, and ſeems very tenacious of his prerogative in this reſpect. He aſſerts that, however imperfect his eſſay may appear, it has at leaſt the merit of being the firſt theory in which the electric fluid is conſidered in a grand and comprehenſive view; the firſt attempt to prove, that the fixed ſtars are each a focus of action, that communicates electricity to its ſurrounding planets, which have electric atmoſpheres of different extents; that the elaſtic force of terreſtrial electricity is variouſly active in all bodies on the ſurface of the earth, and in the air which ſurrounds it; and that it becomes viſible in the Aurora Borealis, and in all other meteors.

The Author affirms, that magnetiſm and electricity are the ſame, and that he fully proved this in the year 1750, in oppoſition to Profeſſor Muſchenbroek's opinion. He has alſo endeavoured to explain the action of this principle in vegetation and in the animal œconomy. He attempts to ſhew the operation of electricity in the air; in fire; in volcanoes; in meteors, and in various phenomena of the earth, the air, and the ſea; in

the propagation of ſound; in water; in fermentations; in the ebb and flow of the ſea; and in winds, whether periodical, conſtant, or irregular. In ſhort, he conſiders electricity as the *primum mobile* of the univerſe, as the elemental fire of *Boerhaave*; and he traces every phenomenon in nature up to this, as its firſt efficient cauſe.

The Count acknowledges that, in many points, he may poſſibly have been miſtaken; though thirty-five years of reflection on the ſubject have not ſuggeſted any objections ſufficient to ſubvert the hypotheſis he had formed. This apprehenſion, he ſays, prevented him from publiſhing this work, leſt his reputation ſhould ſuffer from it in the opinion of the ſeveral academies that had done him the honour of electing him as member; till, on ſeeing that the numerous publications on this ſubject, ſince the year 1748, were likely to deprive him of the merit of having, ſo early as that year, formed an almoſt compleat theory of the principle of electricity; he was of opinion that, in juſtice to himſelf, he ought to ſubdue his apprehenſions, and ſubmit his eſſay to the judgment of the learned. To prove this priority of claim, the Count has given an extract from the regiſter of the Royal Academy of Sciences at Paris, atteſted by the ſecretary, and dated the 14th of May 1749; which affirms, that by deſire of the Academy this work was examined, by Meſſrs. *Reaumur*, *Condamine*, *Nollet*, and *Morand*, who expreſſed their approbation of it. He alſo appeals to the teſtimony of M. *Saint Lambert*, who peruſed it in 1750.

Our ingenious Theoriſt obſerves, that the ſublime idea which Omnipotence ſuggeſts, muſt lead us to ſuppoſe that it acts, not by ſeveral different means, but in a manner the moſt ſimple and uniform. When, therefore, we obſerve ſeveral efficient cauſes concur in producing the ſame effect, as attraction, repulſion, and gravitation, we are induced to conclude, that theſe cauſes are not primary, but depend on ſome ſuperior ſimple cauſe, variouſly modified in its operation; to which they owe their exiſtence, and by which they are inceſſantly directed and regulated.

Two primitive material ſubſtances ſeem to exiſt in univerſal nature: one, that inceſſantly acts; the eſſence of which is motion: the other, abſolutely paſſive; the diſtinguiſhing character of which is inertneſs: the firſt moves the latter, and forms of it an almoſt infinite variety of combinations. What we term elements, are merely modifications and combinations of theſe two material ſubſtances; as the different ſenſes are only modifications of that of feeling.

If we conſider the univerſe as one grand whole; from the firſt moment of its exiſtence, this active ſubſtance muſt have been ſufficiently powerful to ſet paſſive matter in motion; to collect

it

it into bodies; to penetrate theſe, and give them coheſion; to modify and proportion them according to the deſigns of the Creator.

A ſingle act of the divine will created theſe two ſubſtances; and the motion impreſſed by the Deity upon active matter, from the firſt inſtant of its exiſtence, was ſufficient to preſerve all things according to the immutable order and connection of his decrees.

Active matter becomes perceptible to our ſenſes only from the intenſeneſs of its action; but its exiſtence is not leſs certain in its utmoſt degree of exiguity; where it cannot be ſubmitted to the teſt of experiment, but can only be conceived by the mind.

Such are the arguments on which the Count's theory is founded. Our limits will not permit us to follow him in his application of it to the various phenomena, in which he endeavours to demonſtrate the agency of his univerſal principle: many of his details are plauſible and ingenious: his hypotheſis, with regard to lightning and meteors, has ſince been confirmed by experiment; though, even at that time, theſe conjectures were by no means peculiar to him, but had been made by Dr. Franklin, the Abbé Nollet, and others. Other parts of his work are in the greateſt degree fanciful and romantic; and we cannot help admiring the eaſy confidence with which he overturns every opinion that happens to ſtand in the way of his theory. In explaining the operation of electricity in the animal œconomy, he endeavours to prove *res venereas nihil aliud eſſe niſi concuſſionem electricam*, and aſcribes the formation and growth of the fœtus to the ſame principle.

But all this is trifling, when compared with his excurſions into the ſolar ſyſtem; where, with the aſſiſtance of his electrical fluid, or elementary fire, he unfolds the myſteries of creation, and models and arranges ſuns, planets, and comets, with as much facility as he would the apparatus of a common electrical machine.

He ſuppoſes the ſun to be an immenſe ſphere of very pure glaſs; and that when the Creator ſaid—*Let there be light*, by rapidly revolving on its axis, it acquired a globular form; expelled from its maſs thoſe heterogeneous parts which had before obſcured its brightneſs, and began to diffuſe all around it that electricity which it had acquired by the violent attrition it neceſſarily underwent in the ſeparation of the planets and comets from its ſubſtance. Theſe being thus electrified at the moment of their creation, and having acquired each an electric atmoſphere of its own, they became ſuſpended in infinite ſpace, at thoſe diſtances at which the powers of attraction and repulſion being equal, they were impelled in their reſpective orbits round their common center.

ART.

ART. XVI.

Dei Cataclismi sofferti dal nostro Pianetta, &c. *i. e.* A poetical Sketch of the Revolutions in the Natural History of our Planet; intended as a Specimen of a philosophical and theological Poem. 8vo. 2s. White. 1786.

THIS elegant and interesting specimen was written by the late ingenious ABBE' FORTIS, a native of Venice, and author of a Tour to Dalmatia *. About fifteen years ago, the Abbé visited the islands of Cherso and Ossero, in the Adriatic, and gave the first accurate description of the immense quantity of fossil bones found there. His work on that subject showed him to be a man of considerable erudition, and well acquainted with natural history. In the performance before us, he appears, with still more lustre, as a poet; and it is much to be regretted that he lived not to finish the extraordinary design, the outline of which is here sketched. In the Italian, it must be allowed, that the work, even as a specimen, is unfinished; the purity of the Tuscan tongue was scarcely to be expected from a native of Venice; and it may be objected by the naturalist, that the Author has given too loose a rein to his imagination, in those parts of his poem which ought to have been strictly didactic. These circumstances are candidly admitted by the editor and translator of this little work. As a specimen of the original, as well as of the translation, we shall insert the consolation of an arch-gnome to Pluto, who is rendered melancholy by the natural gloominess of his subterranean kingdom:

Non sempre il Mar, come ora cinge e copra,
Coprì 'l pesante Suol tutto d' intorno,
Nè sempre il coprirà Sol, che Tu voglia,
Vaste Mole per lui erger la Testa
Vedransi fuor del Oceano: indarno
Vi s'opporrà coi flutti suoi Nettuno.
Non fia più tenebrosa, orrida, angusta,
La Reggia tua, ne sovra noi soltanto
S'estendera la tua Possanza: il Mare,
Fatto amaro da Te, torbo, e fumante,
Lascieranno i Tritoni; e mille ninfe
E mille Bruti, chi nuotando vanno
Pell' onde immense al 'Tuo Fratel' soggetto,
Tuoi diveranno: ne Sien pieni i Boschi,
Che fuori forgerann'dal pingue Limo,
Quando i Raggi del Sole ai Germe alcune
Dato avranno vigor, per cui ciascuno
Stiracsi e cresca. 'A un cenno Tuo la Morte
Coglierà i muti Pesci; e di spavento
Ogni petto empierà l' orrendo, nuovo,
Spettacolo infernal delle nascente,
Da Fuoco sollevate, ardente Rupi,

Not erst, as now, huge ocean's watery bed
O'er earth's extended plains its billows spread,
Nor so shall aye remain.—Give thou the nod,
These rocky masses shall confess the god;
Rear high their heads in air, tho' Neptune rave,
And brings th' united force of every wave:
These darksome grots admit the blaze of day.
And various tribes of beings own thy sway,
Sea gods and nymphs, and all the numerous train
That haunt the precincts of the watery plain,
No more th' imbrin'd, imbitter'd wave shall court,
But upwards to the fields of air resort;
Where the rich soil its wonders shall display,
Wak'd into being by the solar ray.
At thy behest the finny tribes expire,
Scorch'd by the force of subterranean fire;

Fra When

* See Review, Vol. LIX. p. 38.

Fra il Tremuoto, ed il Tuon: Da Te la Legge
Riceverà Quel, ch' or feſteggia, altero,
Pel ampio Regno ſuo; mentre turbato
Quaggiu Tu ſtai, non conoſcendo ancbora
Quanto Poter t'abbian conceſſo i Fati.

When midſt dire thunder, and fierce lightning's glare,
The huge volcano lifts its head in air.
Then thy proud brother ſhall confeſs thy ſway,
Whoſe nod the regions of the deep obey;
While, favour'd by the fates, with wild ſurpriſe,
Thyſelf ſhalt ſhudder at thy bold empriſe.

In general, the tranſlation is not only faithful but ſpirited; but in ſome inſtances, the Engliſh poetry wants the dignity of the Italian. Our readers, we believe, will agree with us that the lines

'Rear high their heads in air, tho' Neptune rave,
And brings th' united force of every wave:'

are a degradation of the original,

'———*indarno*
Vi s'opporrà coi flutti ſuoi Nettuno.'

As a farther ſpecimen, we ſhall inſert the tranſlation of the opening of the 10th book.

'Hard were the taſk, to bid mankind reject
Errors, which, cradle-taught, have gain'd reſpect.
To vulgar minds in vain each hill and dale
Pour forth in language mute th' inſtructive tale.
See here an Alp, whoſe barren top diſplays
Lavas that ran in time's remoteſt days;
While the next hill's calcarious ſides contain,
Inſhrin'd, each various tenant of the main.
Hail wiſdom heavenly maid! who courts thee not,
Poſſeſſes with the brutes an humble lot;
Nature's vaſt ruins views with careleſs eyes,
Where Appeninus ſeems to prop the ſkies;
Nor heeds the gulph, by contemplation led,
Where the pent torrent frets its rocky bed.
The priſon burſt, its ſtreams diſparted flow,
And overwhelm th' extended plains below.
But he whoſe mind views nature's hidden laws,
And, th' effect known, can penetrate its cauſe;
Tides, earthquakes, comets, and volcanic fire,
T' inlarge his ſoul's capacious range conſpire,
He to the happy few, in myſtick ſtrains,
Spins allegory's web, and each hid cauſe explains.
For me, Enthuſiaſm's rage inflames my ſoul,
And, quitting mortal tracks, I mount the Pole,
Nature's dread conflicts, and th' all-potent cauſe,
That gives the power, and curbs that power by laws,
I too will clothe in allegoric veil,
And with bright fancy's aid perſonify my tale.

ART.

ART. XV.

Lettres ſur L'Egypte, &c. *i. e.* Letters on Egypt; containing a compariſon of the Ancient and Modern Manners of its Inhabitants, and deſcribing the Government, the Commerce, the Agriculture, and the Antient State of Religion of the Country: with the deſcent of St. Louis at Damietta. Extracted from Joinville, and the Arabian Authors; and illuſtrated by Maps. By M. Savary. Vols. II. and III. 8vo. Paris. 1786. Imported by Elmſley.

IN our Review for November, 1785, we noticed the firſt volume of this intereſting work. The ſecond and third volumes, which are now offered to the public, treat on ſubjects ſtill more important. M. Savary travelled, during five years, in the countries which he deſcribes, and before his leaving France had acquired ſuch preliminary knowledge on the ſubject of Antiquity, as ſeemed requiſite for rendering his journey ſatisfactory to himſelf, and inſtructive to the public.

In his two firſt volumes he gives a geographical deſcription of the different towns, diſtricts, &c. of Egypt, and compares their preſent with their ancient ſtate. For the purpoſe of rendering his narrative more eaſily underſtood, he has prefixed a very diſtinct map of Egypt, on which he leads the reader, as it were ſtep by ſtep, through the wonders of this ancient and venerable country, the mother of arts, ſciences, prieſtcraft, and policy. The third volume contains general obſervations on the climate, inhabitants, commerce, and religion of Egypt. The greateſt part of this volume, as it relates to ſubjects which are not merely local, but which equally apply to every part of that celebrated kingdom, ought perhaps, in ſtrict method, to have preceded the two former volumes, ſince it would thus have thrown conſiderable light on various particulars examined in them. Under the article of climate, M. Savary combats the opinion of Paw, and other modern writers, who pretend that the plague is originally produced in Egypt. This aſſertion, he obſerves, is uniformly contradicted by the native Egyptians, as well as by the foreign phyſicians eſtabliſhed in their country, who declare that the plague is always imported by the Turks. It has been obſerved for many ages, that when perſons or commodities infected with this poiſon arrive in Egypt, in the months of June, July, and Auguſt, the malady proves not contagious, and its malignity ſoon ceaſes. The plague ſeldom breaks out at Grand Cairo, or in any of the inland cities, except in ſeaſons of great famine; it always begins in the ſea-ports, after the arrival of Turkiſh veſſels; gains the circumjacent territory, and gradually reaches the capital, from which it proceeds as far ſouth as Siené. This dreadful malady is ſtopped in its progreſs by the exceſſes of cold and heat. During winter it ceaſes at Conſtantinople; the ſummer deſtroys it in Egypt. It never mounts

mounts to the polar regions, and never paſſes the Tropic. He deſcribes the precautions uſed by the Greeks and Franks, which commonly reſcue thoſe nations from the miſery to which the Turks are from their own folly expoſed. 'Could you believe (ſays he), that in the vaſt extent of the Ottoman empire, there is not a ſingle harbour where ſuſpected veſſels are required to perform quarantine? Does a nation, equally ſtupid and cruel, deſerve to inhabit the country of the generous and enlightened Greeks; a nation which has deſtroyed arts, commerce, and liberty; which, through its defective police, perpetuates the moſt deſtructive ſcourge of the human race, and is continually changing into deſarts celebrated iſles and flouriſhing cities?' This language will not, perhaps, recommend him to the Court of Verſailles; but his courage and ſincerity cannot fail to do him honour; and his zeal in the cauſe of humanity will, doubtleſs, on this occaſion, be applauded at St. Peterſburgh and Vienna.

According to our Author, the inhabitants of Egypt exceed not four millions; and theſe are deſpotically governed by eight thouſand Mamelukes; a proof that the modern Egyptians are not more warlike than their anceſtors were in the time of Auguſtus, when three cohorts ſufficed to prevent inſurrections in the extenſive province of Thebais.

In his letter on the Egyptian marriages he obſerves, that his account of theſe and other ceremonies nearly reſembles the deſcriptions in the Arabian Nights Entertainment; becauſe the Author of that agreeable work, being perfectly acquainted with the manners and cuſtoms of the Eaſt, has deſcribed them with as much truth as vivacity. It is this, he adds, that renders his work ſo precious, and ſo different from thoſe romances, in which, under the name of oriental tales, the authors have given us the chimæras of their own imagination.

He gives a moving and rapid picture of the revolutions of Egyptian commerce in ancient and modern times; a taſk, which, difficult as it is, he is encouraged to undertake by a proſpect of the advantages that he hopes will reſult from it to his country. The Pharaohs, he obſerves, well knew the advantages of traffic. The numerous canals which they dug, were intended not only to diffuſe fertility with the waters of the Nile, but to facilitate the tranſportation of commodities from one extremity of the empire to the other. By eſtabliſhing fairs in the Delta and Thebais, they collected into one place the inhabitants of the moſt diſtant provinces. Each diſtrict brought the fruits of its ſoil or of its induſtry; and, by mutual exchanges, each enjoyed the inventions and productions of the whole kingdom. The charms of an inland navigation, the ſmiling banks and freſh breezes of the Nile, together with the neceſſity of living on the water during the inundation, rendered the Egyptians a mari-

maritime people; and it may be conjectured, that the firſt veſſels in which men ventured to truſt themſelves to the inconſtancy of the waves, were conſtructed in their country. Pleaſure, intereſt, religion, thoſe powerful ſprings of human actions, made them ſail from one temple to another. They had navigated the Red Sea long before the expedition of the Argonauts. Danaus introduced commerce and navigation into Greece. His brother Seſoſtris ſoon afterward ſet out with a fleet and army for the conqueſt of Aſia. While he ſubdued the inland countries, his fleet of four hundred ſail took poſſeſſion of the harbours of the Arabian gulph, and penetrated by the Straits of Babelmandel into the Indian ocean, which had never before ſuſtained veſſels of ſuch a burthen. This is the firſt æra of the Egyptian commerce with the Eaſt, which from that early period has never been interrupted.

From the reign of Seſoſtris, we may trace the numerous colonies which Egypt ſent to Phenicia, Colchos, &c. as well as the civilization and grandeur of the kingdom. Powerful abroad, and flouriſhing at home, the Egyptians diffuſed with their commerce the light of ſcience. By imparting the knowledge of agriculture to Greece, they diſperſed the gloom which hung over that country. 'It is thus that the hardy mariners of Europe have been employed by the humanity of kings, to raiſe from barbariſm the iſlanders of the ſouthern ocean. The fierce cannibal of New Zealand will doubtleſs ceaſe from his horrid repaſts, when the propagation of our cattle and our corn ſhall have provided him with an abundant and ſecure nouriſhment. Agriculture will be the mother of laws and arts: theſe miſerable ſavages will at length enjoy the advantages of civilized nations; and, after the example of the Greeks, will perhaps deify their firſt inſtructors, and erect monuments to George III. and Louis XVI.

Pſammeticus, who was a lover of the Greeks, opened to them the harbours of Egypt. His ſon Nechos endeavoured to join by a canal the Nile with the Red Sea. At Suez he built veſſels, which he entruſted to Phenician captains, with orders to ſail round the coaſt of Africa. Theſe bold adventurers left the Arabian gulph, doubled the Cape of Good-Hope, ſailed northward, and after a voyage of three years, arrived at the Pillars of Hercules, whence they returned to Egypt.

He gives a magnificent deſcription of the arts, induſtry, and commerce of the Egyptians, at the time of their conqueſt by Cambyſes. Their proſperity was interrupted by the furious deſpotiſm of that frantic tyrant. Darius repaired the faults committed by his predeceſſor, and was deſirous of completing the canal begun by Nechos; a deſign which he laid aſide, in conſequence of an erroneous opinion of the engineers of thoſe times,

"that

" that the Red Sea was higher than the Mediterranean; and if allowed to communicate with the Nile, muſt occaſion a perpetual deluge in Egypt." By order of Darius, Scylax ſailed down the Indus, and taking an eaſtern direction, explored the ſouthern coaſts of Aſia. After a voyage of two years, he returned to the Iſthmus of Suez: the information which he communicated determined Darius to carry his arms into India, where he made conſiderable conqueſts. Of this ſucceſs the Egyptians availed themſelves to extend their commerce, to repair their loſſes, and to re-eſtabliſh their marine.

In the ſucceeding age, the victories of Alexander totally changed the face of Egypt and the Eaſt. That great prince, whoſe mind had been cultivated by philoſophy, and whoſe ambition embraced the empire of the world, conquered kingdoms only to improve them, and to render their ſubjects more flouriſhing and more happy. Diſcerning the importance of Egypt, he founded in this country a city, ſurrounded with three harbours, and deſtined to receive veſſels from all quarters of the world. His enlightened genius traced the plan of commerce intended to unite the diſperſed members of his vaſt empire; but he was taken from the world in the flower of his age. His ſucceſſor, Ptolemy, aſſembled at Alexandria the merchants of Syria and Greece. By the favourable treatment of theſe uſeful ſubjects, he enriched his kingdom, conquered his enemies, and made himſelf maſter of the valuable iſle of Cyprus. On the iſle of Pharos he erected a proud tower of white marble, illumined in the night, for directing the dangerous courſe of the mariner. All nations have united in praiſing this magnificent work. " It is thus poſterity will bleſs the memory of a king, who is building a ſpacious harbour in the midſt of the waves. When he beholds the firm mounds raiſed at Cherbourg with ſuch wonderful art, the ſpectator in future times will exclaim, " Here Louis the XVI. checked the rage of the ocean." Ptolemy Philadelphus imitated the example of his father, and being better acquainted than Nechos and Darius with the level of the ſea and land, continued the canal from the Red Sea to the Nile, and had the glory of compleating it. In the latitude of Sienè, he built on the Red Sea a city, which in honour of his mother he called Berenice; between which and Cophtos he eſtabliſhed inns, and provided ciſterns of water for the uſe of the caravans, who in twelve days traverſed theſe burning ſands. To protect their commerce, the Ptolemies maintained a formidable fleet, both on the Red Sea and the Mediterranean. Ptolemy Philadelphus had 97 veſſels, moſt of which were 200 feet long, with many more of inferior ſize, and innumerable advice-boats and pacquets, deſtined for conveying orders, &c. through his dominions. Compared with ſome of the Egyptian veſſels, particularly the galley deſcribed

by Plutarch in his life of Demetrius, our largeſt men of war would appear but ſmall frigates. A nation muſt have acquired great ſkill in ſhip building, which could produce ſuch prodigies of art, as no ſucceeding age has been able to imitate. By means of their commerce and naval power, the Egyptians, though they never were diſtinguiſhed for their military ſkill and courage, were enabled to extend their conqueſts into the remoter parts of Ethiopia and Jemen, and the Ptolemies had thirty-three thouſand cities ſubject to their power. Theſe facts would appear incredible, were they not atteſted by the moſt authentic authors, and did we not reflect to what ſplendour commerce might raiſe a kingdom, waſhed by two ſeas, and enjoying the treaſures of an inexhauſtible ſoil.

Egypt, when ſubdued by the Romans, produced ſuch effects among that people, as the conqueſt of Peru did among the Spaniards, and that of Bengal is likely to do among the Engliſh. It doubled the quantity of ſpecie, and the price of commodities. It rendered individuals more wealthy, but haſtened the ruin of the empire. Deprived of their kings, and ſubjected to a foreign yoke, the Egyptians became factors for the Romans, who greedily embarked in the commerce of India. Some ſailed up the Indus, and penetrated into the inland countries; others landed at the harbours of the iſle of Ceylon; while others ſtill more ventrous, doubled Cape Comorin, ſtemmed the tide of the Ganges, and anchored near the populous city of Palibothra, which had long been frequented by the Egyptians, and all the nations of the Eaſt. From thence the Romans brought home cotton, ſilk, pearls, diamonds, and perfumes, objects of luxury which became faſhionable ſoon after the age of Auguſtus.

In modern times, the mulberry and ſilk-worm are become common in Europe, and perſons of all ranks are cloathed in finery unknown to the conſuls of Rome. Yet the European ſilks are not equal in quality to thoſe of Bengal, and greatly inferior in the permanence of their colours. The Indian colony conducted into France, by an Admiral whoſe abilities, virtues, and victories, do honour to his country, will perhaps teach us the ſecrets of thoſe eaſtern nations.

In conſequence of the Mahomedan conqueſt, Egypt became a province of the empire of the Caliphs, and gradually loſt its commerce and its arts. The fierce Amrou burned the magnificent library collected by the care of the Ptolemies; and the Mahomedans, diſdaining all connection with Chriſtian princes, neglected the commerce of the Mediterranean. The Venetians, however, found means of gaining admiſſion into the ports of Egypt, from which they carried on a trade with India. Their enterprizing induſtry gave them opulence and naval power. Emboldened by ſucceſs, they divided the ſpoils of the Greek empire,

empire, defeated the Turkiſh fleet in the battle of Lepanto, and continued, during two centuries, the chief bulwarks of Chriſtendom. The diſcoveries of the Portugueſe proved fatal to Venice. A ſpirit of commercial enterpriſe began to prevail in Europe. The Spaniards, Dutch, French, and Engliſh, followed with emulation the route opened to the Eaſt by the courage of Vaſco de Gama; while Egypt, languiſhing under the oppreſſion of twenty-four tyrants, was unable to oppoſe their progreſs, and aſſert the natural advantages of its ſituation and experience. At preſent the ignorant mariners of that country no longer ſail to India; their moſt diſtant expedition is an annual voyage to Moka, at the extremity of the Red Sea. There they load with the coffee of Jemen, the perfumes of Arabia, the pearls of the Baharem iſlands, and the muſlins of Bengal, which are brought thither by the Banians. This limited trade is ſtill attended with very conſiderable profit. The coffee, which is bought at eight ſous the pound at Moka, is ſold for thirty at Cairo This article alone amounts to eleven millions of French livres; the greateſt part of it is exported to Conſtantinople, Greece, Marſeilles, and the coaſt of Syria; the reſt is conſumed in the country.

Notwithſtanding its preſent dejected ſtate, Egypt may again appear with ſplendour amidſt the nations of the earth, becauſe it contains within its boſom the true ſources of riches. Its abundant corn harveſts help to nouriſh Arabia, Syria, and many iſlands of the Archipelago; its rice is ſent to moſt ports of the Mediterranean, even as far as Marſeilles; its dying ſtuffs, minerals, linens, and many other productions of the country, ſtill attract ſpecie from remote as well as neighbouring nations. The Abyſſinians carry to Egypt their ivory and gold duſt; the arms, lead, and lace, which France ſends to that country, ſuffice not to pay for the articles which ſhe takes in return The balance is paid in piaſtres. The ſkins and braſs veſſels, which the Turks load at Alexandria, form not an equivalent to the corn, rice, perfumes, &c. which they take on board at that port. Except Moka and Mecca, all places which trade with Egypt, carry thither gold and ſilver; which metals ſtill abound ſo much among the Egyptians, that Ali Bey, in his flight into Syria, tranſported with him eighty millions of ſpecie; and Iſmael Bey, who in a few years afterward ſought refuge in the ſame quarter, loaded fifty camels with ſequins, patacks, or crown pieces, pearls, and precious ſtones. Since Egypt, after being deprived of its manufactures and marine, and reduced to the mere advantages of its ſoil, ſtill poſſeſſes ſuch immenſe riches, what might that country become in the hands of an enlightened people? What treaſures would its linen, wool, and two ſpecies

of cotton be to an induſtrious nation? What advantages might be gained by clearing its canals, repairing its dykes, and reſtoring to agriculture a third part of the territory now buried in the ſand? It contains mines of emeralds, which almoſt equal diamonds in hardneſs. Its granite, porphyry, and alabaſter, would form a valuable branch of commerce; and the ſplendour which that kingdom formerly attained is a proof of what, under a wiſe adminiſtration, it might yet become.

The following letters of Mr. S. treat of the Egyptian religion, on which ſubject the writer throws not any new light, nor does he differ materially from the learned Jablonſki. After all that has been written concerning Egypt, many ſubjects of inquiry ſtill remain. In order to verify or explain a great number of very curious particulars, Mr. S. propoſes the plan of a voyage, which, he fears, the ſtate of his own health would not allow him to accompliſh. This voyage has never been undertaken, although it might be attended with important benefits to arts and ſciences. In few words, the propoſal is as follows: 'To ſail round the lake Menzale; to examine its openings into the Mediterranean; to land on the Iſle of Tanis; where, according to the teſtimony of the Arabian writers and natives, there are great ruins and inſcriptions on marble. Having ſailed to the extremity of the lake, the traveller muſt examine the remains of Peluſium and Pharama, where the Arabian writers deſcribe a tomb, probably that of the great Pompey. He will then proceed along the canal Sebennytus, now called Samanout, to the banks of the lake Bourlos, near to which are the ruins of the ancient Butis, where Herodotus places the ſanctuary of Latona. Having explored the remains of Naucrates and Sais, as well as thoſe of Phacuſa and Bubaſta, through which places paſſed the famous canal of the Ptolemies, he may make an agreement with an Arabian tribe to conduct him to the Oaſis of Ammon, at a little diſtance from the lake Meris, and from thence to the temple of Jupiter Ammon, ſo celebrated in antiquity; where, as the inhabitants have never been diſturbed by revolutions, and remained uniformly ſeparate from the reſt of mankind, we may expect to find the ancient Egyptian language, and probably ſuch books and monuments as might ſerve for explaining the hieroglyphics.

'Having examined the ſolſtitial wells at Siene, in which the Egyptian prieſts obſerved the ſun as he *deſcribed* the tropic, the voyager may embark for the Red Sea, in the character of a Mahommedan merchant, examine its cities and harbours, and ſpend ſome time at Moka, when he may readily procure many (perhaps *precious*) manuſcripts. From thence he may proceed to Senna, examine the riches of the ancient Jemen, and then join a caravan returning to Mecca. In this place he may remain under pretence of religion or commerce, examine the famous library

brary which began to be collected long before the age of Mahommed, purchaſe copies of the moſt intereſting manuſcripts, and contemplate the religion, commerce, and monuments of a city, whoſe origin reaches back to the times of Iſmael. From Mecca he may depart with the caravan for Damaſcus, and repoſe himſelf after his fatigues in the fair capital of Syria, where he may likewiſe meet with ſome curious manuſcripts. The learned man, who ſhould ſucceed in this laborious and dangerous undertaking, would find materials for an abſolutely new hiſtory of Arabia. He would enrich natural hiſtory and geography with many important diſcoveries; and perhaps he might enjoy the happineſs of communicating to the world the loſt books of Livy, Diodorus Siculus, and Tacitus, whoſe invaluable hiſtories were carefully tranſlated by the Arabians.'

Mr. Savary's work concludes with propoſing this important voyage of diſcovery, for accompliſhing which with ſucceſs, he appears to be himſelf peculiarly well qualified, both by his knowledge of ancient literature, and by his acquaintance with the preſent ſtate of Egypt. Reſpecting the ancient hiſtory of that country, it is to be regretted, that he has not been ſufficiently careful in citing his authorities, eſpecially as his account of ſeveral important particulars differs from that generally received. In his deduction of the revolutions of Egyptian commerce, he does too much honour to the induſtry and enterprize of that ſuperſtitious nation, which (it is well known) allowed the Greek colonies in Aſia to monopolize its trade, during ſeveral centuries.

ART. XVI.

Opuſcoli Scientifici di Felice Fontana: i. e. Scientifical Tracts. By Felix Fontana. Large 8vo. Florence.

THIS volume contains eight tracts on ſeveral ſubjects. The *firſt* is a letter to the Duke de Chaulnes, concerning the reſpiration of different kinds of air, but more eſpecially of the inflammable and phlogiſticated. The Abbé Fontana aſſerts, that theſe two airs are, in themſelves, although incapable of ſupporting animal life, perfectly innocent fluids, which do not, by any quality they poſſeſs, cauſe the death of animals that breathe them. The experiments he has made, in order to aſcertain this fact, are many and curious. The principle one is, that animals die in the ſame time, in common or atmoſpheric air, that they would do in the ſame quantity of common air mixt with inflammable, and in the ſame quantity of common air with phlogiſticated. The death of animals breathing theſe two airs, *viz.* the inflammable or phlogiſticated, is not owing to any hurtful or poiſonous qualities of theſe airs, but to the abſence or deficiency of common or atmoſpheric air; or that part of it which is neceſſary for continuing and preſerving life. Our Author concludes,

from a number of experiments and reaſonings on the ſubject, that reſpiration ſerves to unload the lungs, or the blood that paſſes through them, of too much phlogiſton with which it may abound: and if the air breathed by any animal be not capable of attracting or receiving this ſuperabundance of phlogiſton, the animal muſt inevitably die. But why a ſuperabundance of phlogiſton in the blood ſhould be deadly, is a circumſtance of which he confeſſes he has no direct proof or deciſive experiment. If he may be permitted to offer his own ſentiments upon this ſubject, he is inclined to believe, that the phlogiſton diminiſhes the principle of irritability of the muſcles, thereby rendering them torpid, and incapable of continuing their functions neceſſary for the preſervation of life. The reaſons for this hypotheſis are, 1ſt, that fixt air kills by taking away, or deſtroying the muſcular irritability; and it is well known that fixt air has no affinity with phlogiſton; 2d, that the air the moſt capable of phlogiſton, as dephlogiſticated air, maintains longer than any other the muſcular irritability; 3d. that animals whoſe blood is cold are in general much more irritable than thoſe whoſe blood is warm, and we know that animals with cold blood tranſpire through their lungs leſs phlogiſton than thoſe whoſe blood is warm.

The *ſecond* article is a letter to Dr. Murray, Profeſſor of anatomy at Upſal, concerning the ſecond volume of Profeſſor Bergman's Opuſcula Chemica. The Abbé found, among the many uſeful and important truths diſcovered by that illuſtrious man, three circumſtances which he thought required a ſtricter examination than had hitherto been made. The firſt relates to the theory of heat, the formation of dephlogiſticated air, and the reviviſication of metallic calces; the ſecond, the dephlogiſtication of the blood by reſpirable air; and the third, the fixt air of the atmoſphere. Here the reader will find abundance of curious experiments, with rational concluſions from them, in order to prove that the air, after having paſſed through the lungs, abounds with phlogiſton. We think it unneceſſary to give our learned readers an account of them, ſince the propoſition they are brought forward to ſupport is univerſally acknowledged by moſt of our modern philoſophers, and ſufficiently demonſtrated by the principal writers on the ſubject.

The *third* is an account of ſevera experiments made upon different airs, in order to determine their elaſticity, and whether the denſity of theſe elaſtic fluids is proportional to the compreſſing force, as is the caſe with common or atmoſpheric air. For this purpoſe our Author made uſe of two glaſs tubes ten inches long and half an inch diameter, graduated from one end to the other with equal diviſions of $\frac{1}{20}$ of an inch: one was filled with eight inches length of atmoſpheric air, the other with the ſame

quantity

quantity of artificial air, and their ends were immerſed in a baſon of quickſilver; they were thus put into the receiver of the condenſing machine. By comparing the diminution of the ſpaces one with the other, every time they were reduced to four, two, and one inch, the following reſults were obtained:

1. Common air is leſs compreſſible than deplogiſticated air by $\frac{1}{59}$.
2. ——— phlogiſticated air by $\frac{1}{100}$.
3. ——— inflammable air by $\frac{1}{66}$.
4. ——— nitrous air by $\frac{1}{100}$.
5. ——— fixt air by $\frac{1}{66}$.
6. ——— vitriolic air by $\frac{1}{51}$.
7. ——— alcaline air by $\frac{1}{57}$.
8. ——— air from Aq. Reg. by $\frac{1}{100}$.
9. ——— ſpatoſe air by $\frac{1}{50}$.
10. ——— hepatic air by $\frac{1}{45}$.
11. Common air is equally compreſſible with air of the marine acid.
12. ——— with arſenical air.

The differences between the compreſſibility of theſe aeriform fluids and the atmoſpheric air, are ſo ſmall as to be of very little conſequence, and are in all probability owing to ſome accidental errors in the experiments; ſo that we may ſafely conclude that theſe fluids are ſubject to the ſame law that common air is; namely, that their denſities are always proportional to the compreſſing force. The Abbé expreſſes a wiſh to find whether elaſtic ſolid bodies are not ſubject to the ſame law; and although the experiments he has made upon ivory, glaſs, and ſteel, have not produced ſuch reſults as were ſufficient to determine this matter, yet he flatters himſelf, to uſe his own words, that the enquiry is not entirely impoſſible.

The *fourth* treatiſe contains ſome general principles of the ſolidity and fluidity of bodies. The Abbé conſiders the ſolidity of bodies as depending wholly on the mutual attraction of the minute particles of matter upon each other, and if this was the only force which prevailed in nature every thing would be perfectly ſolid and immoveable; and conſequently there can be no fluid bodies but what muſt be rendered ſo by means of a power oppoſite to the former, cauſing the particles of matter to recede from each other. All fluids become ſolid by cold, and all ſolid bodies are rendered fluid by heat, which may be augmented to ſuch a degree, that the component parts of them are ſeparated from each other, and the bodies reſolved into an inviſible vapour. From whence he concludes, that the matter of heat (*la materia del calore*), whatſoever it may be, or howſoever modified, under different circumſtances in different bodies, is the ſecond active principle that reigns in nature, and may be called the force of expanſion, in oppoſition to the force of attraction; for as *this* draws together and unites the conſtituent particles of bodies, *that* ſeparates and removes them from each other.

We could have wiſhed to have had ſome demonſtrative proofs of this doctrine, ſince the admitting hypotheſes unſupported by facts is always dangerous in every philoſophic enquiry.

After ſome reaſoning on the elaſtic vapours produced by heat from nonelaſtic fluids, and by cold reducible to the ſame nonelaſtic fluids from which they were generated, our Author conſiders thoſe ſubſtances which preſent themſelves under the form of air, being elaſtic, tranſparent, compreſſible, capable of expanſion and contraction by heat and cold, but not reducible to a nonelaſtic fluid.

He cloſes this paper with ſome obſervations on fire or flame, which he explains in a manner ſimilar to Mr. Scheele's; an ample account of whoſe laborious inveſtigation of this ſubject we gave in our Review for April 1781, to which we refer our readers.

The *fifth* is a letter to the Duke de Chaulnes, concerning the conſtruction of thermometers, and the method of fixing the points of freezing and boiling water. In order to have a thermometer that will be ſuddenly acted upon by heat or cold, the Abbé prefers ſuch as have a very ſmall bulb, no more than one line in diameter; and that the inſtrument may be immerſed in any kind of fluid, he makes the ſcale upon the tube itſelf, marking the degrees with a diamond. He highly commends Mr. Ramſden for his accuracy in making theſe thermometers; but finding it inconvenient to mark the tube which is cylindrical, and to obſerve the height of the quickſilver in one ſo marked, he poliſhes one ſide of the tube, making it flat, and upon this poliſhed flat ſide, which almoſt touches the bore of the tube, he cuts his degrees.

In this letter are ſeveral remarks on thermometers, worthy the attention of the inſtrument maker.

The *ſixth* is an account of ſome experiments made upon lambs and rabbits, in order to contradict an opinion which had gained much credit in Italy, that an injection of ſpirit of harts-horn into the veins of animals bitten by a viper was a ſpecific againſt the poiſon. Animals bitten in the thigh, had, as ſoon as poſſible after the bite, from 20 to 40 drops * of ſpirit of harts-horn injected into their jugular vein. Three lambs thus treated all died—two of them in leſs than two hours, and one a few minutes after. Two rabbits out of nine that had been bitten ſurvived ten hours, but all the reſt died in leſs than an hour. The Abbé acknowledges that twelve experiments are not ſufficient to prove that the ſpirit of hartſhorn is abſolutely uſeleſs in bites of the viper; but they ſurely demonſtrate, that

* The Abbé found by experiments on unbitten animals, that a greater quantity was hurtful, ſometimes deadly.

the

the ſpecific ſo much boaſted of is not to be relied on. It is without doubt a dangerous remedy, ſince it has been found to kill ſound and healthy rabbits if injected in the quantity of ſixty or eighty drops.

The ſecond part of this letter contains ſome curious microſcopical obſervations on the nervous fluid. The Abbé, in a former treatiſe of his on the ſtructure of the nerves (of which we gave an account in the Appendix to our 70th volume), found that the body of the nerve conſiſted of a number of uniform tranſparent cylinders, of an homogeneous texture. Theſe cylinders, which he calls *cylindri primitivi nervoſi*, were placed between two glaſs planes, to which was adapted a contrivance for making them approach each other, that they might preſs upon any object placed between them. When the nerve was preſſed between theſe planes, the Abbé obſerved a glutinous, elaſtic, tranſparent matter iſſue out of the ends of the cylinders, and upon encreaſing the preſſure, the glutinous matter reſolved itſelf into very ſmall roundiſh grains, four or five times leſs than the red globules of the blood. He obſerved alſo, that theſe ſmall granules moved with a very great velocity along the tubes, and were at laſt protruded at the end where the nerve was cut. Our Author concludes, from theſe appearances, *that the nervous cylinders are real tubes, in which there is contained an elaſtic glutinous graniform matter.*

The *ſeventh* is a letter to M. Darcet, deſcribing a diſeaſe among cattle, called in Tuſcany, and other parts of Italy, *la Pazzia*. The cattle affected with it loſe all inclination for food, wander about, reeling and ſtaggering, and at laſt drop ſuddenly down and die. In upwards of fifteen animals that died of this diſeaſe our Author found in the cerebellum a cloudy bladder filled with a tranſparent liquor. He imagined, from their ſimilarity with the hydatides of the abdomen, that, like them, they might be animals, as Profeſſor Pallas had ſome years ago diſcovered, but he could not obſerve in them any voluntary motion, or other marks by which animal life is known. Every one of theſe hydatides contained, beſide the limpid fluid, an immenſe number of ſmall roundiſh or eggſhaped granules, about the ſize of millet ſeed; each granule was attached by its ſmaller end to the internal part of the bladder, and ſhewed evident marks of its being a living animal, eſpecially by its contraction and dilatation.

The mouths of theſe hydatides are ſo very like thoſe of the *tænia*, that our Author was induced to examine that animal more attentively than he had ever done before. Contrary to the opinion of all former naturaliſts, he affirms it to be oviparous, and that the mature eggs are found near the end of it, which, when they are grown to their full ſize, cauſe the joints to be more eaſily ſeparable from one another and from the whole animal.

mal. He has ſeen, by means of his microſcope, in the inteſtines of different animals, above a hundred very ſmall, nay almoſt imperceptible, real *tænia* collected together in a heap. Why the head of the *adult* tœnia ſhould be ſo fixed to the inner coat of the inteſtines as not to be removeable from it without tearing or breaking (which *he has found* to be the caſe in 17 hens that he has examined, and *we think* always to be the caſe) is not in his opinion eaſily accounted for.

We have, in this letter, an account of ſome further experiments relative to the queſtion, Whether is the reunion of the nerves, when divided, a real production of the primitive nervous cylinders, or only a prolongation of the cellular membrane? In only *one* out of *twenty* experiments our Author found the primitive cylinders produced and united. This ſubject has afforded matter of much controverſy among many of our moſt able anatomiſts.

The Abbé concludes with ſome remarks and obſervations on the ſtructure of the cryſtalline lens, which he finds to be compoſed of an immenſe number of fine threads, or curvilineal cylinders, exquiſitely woven together, going obliquely from the circumference to the center, and connected by means of a gelatinous, tranſparent, inorganical matter.

To this letter is joined a poſtſcript, containing ſome further experiments on the twiſted cylindric fibres, mentioned in his treatiſe on poiſons. Vide M. R. vol. lxx. p. 594.

In the eighth and *laſt* article of this work the Abbe enumerates ſome of the principal properties of light, flame, heat, and phlogiſton, which he thinks philoſophers too frequently confound with each other. The properties and diſtinguiſhing marks of theſe ſubſtances are ſo well known by almoſt every modern philoſopher, that we ſhall not trouble our readers with an account of them.

We have received much pleaſure from this Author's works, whenever we have had an opportunity of peruſing and examining them; yet while we admire the learning and perſeverance of this indefatigable experimenter, we perceive in him too great a forwardneſs for rejecting, without ſufficient reaſon, the opinions of ſeveral very able philoſophers who have preceded him, and for eſtabliſhing ſyſtems of his own; which, admitting them to be true, demand, on account of their novelty, the moſt ſtrict inquiry and examination.

ART. XVII.

Soirées Provençales; ou Lettres ſur la Provence. Provençal Evenings; or Letters concerning *Provence.* By M. BERENGER. 3 Vols. 12mo. Paris. 1786....

THE Author of theſe Letters ſeems to be a young man who poſſeſſes a benevolent heart, a lively imagination, and brilliant

liant talents; and who is inſpired with all that amiable enthuſiaſm, which is ſo natural to a man of feeling and genius, on reviſiting the *natale ſolum* after a long abſence; and contemplating ſcenes endeared by recollecting the firſt expanſion of his infant affections, and the ſportive felicity of childhood. Theſe volumes contain great variety of matter in proſe and in verſe, by Mr. B. and by his friends. The ſtyle is animated, but ſometimes too poetical; and many of the letters, however pleaſing as a private correſpondence, to be read only in a circle of partial friends, are by no means of ſufficient importance to merit a great ſhare of the attention of the public. Indeed our not being minutely acquainted with local circumſtances, and particular characters, to which the Author frequently refers, prevents our deriving that pleaſure from his work which it would afford to a native of Provence, or to one who had reſided any time in that part of France.

We could not however help being ſtruck with the following anecdote of Vernet, a painter celebrated for his ſea-pieces, as it is ſtrongly expreſſive of that enthuſiaſtic taſte for the ſublime, which characterizes a genius for the imitative arts. This artiſt, eager in the ſtudy of nature, made ſeveral long voyages in his younger years, in order to obſerve the various ſcenes which the *changeful element* exhibits. In one of theſe excurſions, undertaken merely from a love of his art, a moſt violent gale of wind aroſe; when Vernet, without attending to the perils with which he was ſurrounded, deſired one of the ſailors to laſh him faſt to ſome of the rigging. Soon after this requeſt was granted, the ſtorm increaſed, attended with thunder and lightning, and with every circumſtance that could add to the horror of the ſcene. Conſternation and terror ſat on every countenance: but in the young painter every emotion was loſt in that of admiration, which ſo entirely engroſſed his attention, that he every now and then exclaimed in the moſt enthuſiaſtic terms, "Good Heavens! what a noble ſcene!"

ART. XVIII.

Nouveaux Synonymes François, Ouvrage dédié a L'Academie François, par M. L' ABBE' ROUBAUD. Eſſay on the Synonyma of the French Language. By the Abbé ROUBAUD. 4 Vols. 8vo. Paris. 1785.

WHATEVER ridicule witlings may affect to caſt on the labours of the lexicographer, they are certainly of great importance to the intereſts of ſcience; and they become doubly uſeful, when they employ the attention of men who are endued with taſte and genius, as well as learning and application. Without an exact eſtimate of the value of words, there can be no certainty in ſcience: a confuſion of terms would at length produce nearly the ſame effect as the confuſion of languages: vague and equivocal

has inclined to that which might render his work moſt generally uſeful and inſtructive.

We ſhall now give our readers a ſpecimen of the manner in which the Abbé has executed his deſign in the following article, which we have ſelected, becauſe applicable to the Engliſh as well as to the French language.

MUTUAL. RECIPROCAL.

The Celtic words *mo*, *mu*, indicate mobility, motion, change: hence the Latin word *mutare*, to change, to exchange, and *mutuare*, to lend, to give in exchange; whence *mutuus*, *mutual*, given or received on each ſide.

Reciprocal is derived from a Latin word, compounded of *re*, which indicates repetition; of *cip* or *cap*, which ſignifies to take; and of *proc*, *procar*, to demand, to require abſolutely and imperiouſly. *Reciprocal*, therefore, expreſſes the idea of reſuming, of receiving, of rendering what is due, or required in proportion to what has been given. From not having had recourſe to their etymology the diſtinction between theſe two terms has not been obſerved: etymology renders it evident.

The word *mutual* indicates an exchange, *reciprocal* a return: the former expreſſes the action of giving and receiving in both parties; the latter implies the re-action of returning according to what has been received.

Exchange is free and voluntary; *to give in exchange* may be a *mutual* action: a return is due or demanded; *to pay in return* is a *reciprocal* action.

Things of the ſame kind which are exchanged againſt each other, which have the relation of conformity, are mutual; but things of oppoſite or different kinds, which are correlative, which lead one to the other, which counterbalance and compenſate each other, are *reciprocal*.

Affection is *mutual*, when two perſons love each other without any previous obligation; it is *reciprocal*, when love is a return for love. In the former caſe, affection is pure and free; in the latter, it has ſomething of duty and acknowledgment.

Voluntary diſintereſted benefits, conferred by two perſons on each other, are *mutual*; but ſervices that are impoſed, deſerved, and compenſated on each ſide, are *reciprocal*. Thus friends beſtow on each other *mutual* benefits; but maſters and ſervants render each other *reciprocal* ſervices.

We give each other *mutual* aſſiſtance; but we owe each other *reciprocal* aſſiſtance.

Gifts are *mutual*, when freely made on each ſide; but they are *reciprocal*, when the one is a return for the other. Gifts are more ſtrictly *mutual*, when they are, on both ſides, of the ſame *kind*; as, a heart for a heart, an eſtate for an eſtate, &c. where-

as they become *reciprocal*, when they conſiſt of different objects, ceded by way of compenſation.

Thus likewiſe a huſband and wife *mutually* pledge their faith; but they engage themſelves *reciprocally* to the performance of different duties.

Sympathy and antipathy may be *mutual* ſentiments; becauſe, with reſpect to theſe, we may inſpire others with what we feel ourſelves; but beneficence and gratitude are *reciprocal*; becauſe, though they correſpond with each other, they are different in their kind.

Where the rights of two or more perſons in any relation to each other are the ſame, they are *mutual*; where they are different, they are *reciprocal*. Thus fellow-citizens have *mutual* rights; but thoſe of a prince and his ſubjects, being different, are *reciprocal*.

Rights and duties are *reciprocal*, becauſe they depend on each other, or are equally implied by a neceſſary correlation; but they cannot with propriety be termed *mutual*, becauſe entirely different in their nature.

Mutual is ſeldom applied except to matters relative to choice, ſentiment, or ſociety; as *mutual friendſhips*, *mutual obligations*, *mutual benefits*. *Reciprocal* is extended to a variety of things very remote from theſe; thus we ſay, *reciprocal terms*, *reciprocal verbs*, *reciprocal figures*, *reciprocal influences*, &c. to expreſs reaction, correlation, reverſion, reciprocation, or the act of returning like for like: Thus Cicero tells us, that theſe two propoſitions are *reciprocal*; *ſi divinatio ſit*, *Dii ſint*; *et ſi Dii ſint*, *ſit divinatio*. De Divinat. I. 6.

The learned Abbé expreſſes a wiſh that the ſame plan were purſued with reſpect to other languages. Two works of this kind he mentions with approbation: one on the Latin ſynonyma, publiſhed at Paris in 1777, by M. Gardin Dumeſnil; and the other, on thoſe of the Engliſh language, by an anonymous author, printed in London in 1766. This laſt is a cloſe imitation, and, in ſome parts, a literal tranſlation of the Abbé *Girard's Synonymes François*. With the aſſiſtance of this and *Bailey's Etymological Dictionary* he thinks it would not be difficult to compleat his plan, with regard to the Engliſh. Such reſearches into the different languages of Europe would point out the degrees of their affinity to each other, and facilitate the ſtudy of them: and whoever, by rendering the means of communication leſs difficult, enables thoſe of different nations to form a more intimate acquaintance with each other, promotes the intereſts of humanity, and performs an important ſervice to mankind.

ART. XIX.

A Treatiſe on the Adminiſtration of the Finances of France. By M. Necker. Tranſlated from the French, by Thomas Mortimer, Eſq. Author of the Elements of Commerce, Politics, and Finances. 8vo. 3 Vols. 1 l. 1 s. Boards. Walter, &c.

THIS valuable Treatiſe being tranſlated by a gentleman to whom the ſubject, as well as the language, of the original, is familiar, we ſhall take it up in its Engliſh dreſs; in which it is beſt ſuited to the generality of our Readers.

The work contains a laborious and acute inveſtigation of the domeſtic policy of France; illuſtrated with a variety of remarks and hints of improvement, the ſuggeſtions of liberality and humanity.

For a man who had exerciſed an adminiſtration of ſuch great truſt, as that of the finances of France, to expoſe to all the world the national circumſtances and intereſts of the kingdom, accords but ill with the ſtern reſerve of an abſolute government. Monſieur Necker could not therefore expect ſuch a work would meet with a cordial reception from the governing powers of a nation, whoſe welfare appears nevertheleſs to be the warmeſt wiſh of his heart. His heart was however too open; he extended his views to the welfare of the community at large, when he would have been better eſteemed in the cabinet, had he confined his wiſhes to ſtrengthening the direct graſp of power over the multitude: and a miſtake of this nature is not likely to be forgiven, until a government perceives its true intereſts to combine with thoſe of humanity; a liberality of ſentiment, of which political governors ſeldom manifeſt any conception, until it is inculcated by unwelcome leſſons from very diſagreeable tutors.

Mr. Necker has prefixed a moſt inſtructive Introduction to his work, in which he treats of the qualifications, duties, and virtues, of a public miniſter of the finances; abounding with wholeſome maxims, among which *honeſty* is allowed the pre-eminence. Our extracts muſt neceſſarily be brief, and therefore we ſhall exhibit one paragraph, containing a golden rule of conduct, which will clearly illuſtrate the character we give of this noble and worthy ſtateſman.

'A continual attention to the intereſts of the people is, of all other obligations, that which is moſt extenſive in its operation; and this principle, conſidered as a ſimple rule of conduct, would perhaps be ſufficient to direct every meaſure of the miniſter. In fact, it is not alone, as being one of the moſt ſacred duties of humanity, that I would recommend to the miniſter of the finances, the protection of the people at large, and the defence in particular of the poor; but it is likewiſe, becauſe that ſolicitude is an efficacious mode of augmenting the proſperity and ſtrength of a ſtate. And ſurely, conſidering the paſſions of thoſe who govern the world, it is a very fortunate circumſtance, that the intereſts of their ambition accord with

their duties, and that the fate of that numerous claſs of their ſubjects, who live by the ſweat of their brows, has an evident connexion with the extention, or diminution of their power.'

The common herd of ſtateſmen will ſcoff at this round about way of ſtrengthening their power; but the Author underſtands commerce, in which a circuitous trade is often found to accumulate profit on profit to the intelligent merchant. It is however a leſſon for a prince, and not for a tranſitory miniſter.

Monſ. Necker has taſted this power, of which ſtateſmen of all dimenſions ſtrain ſo hard to attain a participation; and the repreſentation he gives of his enjoyment of it, would tend greatly to damp their ardor, if the experience of one man could infuſe wiſdom into another:

'No doubt, (ſays he) the multiplicity of little attacks that haraſs a miniſter in his career, are painful to bear; and when all theſe oppoſitions are joined with the fatigues inſeparable from great offices, his days muſt be imbittered. But the man who wiſhes to be appointed miniſter of ſtate, muſt not indulge the hope of taſting the ſweets of private happineſs; for he will ſoon find that it is much eaſier, in ſuch a ſituation, to excite envy than to enjoy felicity; but this apparent contraſt ought not to be wondered at. Before we engage in the miniſtry, we are only acquainted with its exterior, which preſents to our minds an idea of power, and every idea which is looſe and indefinite is agreeable to mankind, becauſe it is aggrandized by imagination.

'The man whom we ſee continually ſurrounded, and whom many ſolicit in vain, to pay ſome attention to them; the man, who, being placed near a great monarch reflects on the wondering multitude, a part of the brightneſs of the throne; is ſoon envied, becauſe the place he occupies is the happy goal to which every ambitious view is directed, and becauſe the difficulty of attaining it, augments its magic.

'But let us take a view of the man who has attained that object of his deſires: his paſſage from a private ſtation to a great office, like every other pleaſing tranſition in life, is an agreeable moment to him. During that moment, imagination deceives him; the congratulations and officiouſneſs of his friends confirm the illuſion, and ſeem to aſſure him, that he is not miſtaken, but that he has found out true happineſs.

'At length, however, he is left alone in his cabinet; then labour and anxiety faſten upon him. Clerks loaded with immenſe port-folios, approaching him one after another, put him in mind of the great trouble attending buſineſs; that multitude of dependents on the miniſter, the ſight of which had animated his ambition; thoſe reſpects that at a diſtance appeared ſo agreeable to receive, and ſo eaſy to bear, in ſhort, all the ſplendid exterior belonging to the miniſtry, is changed to a ſucceſſion of ſolicitations that it is impoſſible for him to grant, and to a tumultuous noiſe, in which a few effuſions of gratitude are ſcarcely to be diſtinguiſhed in the midſt of the lamentations and murmurs that are continually uttered.

'He

'He ſoon perceives nothing remaining, but the partialities of ſelf-love, and its inordinate pretenſions; and thoſe paſſions which ſometimes amuſed us in the great world, by the various intereſting forms they aſſumed, ſeem to him in the groſs, to be only an unfiniſhed, confuſed group, in which he can no longer diſtinguiſh particular features. If we likewiſe view the miniſter in the enjoyments that vanity flattered him with, we ſhall ſee him equally deceived: for his rank becoming very ſoon habitual to him, the objects that ſtruck him moſt, when he viewed them at a diſtance, ceaſe to dazzle his ſight when he has approached them: one would think that the perſpective is changed on a ſudden: for being placed in the receſſes of the theatre, the beauties of the ſcenes diſappear to his eyes, he ſees only the ſpectators, and all their motions diſturb him.

'But if he loſes his place, without having acquired during his miniſtry, that perſonal eſteem which is the only one that remains after diſgrace, he becomes again a private member of ſociety, with fewer advantages than he poſſeſſed before he attained to the eminent ſtation from which he has fallen; he appears in the world as a uſeleſs being: no hopes, no ambition, no indigeſted enterpriſes can be blended with the idea of him; for he deſcends from a mountain, the ſummit of which every one ſtrives to gain; no community of intereſts can be formed with him, and he is as a ſtranger, in the midſt of the buſtle that he ſees around him.

'In a ſhort time, he alone remembers his former dignity, or if the ſight of him recals it to the recollection of others, the compariſon made between what he has been, and what he is, is not in his favour, but renders him ſtill more inſignificant. In the early days of his retreat, a few of thoſe perſons, on whom he has conferred favours, may pay him ſome attentions, and oſtentatiouſly exhibit to the world a kind of heroic attachment to him; but ſoon ſatiated with their ſlender virtue, they will retire with the reſt. Such is, very nearly, the fate of all thoſe who, without any diſtinguiſhed talent, and without any ſolicitude for the public good, but led on only by the vain pleaſure of exalting themſelves, have entered the career of government: they ſacrificed daily to fortune, in order to attain the completion; they did attain it in the end; but anxiety, or diſcontent ſhare the remainder of their lives.'

Yet as miniſters of ſtate are as neceſſary as conſtables and ſcavengers, it might not be prudent to diſcourage men from the purſuit of power, were ſuch diſſuaſions likely to operate: happily however none will be influenced by them but thoſe whoſe faculties are unequal to the ſtruggle, or who are equally diſqualified by a philoſophic reach of mind that anticipates the reſults of experience. There is ſomething very intereſting in this celebrated ſtateſman's relation of his own experience; it is a picture drawn by a maſter:

'Miniſterial offices in general, but more eſpecially that of the finances, gives a public man an accurate view of all the paſſions, and that view haſtens, as it were, the courſe of his life; they give a premature experience, which, in the ſummer of his days, informs him of what he wiſhed to have remained ignorant; that he might have

have maintained within himſelf that opinion of mankind the loſs of which muſt be attended with a diminution of his happineſs. It is in a private ſtation, that the mind may moſt eaſily retain its deareſt illuſions: the circumſcribed relation that exiſts in common ſociety, has eſtabliſhed between men a ſimilarity of intereſts and conveniencies, which induces them to place a reciprocal confidence in the purity of their mutual affections, and in the diſintereſtedneſs of the ſentiments that unite them; but in the firſt offices of ſtate, where ſo many perſons may poſſibly expect great favours from the miniſter who has none to demand from them, all the common rules of life are reverſed. He then diſcovers diſtinctly, the influence of perſonal intereſt over the actions, words and ſentiments of men; and when he likewiſe ſees this ſame intereſt aſſuming continually, the language of affection, eſteem, and admiration, the magic of his firſt ideas is quickly diſpelled, and he can ſcarcely forbear giving way to the moſt melancholy reflections. Sovereigns who are deſtined to ſit on thrones, may more eaſily conſent to be continually ſurrounded with flattery and adoration, whatever be the motives of that homage in thoſe who render it; but for miniſters whoſe fate it is to return to a private ſtation, it becomes an unfortunate circumſtance, that they have ſeen thoſe virtues and ſentiments profaned, which compoſe the habitual pleaſure of life, and are the principal attractions of ſociety.

'Theſe various reflections will not damp the ardour of low-minded ambition; it is ſo dazzled with the external ſplendour of great offices, that its views do not extend any farther. But my aim was to adminiſter conſolations to thoſe whom fortune keeps at a diſtance from theſe places, and alſo to thoſe who having attained them, are unfortunately expoſed to the ſhafts of envy.'

To follow the Writer into dry details and computations of the ſeveral peculiar taxes and gabels that compoſe the revenue of France, is more than we can propoſe to ourſelves; nor will they prove more intereſting than thoſe of Indoſtan, unleſs ſome particular purpoſe leads to the examination. The levy of taxes, we find, is very unequal in different provinces, ariſing from various circumſtances originating in early times; which occaſions Mr. Necker to enter into the diſcuſſion of a ſcheme for equalizing that on ſalt, particularly; and he explains and laments the overthrow of an œconomical reform which he had planned and carried into execution, for the general collection of the taxes. The diverſity of taxes, the confuſion ariſing from their number, and the expences attending the collection of them, have occaſioned, as well in France as in England, ſchemes to be formed for ſimplifying the ſyſtem of taxation, by reſolving all taxes into ſome one that ſhould bear equally on the people in general. Our illuſtrious Financier examines the practicability of ſuch a ſcheme under the three articles of a *land-tax*, a *poll-tax*, and a *corn-tax*; and rejects them all, as mere ſpeculative amuſement.

To the objections that occurred to Mr. Necker againſt reſolving all taxes into one, which are, the impoſſibility of its bearing equally, the convulſions incident to a great revolution on hypothetical principles, the hazards of deficiencies, and the hardſhips of legal methods of inforcing payment; may be added, that though to conſolidate all taxes into *one*, is indeed a very ſpecious idea, yet in whatever form it may appear, the payment will be moſt *ſenſibly* felt by the lower orders of ſociety. It is the duty of a patriotic ſtateſman, in all caſes, to effect whatever ſavings he prudently can; but if the ſavings, however conſiderable, that could be made by a conſolidation of taxes, were ever ſo accurately allowed to the people in the impoſition of that one, it is much to be doubted whether the advantage to individuals would compenſate the convenience of their preſent diſtribution into various articles of progreſſive conſumption, that crumble the payment down into minute and unobſerved contributions.

Our readers may be gratified with ſeeing ſome of M. Necker's ideas of public credit; a ſubject that requires no ſmall degree of addreſs to treat as a free native under French government: and he ſeems aware of the difficulty he is under.

'The abſolute authority of a ſovereign, and an unbounded public confidence, are two diſtinct ideas that require the help of intermediary ones, to be perfectly conciliated together: that authority in France, is ſubject to ſome modifications, when it is to be exerciſed to increaſe the ſovereign's revenue, becauſe the laws that eſtabliſh new taxes muſt be regiſtered in the parliaments, *and theſe courts have the right of guiding the Monarch's juſtice by their repreſentations* *; but a ſimple edict of the council, or a miniſterial order authoriſed by the ſovereign, are ſufficient to ſuſpend public payments, or to reduce intereſts; inſomuch, that the ſupreme courts cannot legally take cognizance of theſe arrangements: and they have often been obſerved to be ſilent in the midſt of operations the moſt prejudicial to the fortunes of a conſiderable part of the nation. *The only method, therefore, of maintaining or reſtoring public credit in France, is to make the nation eaſy as to the ſovereign's intentions*, and to convince the people that no reaſons whatever will induce him to break his engagements; and as the importance of public credit is now univerſally acknowledged; as voluntary injuſtices are no longer dreaded, but rather the conſequences of diſorder and neceſſity, it will eaſily be conceived that a prudent and œconomical conduct on the part of the adminiſtration of the finances, is one of the ſtrongeſt pillars of public credit. That adminiſtration muſt be ſeen in the continual act of reforming abuſive practices and uſeleſs profits; it muſt be obſerved to reſiſt all pretenſions of private intereſt; it muſt alſo be found taken up with arrangements that may prevent the diminution of the King's revenue, and with ſuch as may leſſen the

* Have they the exerciſe of this right?

public

public expences. The nation muſt be convinced that ſuch an adminiſtration is always perfectly acquainted with the ſtate of the finances, and it muſt alſo perceive the regularity eſtabliſhed to arrive at that knowledge. It is likewiſe neceſſary, in order to ſtrengthen the public confidence, that it ſhould be known, that the miniſter of the finances has a certain degree of credit with the ſovereign: ſuch an opinion will give an idea that it will be in his power to controul the public expences foreign to his department; and that he will not only be intruſted with the care of increaſing the revenue in proportion to the expences of the ſtate; but that he will alſo be hearkened to, when he ſhall propoſe to proportionate the expences to the revenue.

'The moſt ſcrupulous fidelity, and the moſt exact regularity in the public payments are eſſentially neceſſary for the ſupport of public credit: cuſtom has too great an aſcendancy over mankind, not to diſpoſe them to believe in the continuance of things they have experienced for any length of time. It would nevertheleſs be wrong to think, that exactneſs in the payments is alone ſufficient to deſtroy diffidence: if that maxim was generally true, France would not in 1759, 1771, nor at ſome other epochas, have broken through its engagements; for it is only after having drained all its reſources, that government can ever reſolve on that deſperate ſtep: but when adminiſtration is ſeen to follow a wrong line of conduct, then fear precedes the delay or ſuſpenſion of the payments; and when that happens, it is much rather the reſult of diſcredit, than the cauſe of it.'

Take it which way we will, this is but a tottering foundation for public credit to reſt on, according to Engliſh ideas. Let us now ſee how he accounts for the confeſſed ſuperiority of this confidence in the government of Great Britain.

'The cauſe of this ſurpriſing facility of making loans, of which England has in the laſt war given examples more ſtriking than ever, *muſt not be ſolely attributed to the extent of the public confidence*; I am convinced that with the ſame public credit, that kingdom would not have been able to make theſe loans, if the wonderful activity of the circulation of ſpecie had not exiſted; or, in order to explain this idea more diſtinctly; if the money paid into the royal exchequer in conſequence of theſe loans, and immediately after diſtributed among the various departments charged with the public expences, had not quickly returned into the hands of monied men, who were thereby enabled to lend it again the year following; now the rapidity of that circulation depends upon peculiar cauſes. In the firſt place, it is undoubtedly owing to the habitual and general uſe made of paper money, which cauſes the payments to be made throughout all the kingdom, as quickly as the mails can travel. Secondly, to the ſmaller extent of Great Britain. Thirdly, to the re-union in London of almoſt all the ſpecie; that city being at once a ſea-port, the capital of the kingdom, the chief trading-town, and the place where almoſt all the exchange operations are made. Fourthly, to the cuſtom which all merchants, and other men of property regularly obſerve to keep little or no money in their houſes, but to have

it in the hands of bankers, who receive no kind of ſalary for their trouble, but who are tacitly allowed to make the beſt of the money they have in truſt; inſomuch, that a multiplicity of ſmall ſums, which, in the hands of other individuals would bring no intereſt, forms a ſufficiently conſiderable capital for theſe bankers, to enable them to reap an advantage from the immediate employment of it.

'In ſhort, this rapidity in the circulation depends alſo very eſſentially on a continual and unſhaken confidence in the public Funds, and on the facility with which they may, to the preſent hour, be immediately converted into money, by ſeveral methods, all of which are tolerated by government, as being ſo many means of encouraging the activity of this ſingular branch of commerce.'

After the Author has previouſly endeavoured to divert our attention from that public confidence repoſed in a government regulated according to known and eſtabliſhed laws; it will perhaps appear, that he enumerates other circumſtances as auxiliary cauſes, which are rather the reſults of public credit.

Where the power of the crown is not thus defined, and the government takes an occaſional complexion from the perſonal character of the prince, the diſtruſt of the ſubject naturally tends, as our Author himſelf allows, to check the free circulation of ſpecie, and the ready advancement of money at the calls and offers of the ſtate: the confidence repoſed in a patriotic king or miniſter, muſt, under ſuch circumſtances, be as frail as the uncertainty of human life can make it; nor could M. Necker have tempted private hoards abroad by the following expedient which would much more readily have alarmed ſuſpicion than have created confidence.

'There are ſtill other diſpoſitions proper to accelerate circulation; but, as their importance is not ſo great, I ſhall not extend theſe reflections any farther. I ſhall only obſerve, that farmers and proprietors of ſmall landed eſtates, poſſeſſing individually little ſums of money that never produce any intereſt, and which nevertheleſs would form collectively, a conſiderable capital, it might be profitable to preſent them with an eaſy method of making a certain profit on that money: I had in conſequence conceived, that at the concluſion of the war, and upon occaſions where the provinces of the ſtates, and the provincial aſſemblies might have ſome uſeful work in view, it might be proper to engage them to make a trial of a loan calculated to attain, by imperceptible ſteps, the political view I have juſt indicated. This loan was to have been paid for in bills payable to the bearer, theſe bills were to be for very ſmall ſums, from two hundred to five hundred livres, and the intereſt was to be paid only, in the capital of each province. I ſhould not wonder, in caſe theſe bills were to become a provincial paper in univerſal eſtimation, that a certain circulation of money ſhould take place among that claſs of citizens, who generally bury under ground, the little ſavings they make.'

The wonder would be, that where people find it prudent to ſecrete their little ſavings under ground, ſhould they dig them

up again, avow the poſſeſſion of them, and exchange them for pieces of paper! In the chapter, intitled, *Of Patriotic Aſſiſtance*, he places no great ſtreſs on loans and free gifts on the king's account, in ſeaſons of emergency; yet indulges another fond ſcheme as little likely to actuate any people among whom public confidence does not ſubſiſt in full vigour.

'*Neither* are ſimple gifts from individuals a rational reſource; an attempt was made to excite them towards the cloſe of the war, and a ſubſcription that was opened in the capital amounted, I believe, to two or three thouſand louis d'ors, which government prudently refuſed to accept. It appears then to me, that a quite different method of having recourſe to the effects of patriotiſm ought to be adopted, when the diſpoſition of men's minds warrant its adoption, and when the low ſtate of public credit ſtops the courſe of ordinary means. Giving therefore a free ſcope to my imagination on this object, it appeared to me that, in order to make the moſt of the national zeal, and to eſtabliſh it in all its ſplendour, recourſe might be had to a loan of a new ſort, indeed, but the ſucceſs of which might perhaps be very great. This loan, which ſhould deſerve the name of *patriotic loan*, ought to receive an intereſt of five per cent. whatever might be the price of the public funds. The nation ought to be invited to ſubſcribe to it, not under a view of ſpeculation, but rather through a ſentiment of public ſpirit: the payment of the intereſt ought to be moſt carefully ſecured, and the time of reimburſement indicated: the difficulties of the preſent moment ought more eſpecially to be made known, but nevertheleſs the ſtate of the finances ſhould be repreſented in a favourable light; in ſhort, it might be demonſtrated, that in certain critical ſituations, all thoſe whoſe fortune is in any reſpect connected with that of the ſtate, are peculiarly intereſted in the prevent on of public diſtreſs. It might alſo be proper always to let the lenders derive ſome merit, or honour, from their zeal; and this might be effected, without oppoſing the inclination of the public for bonds payable to bearer; by inſerting in the negotiable notes, the name of the perſon who ſhould have ſubſcribed the ſum mentioned therein. It would alſo be right, to divide theſe notes into whatever ſmall ſums ſhould be required, in order to take advantage of the general zeal of the nation; and government would do well to eſtabliſh receiving offices in the chief towns of each province, that the various inhabitants of the kingdom might ſhare in this negotiation. Yet, after all this exertion, we may plainly perceive, that the national zeal would not conſiſt in gratuitous gifts, but in a loan at a moderate of intereſt; and as even that moderation of intereſt, as well as the end and nature of the loan, would increaſe the public confidence, I am led to think, that ſuch an arrangement would meet with very great ſucceſs, under an adminiſtration both loved and eſteemed: but I own likewiſe, that the ſame experiment would be irrational, dangerous, and perhaps abſurd, if the temper of the nation was differently diſpoſed.'

The dependence on ſuch kind of zeal is however conditionally expreſſed, and very prudently; it being doubtful whether much

much of it is to be found in the breaſts of money-holders any where: if any where, it will certainly be moſt lively where money is moſt eaſily procured and moſt ſecurely poſſeſſed. We had indeed an effort toward exhibiting this kind of zeal in a rich individual, during the late war; but the ſingularity, and perhaps ſome obſervable circumſtances attending it, ſoon damped its credit, and it was not fulfilled.

His ſuppoſition that if Lewis XIV. at the cloſe of his reign, and in the hour of his greateſt depreſſion, had opened a patriotic loan, the nation would, with generous emotion, have emulated each other in ſubſcribing, eſpecially as he might have added all the encouragements that depend on the deſire of diſtinction and praiſe, which are ſo powerful when the ſovereign chuſes to ſet them in motion; is a ſuppoſition framed for a land of depreſſion, where human nature is withheld from its juſt claims; and where, 'as ſoon as a man is poſſeſſed of ten or twelve thouſand pounds, he dreams of nothing but ennobling himſelf and his poſterity, and riſing a ſtep higher in the ſocial order.' But public credit, though it may anſwer extraordinary calls, is not to be generated or ſtimulated at pleaſure, by temporary artificial expedients.

Monſ. Necker's chapter *On War*, breathes the ſpirit of true patriotic humanity; it exhibits more, it ſhews him to be the friend of human nature at large; and we ſhould, with much pleaſure, give the ſpeech he puts into the mouth of an honeſt miniſter, ſuppoſed to be in council when a king is adviſed to war on political calculations, had we not enlarged too copiouſly already. Had ſuch a ſpeech been lately made to a certain officious monarch, or had he poſſeſſed the good ſenſe to have felt the force of the truths it contains; he would not, perhaps, have intermeddled with a neighbouring diſpute, which nowiſe concerned him or the *true* intereſts of his people. But in ſuch caſes, the intereſts of a people are ever made ſubſervient to the ambition or paſſions of the prince.

The Tranſlator of Monſieur Necker's Treatiſe appears to have done juſtice to his excellent principal; for, on the whole, the work makes a reſpectable appearance in its Engliſh dreſs: the dedication to the Marquis of Lanſdown, is like the generality of ſuch complimentary addreſſes, in which the Writer firſt diſclaims the uſual ſtile of adulation, and then immediately pours forth the full cuſtomary libation of praiſe to the patron of the work, as the ſincere language of truth, that could not be withheld, and which it was ſcarcely poſſible to find another to merit. In the advertiſement that follows, after citing the liberal principles of M. Necker, the Tranſlator reminds us that, ſo far back as the year 1772, he gave a general hint of the ſame complexion to miniſters, to form permanent peace and friendſhip

with

with France, in his Elements of Commerce, Politics, and Finances. If both parties could be animated with a ſuitable diſpoſition, the wiſdom of it would ſoon be felt on both ſides the Channel; but what would the Hotſpurs ſay to a permanent pacification that ſhould turn them all adrift?

ART XX.

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ. *Euripidis Medea, cum Verſione et Notis Viri eruditiſſimi Samuelis Muſgrave,* M. D. *juxta Editionem Oxonienſ. Acceſſere Notæ et Animadverſiones* Cl. Rich. Phil. Brunckii, *Argentoratenſis. Etonæ.* 8vo. 3s. Pote. 1785.

WE are informed, in a ſhort advertiſement, by Mr. Pote, that, as the whole impreſſion of the former Eton edition of the *Medea* was ſold off, he was induced to republiſh this tragedy. It now appears with the Notes of Muſgrave and Brunck, ſubjoined to the text and verſion of the former Editor.

In addition to theſe Annotations, we expected to have found the obſervations on this play, and on the editions of the learned Critics, which appeared, not long after their firſt publication, in a Dutch Review, intitled, "*Bibliotheca Critica.*" As this work has been diſcontinued, and is little known in this country, we ſhall tranſcribe the remarks and emendations, which were publiſhed in that article for the benefit of our learned Readers *.

V. 1. Ειθ' ωφελ' Αργος —Theſe verſes the *Reviewer* compares with the famous lines of Ennius, ſo often quoted by the ancients, and particularly by Cicero:

"Utinam ne in nemore Pelio ſecuribus
"Cæſa cecidiſſet ad terram trabes, &c."

The ſame ſentiment, he obſerves, has alſo been borrowed by Ovid, who has given it to Medea, *Epiſt.* xii. 7.

"Hei mihi cur unquam juvenilibus acta lacertis
"Phryxeam petiit Pelias arbor ovem?
"Cur unquam Colchi Magnetida vidimus Argo,
"Turbaque Phaſiacam Graja bibiſtis aquam?"

To theſe he might have added, Apollonius Rhodius, iv. 32.

—— Αιθε σε πουλος,
Ξεινε, διερραισεν, πριν Κολχιδα γαιαν ικεσθαι.

It might have been obſerved alſo, that *Thomas Magiſter* cites this line, V. Ειθ' ωφελεν, and that Ariſtophanes puts it into the mouth of Euripides, in his Βατραχοι, V. 1427.

V. 12. Ανδανεσα μεν Φυγη πολιτων, &c. To the numerous conjectures of the Learned about this line, Muſgrave adds Οργη πολιταις.—Brunck reads πολιτας, and refers φυγη to αφικεσθο.—The Reviewer doubts, whether ανδανειν τινα be *Greek*, and juſtly

* It muſt be obſerved, that we by no means pledge ourſelves for the *truth* of all this Critic's emendations, any more than we do for *that* of every one of Muſgrave's or Brunck's.

thinks that it cannot be defended by *αρέσκειν τινα*, nor by Ου γάρ μ' ανδανούσιν αἱ κακαὶ, in the Oreſtes, V. 1634, where μ', which is an inſertion of King, muſt ſtand for *μοι*, which ſuffers eliſion, like ſome other monoſyllables in *οι*, among the Tragic writers.

Canter would read *φυλὴ*, or *ψυχὴ*, for *φυγὴ*, Barnes *πολίταις*, Pierſon *φυγας πολίταις*, and the Reviewer propoſes *φυσει*, *ingenio*, acknowledging, however, that the vulgar lection may be defended. All the copies give it, and it has been vindicated by by Portus, whoſe notes both Muſgrave and Brunck have neglected.

V. 19. Αισυμνα—See Heſychius, and the Etymologiſt, V. *αισυμνήται*—to whom neither the Editors, nor the Reviewer have referred.

V. 28.—ὡς δὲ πέλαγος, ἡ θαλασσιος
Κλυδων, ἀκυει, &c.

The emendation of Valckenaer, in his Notes on the Hippolytus, p. 196.——ὡς δὲ πέλαγος ενθαλασσιος
Κλυδων', ἀκυει νυθεἰσμενη φιλοις,

ſhould, by no means, have been neglected by theſe Critics, ſays the Reviewer. For thus Seneca makes the Muſe ſpeak, in his Hippolitus, V. 580.

" Ut dura cautes undique intractabilis
" Reſiſtit undis, et laceſſentes aquas
" Longè remittit, verba ſic ſpernit mea."

Valckenaer refers alſo to Virgil's famous deſcription of Dido in the Shades, Æn. vi. 469. Illa ſolo fixos oculos, &c. which he thinks received its colouring from this paſſage of Euripides.

V. 45. Muretus's correction of *φσέλαι* for *οισέλαι*, obſerves the Reviewer, though praiſed by Canter and Muſgrave, has not been mentioned by Brunck.

V. 46. *εκ τροχων*. To this paſſage the Etymologiſt refers, V. *τροχος*, which has eſcaped theſe three Critics.

V. 56. Εγω γαρ εις τοσ' εκβεβηκ' αλγηδονος
Ὡσθ' ἱμερος μ' ὑπηλθε γῆ τε κἀραιῳ
Λεξαι, μολοσῃ δευρό, Μηδειας τυχας.

Two manuſcripts read *μολοσαν*, which Muſgrave rejects, on the authority of Philemon, who has thus burleſqued this paſſage, in his Στρατιώτης, *ap. Athen.* p. 288.

Ὡς ἱμερος μ' ὑπηλθε γῆ τε κ'εραιῳ
Λεξαι μολουσι, τἀψου ὡς εσκευασα.

Muſgrave and Brunck aſſert, that μ' ὑπηλθε, is put for *μοι* ὑπηλθε. The Reviewer, however, refuſes his conſent to the latter critic, when he would alſo read *μολοσαν*, and does not think the authorities, which are adduced to defend it ſatisfactory. This *diſſenſus caſuum*, he obſerves, is admiſſible, when the latter word is the accuſative, before the infinitive mood, as in the *Medea*, V. 813.—ζοι δε ζυγγνωμη λεγειν ταδ' εστι, μη πασχουσαι,

χεσαν, ὡς εγω, κακως. So in the preſent inſtance, the reading might be, ἱμερος μοι ὑπηλθε μολεσαν λεξαι.—It muſt either be, therefore, he ſays ὑπηλθε με—μολεσαν, or μοι—μολεσῃ. To the latter, indeed, it may be objected, that the ancients, and the tragedians uſe ὑπερχεσθαι with an *accuſative*, as Valckenaer has obſerved, *ad Phœniſſ.* 464. Yet a *dative* appears after it in Iſocrates, *Panath.* p. 578. Æſchines, *Epiſt.* Julian. p. 252, and p. 353, and Herodotus, I. 30, as Valckenaer reads the paſſage, in his note on VII. 46. p. 531.

V. 86. Οι μεν δικαιως, οι δε και κερδους χαριν——

Janus Gulielmus, verſ. 1. 16. would read διὰ κλεος, *Gloriæ cauſâ*, for δικαιως, as Muſgrave obſerves, who is of opinion, in his Notes, that a line has been loſt. In his *Supplement*, however, he propoſes an acute correction,

Ου μην δικαιας οιδε Κυπριδος χαριν,

Atqui pudici matrimonii nullam Medeæ gratiam refert Jaſon ſi quidem ſuſceptorum liberorum amor novo matrimonio minuitur.—This emendation Brunck has not mentioned, and pronounces the line to be ſpurious. The Reviewer, however, thinks that it may be admitted, both becauſe *illa argutia non abhorrere videtur ab Euripidis ingenio*, and becauſe Grotius in his *Excerpta* has tranſlated it with elegance. Brunck adds, that Terence, in his *Andria*, probably alludes to this paſſage, II. 5.

Verum illud proverbium eſt, vulgo quod dici ſolet:
Omnes ſibi malle melius eſſe, quam alteri.

This ſimilitude of ſentiment was pointed out long ago by Peter Victorius, in his *Variæ Lectiones*, XIV. vi. p. 158, which eſcaped the Reviewer, who ſays: "*Hoc ejuſmodi eſt, ut haud infrequentes in Terentio ſint Euripideæ ſententiæ; neque tamen ea, ab ipſo tragico ſumſiſſe videatur Terentius, ſed ab ejus æmulo et imitatore Menandro.*"

The Reviewer then obſerves, very properly, that the two interpretations of V. 121. Ολιγ' αρχομενοι, πολλα κρατυνλες, pointed out by the Scholiaſt, ſhould not have been neglected. The firſt is that adopted by Muſgrave; *Pauca aliorum voluntate, pleraque ſuâ agentes*; the other is, *Ira regum a parvis initiis profecta, ipſorum poteſtate et licentia, augetur ac radices agit.* Euripides ſeems to have adopted the ſentiment of Homer, *Iliad* A. V. 82. This reſemblance, it might have been added, was obſerved long ago by Clark, in his note on the paſſage, who explains Canter's correction of V. 106. (Δηλον δ' εξ αρχης αἱρομενον, for εξαιρομενον, *quod metrum jugulet,*) which Muſgrave has admitted into his text. Brunck reads Δηλον δ' αρχης εξαιρομενον from the MSS. and the *Flor. Edit.* which, as he juſtly remarks, ſuits much better with the ſtructure of the anapeſtic verſe.

V. 125. Οχυρως τ' ειη—Muſgrave throws out τ', which Brunck changes into γ', as he does το γαρ ειθισθαι, into το δ' αϛ', which emendations had occurred alſo to the Reviewer.

V. 128.

V. 128. Τα δ' ὑπερβαλλοντ'
Ουδενα καιρον δυναται θναλοις.

Muſgrave conjectures: καιρον αδειμαντα θναλοις *Nullo tempore timoris vacua ſunt.* Brunck well obſerves, that καιρον, in this paſſage, ſignifies *opportunitatem*, and not *tempus*. He might have added, ſays the Reviewer, that Δυναϑαι is here uſed in the ſenſe of *effucere, præſtare*, as in Thucydides, viii. 26. cited alſo by H. Stephens, in his Theſaur. V. Δυναμαι, and in Demoſthenes, *pro corona*, p. 233. Grotius's verſion, according to the common reading, is then produced and commended.

V. 148. The Reviewer then brings forward the different explications given of this paſſage, by the Scholiaſts, Didymus and Apollodorus Tarſenſis, which the Editors had neglected to do.

V. 158. Κεινῳ τοδε μη χαρασσε.

Muſgrave acutely conjectures Δεινως τοδι μ. χ. becauſe it does not ſeem juſt to require that Medea ſhould feel no reſentment. Brunck, however, reads Κεινῳ λιαν μη χαρασσε, which he has admitted into the text.

The Reviewer compares V. 173. Ουκ εσθιν ὁπως εν τινι σμικρῳ, (ſo he very improperly prints it, after Muſgrave *) Δεσποινα χολον καταπαυσει, with Seneca, *Med.* 393.

Non facilè ſecum verſat, aut medium ſcelus
Se vincet: iræ novimus veteres notas.
Magnum aliquid inſtat, efferum, immane, impium.

He then juſtly prefers Brunck's interpretation of Δι' ἁλα νυχιον, Εφ' ἁλμυραν κληδ' απεραντον, to that of Muſgrave: "*Per marè occidentale ad difficile tranſitu Boſphori clauſtrum.*"

The Reviewer next examines the opening of the celebrated ſpeech of Medea to the Chorus. Muſgrave explains it in his Notes; but in the Supplement, he read τας μεν ερημαιων απο, for ομμαιων απο, in V. 220, and in the following line ὁι τ' αφ' ἑστυχα ποδος, inſtead of ὁι δ' αφ'—. Brunck would read ομμαιων επι—Our learned brother paſſes over the various conjecture, which have been offered to reſtore this paſſage, and propoſes the following lection:

—— οιδα γαρ πολλας ϑροιων
Σεμνας γεγωτας, τας τε δωματων επι,
Τας τ' εν ϑυραιοις——

This emendation he defends by a paſſage from the Medea of Ennius, preſerved by Cicero, *Ep. Ad. Div.* vii. 6.

Nam multi ſuam rem bene geſſere, et poplicam, patria procul.
Multi, qui domi ætatem agerent, propterea ſunt improbati.

* Brunck reads μικρᾳ, after the MSS. and Laſcaris, and adds: "*Vulgatum quidem σμικρῳ in metrum non peccat, ſed verſum minus concinnum facit.*—We are of a very different opinion in reſpect to the *metrum non peccat.* Σμικρῳ cannot be admitted.

Ennius

Ennius adds, *patria procul*, which is implied, in the original: "*horum alii* REM SUAM *bene geſſerunt et*, δωμαΐων επι, *ſemnoi evaſerunt, alii* PUBLICAM, *et* εν θυραιοις *clari fuerunt.* Θυραια are *res externæ*, and, in this place, *res publica*, which is oppoſed to *res familiaris* *. The word is common in Euripides, as in *Electr.* 291. *Alceſt.* 814. *Menalipp. ap. Stob. Grot.* p. 331.

In V. 223, the Reviewer would read δικη δ' αρ' εκ—for δικη γαρ εκ.——In V. 232.

Εν ω̣ γαρ ην μοι παντα γιγνωσκειν καλως
Κακιστος ανδρων εκβεβηχ' ὁ̣μος ποσις.

Canter would read γιγνωσκω καλως, which he defends by ſeveral ſimilar paſſages in Euripides; Muſgrave conjectures γιγνωσκεις, and Reiſke γιγνεσθαι καλως. We agree with the Reviewer in preferring Canter's emendation to the others, and in thinking any of them better than Brunck's "γιγνωσκειν καλα, *in quo ſitum erat, ut bona omnia experirer*, quod vix Græcum eſſe judicamus." —Ovid gives the ſame ſentiment to Medea, in her Epiſtle to Jaſon, V. 161.

"*Deſeror, amiſſis regno, patriaque, domoque,*
Conjuge: qui nobis omnia ſolus erat."

V. 238 —κακε γαρ τοδ' ετ' αλγιον κακον——

Muſgrave from two MSS. has publiſhed—γαρ τοδε γ' αλγιον—Brunck, τοτ' ετ' αλγιον. The Reviewer prefers the common reading, if γαρ were changed into γ'αυ, or δ'αυ; for the ſentence requires a connective, and not a cauſal conjunction.

V. 284. Brunck conjectures Ερησομας δε, και ξενη περσο ὁ̣μως, Τινος μ' εκβαλι γης αποστελλεις, Κρεον; inſtead of—και κακως παχες' ὁ̣μως, which does not appear better than the vulgar reading to the Reviewer, who obſerves, that Seneca has imitated the paſſage, in ſuch a manner, that he affords no aſſiſtance in reſtoring the text:

Med. *Quod crimen, aut quæ culpa multatur fuga?*
Cr. *Quæ cauſſa pellat, innocens mulier rogat.*

V. 286. Δεδοικα σ' εδεν δει περιαμπιχειν λογοις——

Brunck read παραμπεχειν, and rejects περιαμπιχειν, *tanquam mendoſum.* On which the Reviewer ſays: "*vellemus etiam addidiſſet, quid illud eſſet mendi*;" ſo that he ſeems to be one of the partizans for *anapeſts* in the even places. But where does περι occur in compoſition, before a verb beginning with a vowel, in the Tragic dialogue?

V. 291. Κλυω δ'απειλειν, ως απαγγελλεσι μοι——

Muſgrave reads απειλειν σ', ως—and Brunck acutely avoids the tautology of, *Audio, et mihi narrant*, by conjecturing, Χολω δ' απειλεις—which, however, does not appear to the Reviewer to be abſolutely neceſſary.

* The learned Reader may conſult Weſton, *Hermeſian.* p. 81. on this paſſage.

V. 300. Χωρις γαρ αλλης, ἡς ἐχουσιν, ἀργιας.

Brunck produces αλκης instead of αλλης, as the reading of the Paris MSS. which had escaped Musgrave's observation. Yet to his interpretation the Reviewer objects, and proposes—ἡς ἐχουσιν, αἰδιας. *Nam præter aliam, in quam incurrunt, reprehensionem, invidiam sibi contrahunt.* This he ably defends by a variety of authorities, and then brings forward Grotius's version of this passage.

V. 309. Τοις δ' ἡσυχαια, τοισδε θαλερα τροπα—

Musgrave, after Pierson, expunges this verse as spurious, which Brunck also omits, "*crisin tamen Piersoni et Musgravii non commemorans.*" In the following line, in order to avoid the repetition of ειμι, Musgrave reads:

Τοις δ' αυ προσαντης ΑΗΜΑ, κ' ου αγαν σοφη.

Δ'αυ for δ' ου, which, he says, was incautiously left in the text, was formerly proposed by Pierson.

V. 325. — μη λογους λεγε.

For λεγε Valckenaer *ad Phœn.* p. 181. conjectured πλεκε, which escaped Musgrave's notice, but has been admitted into the text by Brunck.

V. 328. Μη προς σε γονατων, της—This sentiment Seneca has decorated with oratorical flourishes in his Medea, V. 285.

Per ego auspicatos regii thalami toros,
Per spes futuras, &c.

V. 337. ΚΡ. Ερπ', ω ματαια, και μ' απαλλαξον πονων.
ΜΗΔ. Πονημεν ἡμεις, κ'ε πονῳ κεχρημεθα.

This last line, in which there appears to be no sense, has been thus restored by Musgrave: Πονος μεν' ἡμεις δ'ε πονῳ κεχρημεθα. Brunck has adopted the correction, and confirmed it, by V. 1639, of the Orestes:

ΜΕΝΕΛ. Ω τλημον Ελενη—ΟΡΕΣΤ. Ταμα δ' ουχι τλημονα;

V. 355.—προυνεπω δε σοι—

The Reviewer compares this passage with Seneca's Medea, V. 252, and V. 294. In the latter quotation, by an error of the press, he gives, *Nisi cedes Isthmo*—instead of *cedis*. Several other passages are incorrectly printed in this journal. He then compares the next speech of Medea, Κακως υπεραλλαι παλαχη—with Seneca's Prologue, "*quem si quis*, he adds, *ad Euripidis comparationem adhibeat, intelliget profecto, quid interest, inter duos Tragicos. Apud Græcum omnia verisimiliter dicuntur ex ingenio et moribus Medeæ, quæ naturæ impetu auferitur: apud Latinum, sub Medeæ persona nescio quis subest sonus Rhetoris ampullantis.*"

V. 471. Γλωσση μειζον εις ανανδριαν κακον.

Brunck judges this verse to be spurious. The Reviewer reads εις αναιδειαν, qui adjutricem impudentiæ habes linguam.—Medea seems to speak *de impudentia*, because she afterwards calls Αναιδεια, ἡ μειζοση των εν ανθρωποις νοσων πασων.—The two words, ανανδρια,

ἀνανδρια, and ἀναιδεια are confounded in other places, as Wyttenbach has obſerved in his *Epiſtola Critica ad Ruhuk.*

V. 478. Εγω τε γαρ λεξασα, κἀφισθησομαι
Ψυχην, κακως σε, και συ λυπησῃ κλυων.

Brunck compares this paſſage, with Terence, *Andr.* iv. 1. 6. *Atque aliquis dicat, nihil promoveris. Multum. Moleſtus certè ei fuero, atque animo morem geſſero.* To which the Reviewer adds, Ovid. *Epiſt. Med. ad Jaſ.* V. 21.

Eſt aliqua ingrato meritum exprobrare voluptas.
Hac fruar: hæc de te gaudia ſola feram.

V. 509.—καλως γ' αν εν Δεξαιτο μ' οικοις—

Brunck injudiciouſly reads τ'αν εν, *e codice*, which Valckenaer, however, had preferred, *ad Hippol.* p. 259, and Muſgrave after him had adopted. Ennius's imitation of the lines preceding this paſſage are preſerved by Cicero, *de Orat.* iii. 58.

Quo nunc me vertam? quod iter incipiam ingredi?
Domum ne paternam? anne ad Peliæ filias?

How far does Seneca depart from the ſimplicity of Euripides, in his Medea, V. 451.

V. 590.—ἐν γαρ εν κλενει σ' ἐπος.

The copies have γαρ εκλενει, which Brunck changes into εκκλενει, *cujus verbi uſum*, ſays the Reviewer, *vellemus idoneis auctoritatibus probaſſet.*

V. 681. Θεμις δ'αν ἡμας χρησμον ειδεναι θεων;

Brunck from the Paris MS. and from Laſcaris's edition, reads Θεμις μεν ἡμας, which the Reviewer does not think admiſſible. No change ſhould be made, he ſays, unleſs δ'αν be altered into δ'αρ'—

V. 747.—τοῖσι δ', ὁρκιοισι μεν ζυγεις
Αγεσιν ἁ μεθεις αν εκ γαιης εμε.
Λογοις δε ζυμβας, και θεων ανωμοτος,
Φιλος γενοι' αν, κἀπικηρυκευμασι
Ουκ αν πιθοιο.

Muretus, V. L. vii. 3. (not viii. 3. as Muſgrave quotes it) would read in V. 748 μεθεισαν, and in V. 749 ενωμοτος. Muſgrave does not alter the text in theſe places, but in V. 751 corrects Ουκ into Ωκ' αν π. Brunck in V. 748 has μεθει' αν, of which the Reviewer requires an example, and in V. 751 has Συ γ' αν πιθοιο. Theſe two diſputable lines our Critic would thus amend:

Λογοισι δε ξυμβας θεων ανωμοτος—
Ταχ' αν πιθοιο.———

V. 784. Γαμους τυραννους, ους προδους * ἡμας εχει.

This line Valckenaer, *ad Phœn.* p. 433, pronounced to be ſpurious, in which the new Editors agree with him. Brunck

* Not προδους', as the Reviewer has it.

would

would alſo eject, V. 787. Εχθροισι παιδας τυς εμυς καθυβρισαι, in which the Reviewer ſtiles him *nimium ſeverum*, though he thinks with him, that it makes a frigid repetition, and ſeems to have been formed out of V. 1059.

Ουτοι ποτ' εσαι τυθ', οπως εχθροις εγω
Παιδας παρησω τυς εμυς καθυβρισαι.

In this place, however, he adds, that the verſe is abſolutely neceſſary, and perhaps ſhould be read thus:

Εχθροισιν αυτας τοις εμοις καθυβρισαι.

Muſgrave's corrections of V. 852, η πορος, η Φιλων Ποινιμος σε χωρα—and V. 855, ταν ηχ (not ηκ, as it is wrongly printed in the *Bibl. Crit.*) οσιαν κατ' αλλων, are commended, though the Reviewer does not think them "*ſatis ad locum perſanandum, in quo nobis gravius mendum ſubeſſe videtur.* Brunck, though he does not mention it in his notes, admits πορος into the text, as he does Muſgrave's correction of V. 862. Πως δε θρασος ενθεμενα χειρι.

V. 877. Brunck rightly reads Εικος σ', for Εικος γ'; but ſeems faſtidious, when in V. 948 he changes—Παιδας τηνδε μη φευγειν χθονα, which is in all the copies, into—Παιδας ζους αφιεναι φυγας, becauſe the former expreſſion occurs ſo frequently.

V. 1022. *Pæd.* Θαρσει, κρατεις τοι και συ προς τεκνων ετι.
Med. Αλλας καταξω προσθεν η ταλαιν' εγω.

In the firſt line, Muſgrave moſt elegantly and acutely reads: θαρσει. καταξη και ζυ προς τεκνων ετι. which Brunck inſerts in his text. In V. 1062, Muſgrave explains, "*ex interiore Græcæ linguæ cognitione,*" χειρα δε διαφθερω, *Non corrumpam dexteram meam miſericordia.*

The paſſage from Nephro, preſerved by *Stobæus* is cited by Brunck *emendatum*, as he ſays, *ex codice ſcripto.* On which the Reviewer obſerves: "*Quod quale ſit non capimus; nam vix una alteraque eſt leviſſima varietas, quæ a vulgata lectione diſſentiat: nec, quis ille ſit ſcriptus liber, ſignificatur.*"

V. 1190. Ηδη δ' ανελκων κωλον εκπλεθρον δρομυ
Ταχυς βαδιζης τερμονων ανθηπτετο.

Muſgrave, after Reiſke and Tyrwhitt, corrects εκπλεθρυ δρομυ, and would change ανελκων into ανεικως, ut ανιεναι κωμον ſit *crus laxare, celeriter currere.* In the ſecond line alſo he would read αν ηπτετο. Brunck approves of εκπλεθρυ, than which ſays the Reviewer, *nil verius*, and has publiſhed ανθηπτετ' αν. With Ανεικως, however, our Critic is not pleaſed, though he does not think that the common reading is right.

V. 1230.—ποθεινη δακρυοισι ζυμφορα.

For δακρυοισι Muſgrave firſt propoſes δυσνοοισι, and then βασκανοισι, neither of which ſatisfy Brunck or our Critic; nor do his changes in V. 1233, of

Λωζη γαρ αυτη ζημιας αποσροφη,

for

for Γνωσῃ and αποσροφην, which, indeed, the former has not mentioned in his notes.

V. 1260. Ιω γα τε και παμφανης, &c. Muſgrave's diſpoſition and correction of the firſt five verſes of this Strophe, Brunck has followed. *Receptam lectionem tueri videtur—Ennius*, ſays the Reviewer; whoſe copy, however, of Euripides was very different from that which now exiſts, unleſs *ingenio ipſe ſuo obſecutus eſt.*

Jupiter, tuque adeo ſumme Sol,
Quei res omnes inſpicis,
Queique tuo lumine
Mare, terram, ac cœlum
Contines, inſpice hoc facinus,
Priuſquam fiat, prohibe ſcelus.

V. 1279. Χαλεπα γαρ ϑροτοις ὁμογενη μιασματ'
επιτεινα αυλοφονλαισι ξυνοι-
κα θεοθεν πιτνων' επι δομοις αχη.

So Muſgrave reads, inſtead of μιασματ' επι γαιαν αυλοφονλαισι. Ξυνοιδα——. Brunck puts a colon after μιασμα, and admits ζυνωδα for ξυνοιδα, and conjectures πιτνως' for πιπνων'. Neither of theſe modes of reſtoring the paſſage are ſatisfactory to the Reviewer, who ſtill thinks the further efforts of ſome future Critic neceſſary.

Such are the remarks on the Medea of Muſgrave and Brunck, which were publiſhed in the *Bibliotheca Critica*, and which ſhould have been ſubjoined to the new edition, lately publiſhed at Eton. This is ſaid to be *Juxta Editionem Oxonienſem*, which, indeed, is for the moſt part true; for ſo exactly have they copied it, that they have not even corrected the typographical errors, which diſgraced Muſgrave's ſplendid edition. Some of theſe we ſhall point out:

V. 141. Ὁ μεν εχει, for Ὁ μεν γαρ εχει. V. 182. *Præfig.* Xo. ſays Muſgrave in his *Error. typograp.* V. 263. ζε left out, after αν. V. 333. εμοι γε for εμοιγε. V. 351. δε left out before κλαιω. V. 376. ελειν for ἰλειν. V. 527. εοικα for εοικε. V. 628. πορω for ποθω. *Cum multis aliis.*

In ſome inſtances, the number of the Printer's former *errata* is increaſed as in V. 1062. διαφθερῳ for διαφθερω, &c. &c.

On the whole, however, we are firmly of opinion, that Mr. Pote deſerves encouragement; for the ſize of his edition is well calculated for ſchools and young ſtudents, to whom, notwithſtanding its deficiencies, it may be uſeful. Should he ever republiſh the Medea, we would adviſe the admiſſion of ſeveral of Brunck's readings, and a careful reviſion of the text; with the inſertion of all the notes of all the commentators on the Medea, incorporated into one body, and diſtinguiſhed by the initials of the various Critics names. Such a work would be very

ſerviceable, as ſtudents might then be taught to diſtinguiſh, by theſe examples, between true and falſe readings, and likewiſe how far conjectural lections are to be admitted.

We think, that we cannot better conclude this article than by giving the character of Muſgrave's and Brunck's labours in reſtoring Euripides, as it is ſtated in the *Bibliotheca Critica:*

Fuit igitur, quod poſt Muſgravium egregiam Euripidi navaret operam Brunckius. Quorum in eodem genere, eadem animadverſionis brevitate, eadem Græcæ linguæ ſcientia, æquali denique venuſtatis ſenſu, diſſimilis tamen eſt via et ratio. Muſgravi plures ſunt locorum corruptorum emendationes: pauciores Brunckii. Ille in notis eas memorat, hic in contextum recipit. Ille frequentius doctrinæ copias expromit: hic ad confirmandam correctionem ſatis habet, eam vel explicaſſe, vel cum ſimili Tragici loco contuliſſe. Ille tempore hanc operam confecit: hic paucis menſibus.

ART. XXI.

Joan. Alexandr. Brambilla Inſtrumentarum Chirurgicum militare: or, The Military Surgeon's Inſtrument Caſe. By John Alex. Brambilla, Surgeon in Ordinary to the Emperor, &c. &c. Folio. Vienna. 1782. Imported by Sewell.

THE advantages ariſing from good inſtruments is ſufficiently apparent to every operator; and we ſeldom ſee a Surgeon of any eminence, if he have a mechanical turn, who does not either contrive ſome new inſtruments, better adapted to the operation intended, or at leaſt make conſiderable improvements upon thoſe already in uſe, which has vaſtly increaſed the number of them.

We have in this performance the deſcriptions and engravings of ſeveral hundred ſurgical inſtruments, of different kinds; not only thoſe in uſe at preſent, but alſo ſuch of the old ones as our Author thinks have been rejected without ſufficient cauſe: ſo that the practical Surgeon has an opportunity of ſeeing at one view, in this work, all that is contained in the ſeveral treatiſes that have been written on the ſubject.

In the preface is an account of the new ſurgical ſchool eſtabliſhed by the Emperor, in the year 1781, at Vienna, chiefly for the purpoſe of ſupplying the Imperial army with able Surgeons, which ſeems, by M. Brambilla's deſcription of it, to be a moſt excellent inſtitution.

In the Introduction, beſide a ſhort hiſtory of the Art, are ſeveral very uſeful maxims, which if obſerved, will greatly tend to make practitioners in Surgery not only dexterous, but judicious, operators.

BRITISH PUBLICATIONS,

Some of them omitted in former Months, for want of room.

MISCELLANEOUS.

Art. 22. *The North-Country Angler; or, the Art of Angling, as practiſed in the Northern Counties of England.* 12mo. 1s. 6d. Richardſon. 1786.

FROM the acknowledged excellence of the north country anglers, and their well-known neatneſs in fiſhing and fly-making, we expected much information on the art, in this little book. But beſide that it is greatly inferior to old Walton, as indeed all other treatiſes on the ſubject are; what merit it has is, in ſome meaſure, obſcured by the uſe of north-country words, which are utterly unintelligible in the ſouthern part of the kingdom. Of this kind are the words *Arriges*, *Gilſe*, *Creel*, *Fridging*, *Gib*, *Leiſter*, &c. &c. The ſecond indeed is explained, in page 25, to ſignify 'a year-old ſalmon;' and *Gib-Fiſh* perhaps (like the celebrated expreſſion of *Gib-Cat* in Shakeſpeare) may ſerve to denote a *He-Fiſh*. But in all treatiſes written for information, provincial expreſſions ſhould be carefully avoided, as inſtruction cannot be conveyed in terms too plain and general.

As to other matters, the Author is miſtaken when he aſſerts, that nothing is ſaid about *Red-Making*, in 'the *Complete Angler* by *Walton* and *Cotton*.' In all the editions of that work by *Sir John Hawkins*, the fulleſt directions are given, and we will venture to ſay much better than any laid down here. Nor is it neceſſary (if the top be made to take off and on, as it ſhould) to paſs the whole line, as our Author ſays (ſee page 11) through the loop at the top of the rod. A better way will be to paſs the upper loop of the line through the loop of the rod, and then putting it over the lower or thick end of the top, draw both loops cloſe. In minnow angling we have a ſimpler method practiſed on the Thames, with one hook only, than any of thoſe recommended by the Writer. For 'places where a rod cannot be uſed,' a ſmall piece of board, perforated with holes, ſeems a preferable device to the *Stick* mentioned in page 70. Nothing is ſaid of *Croſs Fiſhing*, though it cannot ſurely be thought to partake more of the nature of poaching than *Night-Fiſhing*. This may be conſidered by ſome as an omiſſion. To take any further notice of ſo unimportant an Article would be giving it too great a degree of conſequence. We have already ſettled its merit with reſpect to Walton. On the ſubject of *Fly-Fiſhing* it can by no means be compared with *Bowlker*. But to thoſe who are poſſeſſed of neither, the little tract before us may prove no unſerviceable *Vade Mecum*, as it contains ſome good rules

rules on the various ways of angling for ſalmon and trout. On the ſubject of Roach, Dace, Carp, Chub, Bream, Barbel, &c. &c. as the northern rivers are very little peſtered with theſe, hardly any thing is ſaid about them.

Art. 23. *The Novelties of a Year and a Day:* In a Series of Pictureſque Letters, on the Characters, Manners, and Cuſtoms of the Spaniſh, French, and Engliſh Nations: Interſperſed with real Anecdotes. By Figaro. 12mo. 3s. ſewed. Murray.

In the character of a Spaniard, and that Spaniard no other than the Signior Figaro of Beaumarchais *, the Author entertains us with the obſervations which he made, in his travels to Paris and London, on the characters, manners, &c. of the Spaniards, French, and Engliſh nations. His remarks, or rather ſketches, are, in general, lively and juſt; and chiefly directed to thoſe objects that firſt, and principally, engage a traveller's notice: and they are occaſionally interſperſed with glances at literary topics, ſufficient to ſecure to Don Figaro the reputation of a reſpectable *poſt chaiſe man of letters.*

Art. 24. *A Sentimental Hiſtory of Chimney Sweepers in London and Weſtminſter:* ſhewing the neceſſity of putting them under Regulations, to prevent the greateſt Inhumanity to the Climbing Boys. By Jonas Hanway, Eſq. 12mo. 2s. Dodſley. 1785.

This benevolent Writer ſtill continues to employ his pen, together with other endeavours, in the cauſe of humanity. Many have been his labours of this kind; and a very proper object of attention is here recommended to the Public. The poor ſufferers are happy in having this advocate to plead for ſome alteration in their treatment, and due regulations for rendering their ſtate more tolerable and comfortable.

'These pages,' it is ſaid, 'have been preſented, for the day's entertainment, in the *Public Advertiſer*. They are now divided into eighteen, with conſiderable alterations and additions, and a petition and preface entirely new. The reward of my undertaking in this *ſooty*, not *dirty buſineſs*, conſiſts in ſtrong aſſurances that my letters have made an impreſſion on many humane magiſtrates and other perſons, who, feeling a ſenſe of duty, will no longer be idle ſpectators of the miſeries detected.'

Among the remarks and methods of relief, Mr. Hanway propoſes that chimney-ſweepers ſhould be formed into a *Company*, conſiſting of a maſter, warden, court of aſſiſtants, &c.; to this propoſition he ſubjoins ſeveral rules to which they ſhould be obliged to attend, and recommends that all ſhall be eſtabliſhed by an act of parliament. Three leading principles in reſpect to apprentices are, 'that no child ſhould be placed out under eight or rather ten years of age; that no maſter ſhould have a greater

* See alſo Holcroft's Follies of a Day: Rev. Vol. LXXII. p. 372.

number than four; that it is neceſſary to provide a climbing dreſs, a ſuit for ordinary uſe, whole and proper to protect theſe children from the inclemencies of the ſkies; and alſo a Sunday ſuit.' Many other uſeful obſervations are here offered, and preſſed with energy on the attention of thoſe who may render them effectual. We hope his charitable efforts will meet with proportionable regard.

Mr. Hanway, according to his uſual method, adverts to ſeveral ſubjects; and, among the reſt, to *Sunday-ſchools:* to which he particularly calls the careful attention of the clergy.

Art. 25. *A Treatiſe on the Maritime Laws of Rhodes.* By Alexander C. Schomberg, M. A. Fellow of Magdalene College, Oxford. 8vo. 2s. Rivington, &c. 1786.

In this work, equally replete with learning and good ſenſe, the Author traces back the naval hiſtory of the Iſland of Rhodes from the moſt ancient times; marks the riſe and progreſs of its maritime laws; lays open their influence on the naval affairs of Rome; exemplifies their character in the law of ejection, which provided ſecurity in caſes of loſs at ſea, and ſhipwreck; and ſhows how far theſe laws have been introduced into the ſeveral maritime codes which have been inſtituted ſince the deſtruction of the Weſtern Roman empire, particularly the *Table of Amalfi*, the *Conſolato del Mare*, the *Laws of Oleron*, the WISBUY and the *Hanſeatic Codes*, and the preſent *Maritime Law of England.* The ſtudent in juridical antiquities will find much valuable information, and the claſſical ſcholar much entertainment, in this treatiſe. It may be conſidered as as Appendix to the Author's *Chronological View of Civil Law.* See Rev. Feb. 1786.

Art. 26. *A Panegyric on Great Britain*, in Imitation of the Funeral Orations of the Ancients. By Edward Hankin, A. M. 8vo. 1s. Hookham.

It is the laudable intention of this Writer, to promote a ſpirit of patriotiſm among Britons, by diſplaying the natural and civil advantages for which their country is diſtinguiſhed. In doing this, however, like moſt other panegyriſts, he deals in exaggeration. Not ſatisfied with declaiming upon the ſecurity which our inſular ſituation affords us, he pours forth an eulogium on the temperature of our *climate*, comparing it with that of the 'Fortunate iſlands of the bleſſed.' Not contented with paſſing a deſerved encomium on our excellent conſtitution, as it is founded on the principles of political freedom, he praiſes the *mildneſs* of our criminal laws. From ſuch looſe and indiſcriminate praiſe no material effect is to be expected. It is by other means, that the embers of patriotiſm muſt be kept alive.

N. B. The following error of the preſs has been pointed out to us, viz. p. 17. after the word 'inhabitants', read 'of the diſtant ſhores,' &c.

Art. 27. *The Life of the Rev. Iſaac Watts*, D. D. By Samuel Johnſon, LL. D. with Notes, containing Animadverſions and Additions.

tions. To which are ſubjoined, a diſtinguiſhing Feature of the Doctor's Character omitted by his Biographers; an authentic Account of his laſt Sentiments on the Trinity; and a Copy of a MS. of his, never before publiſhed. 8vo. 2s. 6d. Rivington. 1785.

Dr. Johnſon's Life of Dr. Watts is well known. As for the notes of this Animadvertor, they are, in general, trifling and ſuperficial; and the title raiſes ſuch expectations as the contents by no means gratify:

——— *Amphora cœpit*
Inſtitui: currente rotâ cur urceus exit?

POETRY.

Art. 28. *Nature:* A Poem, in Six Books. 8vo. 32 Pages. Briſtol. No Price. 1786.

Matter, motion, the phlogiſtic principle, attraction, and repulſion, the *moulds* of nature, fermentation, vinous, acetous and putrefactive, and other ſimilar ſubjects, this Writer attempts to cloathe in a poetical dreſs. What abilities he poſſeſſes for the undertaking may be inferred from the following ſhort ſpecimen:

'Nor ſtops the *motive* power, the firſt ferment
Spirituous call'd or *vinous*; finiſh'd here
Though to the eye it ſeems: unconquer'd *moves*
Each puny atom, by colliſions ſwift,
Continual, unperceiv'd; they ſtill *move* on
In ſteady courſe, as by th' effect is known;
Effects from cauſes adequate *muſt* flow:
Till once again th' intangled ſpirit forms
The *acetous* ferment. Still unconquer'd *moves*
Ardent for liberty the infuriate pow'r,
After inceſſant toils, eſcaping leaves
A vapid or a *putrefactive* maſs.
'Nor is the *motion* of putreſcent parts
Leſs rapid than the reſt, but far more *apt*
To re-unite, to enter and to ſwell,
Elongate fibres, or evolve the form
Whatever *mould* contiguous, plant or tree,
Or flower, or animal, can well ſupport
Eternal circulation, till that *Pow'r*
Who firſt beſtow'd, ſhall bid that *motion* ceaſe.
'This is the uſual progreſs nature makes,
Sometimes ſo rapid that we're led to think
The *putrefactive* fermentation's *firſt*:
Perhaps it may, as carnous ſubſtance ſhews;
Both of the ſame materials are compos'd.
The juice of all the vegetable tribes
Through the ſame proceſs paſſes as the grape,
The ſame their motion and their change the ſame.'

If this Writer has any important ideas to communicate to the Public on philoſophical ſubjects, they would probably appear to more advantage in plain proſe.

Only the *firſt* book of this poem is here publiſhed.

Art.

Art. 29. *Poems*, on Subjects Sacred, Moral, and Entertaining. By Luke Booker. 8vo. 2 Vols. 5s. ſewed. Wolverhampton printed, and ſold by Wilkie in London. 1785.

That "Muſe of Fire", who "aſcends the brighteſt heaven of invention," is a high-ſpirited goddeſs, who confines her favours to a few. Upon this young candidate for fame, we are doubtful whether ſhe has ever deigned to beſtow a ſmile. There are, however, leſs reſerved nymphs, of a lower order, who ſeem to have ſhewn him ſome kindneſs, and who will probably ſometimes viſit him at the foot of Parnaſſus, if he can ſo far ſubdue his ambition, as to give up all thoughts of climbing the ſteep aſcent. To ſpeak without a figure; we find in theſe Poems, much piety, many juſt ſentiments, ſome tenderneſs, and ſome harmony; but neither that boldneſs of conception, nor that chaſte elegance of diction, which are eſſential to poetical excellence.

EDUCATION, *&c.*

Art. 30. *Select Phraſes of Horace* tranſlated into familiar Engliſh, and methodically arranged for the Uſe of Schools, and Perſons who have not acquired a competent Knowledge of this celebrated Claſſic. By N. Owen, jun. A. M. 12mo. 1s. 3d. bound. Bew. 1785.

The deſign of this little tract is a very good one; and the work may, no doubt, be uſeful as far as it goes. We may aſk whether there is not danger leſt the learner, committing theſe Engliſh tranſlations to memory, ſhould not be ſo confined by them as to loſe a great deal of what the poet had intended by his expreſſions. We may farther aſk, whether '*To deify one*,' ſufficiently anſwers to the words, '*Ad deos aliquem evehere*,' when taken in their connection; or whether it is enough to ſay of, '*Terrarum domini*, *The Romans*;' or of 'Attalicæ *conditiones*, *immenſe riches*;' or in general of '*Motus Ionici*, *Dances*,' by which means the particular kind of dance and motion is dropped and loſt. The ſcholar, by a little inſtruction, or by his own labour, *may* find that ſuch expreſſions have a reference to manners, occurrences, &c. from which they receive their ſtrength and beauty. But is there no danger, that by a ſervile regard to phraſes, as here or elſewhere explained, he may be ſo cramped and fettered as never to arrive at that freedom and eaſe of judging for himſelf, which alone can render claſſical knowledge pleaſant and uſeful? This work therefore will admit of improvement.

Art. 31. *Delectus Sententiarum et Hiſtoriarum in Uſum Tironum accommodatus*. 12mo. 2s. Reading printed; London, ſold by Robinſon. 1785.

The deſign which the compiler of this little work has in view, is to furniſh ſome paſſages from different authors that may illuſtrate Grammar and Syntax; by attending carefully to which, *the ſcholar may* be diſtinctly and gradually led from one rule

rule to another, and made perfect in paſſing thoſe which will conſtantly occur, before he enters the wide field (it is ſaid) of grammatical analyſis. The want of a claſſical author ſufficiently eaſy to initiate youth in Latin conſtruction, may, this collector hopes, be in ſome degree ſupplied by his publication. Phœdrus, and Æſop, he thinks much too difficult; and Corderius, on account of the elliptical forms of ſpeech, neceſſary to dialogue, he conſiders as liable to the ſame objection. The *Selectæ è Veteri Teſtamento* is, he obſerves, unclaſſical; and in that *è profanis Scriptoribus*, pure language is blended with that which is inelegant: on all which conſiderations, he truſts, the ſelection he has formed may prove acceptable and uſeful; and ſo indeed we think it may: eſpecially if a youth applies to it under the direction of an attentive and qualified inſtructor. This writer omits the arrangement of paſſages under proper heads, which he diſapproves; and farther remarks, with juſtice, that the facility of finding materials for their compoſition on every ſubject, has often repreſſed the exertions of genius. We obſerve that the rules of grammar and ſyntax, which he intends to illuſtrate, are not particularized, and *that*, perhaps, may be more uſefully ſupplied by the thought and care of the maſter and ſcholar: but we rather wonder that he has not briefly referred to the different authors from whom he makes his numerous quotations.

Art. 32. *Eſprit des Ecrivains François, &c.*—Beauties of the beſt French Writers; or, Extracts from the moſt approved Authors, particularly upon Morals and Criticiſm, for the Inſtruction of Youth, and for the Uſe of thoſe who are learning the French Language: from Rochefoucault, Boileau, Paſcal, Bouhours, Corneille, Monteſquieu, &c. 12mo. 3s. bound. Dilly, &c. 1785.

The principal merit of this collection is, that the proſe part conſiſts entirely of detached obſervations, which loſe nothing of their value by being ſeparated from the original works. Theſe *ſentences* are ſelected with judgment. The poetical part conſiſts entirely of extracts from Boileau and the Cid of *Corneille*.

LAW.

Art. 33. *An Abridgment of the Penal Statutes*; exhibiting, at one View, the Offences, the Puniſhments or Penalties, in conſequence of thoſe Offences; the Mode of Recovering, the Number of Witneſſes, the Juriſdiction, &c. &c. Continued to the preſent Seſſion of Parliament, 1786. The Third Edition. By William Addington, Eſq. one of the Magiſtates of the Police, &c. 4to. 1l. 6s. Boards. Whieldon.

This work was originally publiſhed in ſeparate parts; the firſt of which was noticed, and the plan of the work explained, in the 54th volume of our Review, p. 162. The deſign is certainly a very uſeful one; and Mr. Addington ſeems to have executed it with care and accuracy.

Art.

EAST INDIES.

Art. 34. *An Account of the gallant Defence made at Mangalore*, againſt the united Efforts of the French and the Nabob Tippo Sultan, by a Detachment of his Majeſty's and the Company's Troops under the Command of the late Colonel John Campbell, Major of the 42d Regiment of Foot, in May 1783. With the Sufferings of that Garriſon during a ſix Months Ceſſation of Arms. To which are added, the Orders given out by Colonel Campbell, from the Commencement of the Siege to the Time of the Garriſon's being obliged to capitulate; and two ſmall Views and a Plan of the Fort, with the Country adjacent. By a Britiſh Officer lately returned from the *Eaſt Indies*. 8vo. 4s. ſewed. Bathurſt. 1786.

The particulars of this defence are related in the form of a journal, in which the operations and caſualties are minutely reported: they are alſo illuſtrated by two perſpective views, and a good plan and profile of the fort, exhibiting the attacks and batteries of the enemy; but no account is given of the artillery in the place, the quantity of ſtores, the ſtrength of the garriſon at the commencement of the ſiege, nor any general return of the total loſs during its continuation; the number of killed and wounded may indeed be collected from the daily caſualties: but, probably, many died of diſeaſes which are not mentioned. The Author has likewiſe been extremely deficient in that part of his narrative, where, relating the joy of the garriſon on account of the fleet that anchored in the road on the 12th of November, he informs us that it was ſuddenly converted into grief, and almoſt deſperation; but he does not tell us the cauſe of that ſudden tranſition, nor what occaſioned the expected landing of the troops to be countermanded.

The orders iſſued by Colonel Campbell ſeem extremely proper for the occaſion, and breathe the ſpirit of a brave and vigilant officer, but they contain nothing peculiarly new or inſtructive. However, notwithſtanding theſe ſtrictures, the account is worthy the peruſal of all military readers, and it alſo contains many particulars that are generally intereſting.

CHARGE *againſt* HASTINGS.

Art. 35. *The Debate on the Charge* relating to Mr. Haſtings's Conduct to Cheyt Sing at Benares, in the Houſe of Commons, June 13, 1786. 8vo. 2s. Stockdale.

No review will be expected of this article.

POLITICAL.

Art. 36. *Impreſs of Seamen:* Conſiderations on its Legality, Policy, and Operation. By William Pulteney, Eſq. 8vo. 1s. 6d. Debrett. 1786.

The Author arraigns (as many have done before, with nearly the ſame arguments) the practice of impreſſing, as a mode diſapproved of by all diſintereſted perſons, as cruel, unconſtitutional, illegal, and peculiarly oppreſſive on the lower order

order of the people; but, he ſays, he fears that no other mode of raiſing ſeamen will meet the hearty concurrence of the miniſtry, 'whilſt ſo many thouſands are derived from the conſequences of it, to certain individuals in office.' He, however, has no doubt that if a line of advantage to thoſe individuals, who by the preſent practice receive theſe emoluments, were pointed out by any ſcheme (if it was in itſelf a good one in other reſpects), it would be adopted.

The legality of impreſſing is, he obſerves, only implied by ſome acts of parliament, protecting certain perſons from being impreſſed: and he aſks, If it is really conſtitutional, why has not an abſolute ſanction been given to it by an expreſs act of the legiſlature for that purpoſe? He draws a farther concluſion of its illegality from the wording of the inſtructions given by the Admiralty to the officers on the impreſs ſervice, where they are ordered to requeſt the aſſiſtance of the civil magiſtrates, and to cultivate a good underſtanding with them: thus obtaining that, through favour, which, if legal, they would have a right to demand.

The ſeparation of America from this country will, he apprehends, cauſe an additional difficulty to the practice of impreſſing, as every impreſſed man will pretend to be an American, and, as a ſubject of thoſe ſtates, not liable to be impreſſed into our ſervice; and it will be next to impoſſible to diſtinguiſh an American from an Engliſhman. The Iriſh too, he fears, may prove troubleſome on that head, as their increaſing trade will find employment for all their native ſeamen, and they poſſibly may think impreſſing them, under the ſanction of Engliſh authority, a violation of their independence.

Beſide the cruelty of impreſſing a man juſt returned from a long and dangerous voyage, perhaps into a ſhip going on foreign ſervice, even without permitting him to ſee his family, it is alſo frequently attended with the loſs of wages and property. Of this the Author gives an inſtance, in divers ſailors who were impreſſed from the Gatton and Hillſborough Indiamen, and put on board a ſhip of war in which they were all drowned: for the benefit of the heirs of thoſe men their accounts are ſtated in the appendix. Our Author alſo points out the villainy of the crimps and contractors for raiſing men.

Theſe reflections were, as we are told, written previous to the firſt * motion in the Houſe of Commons upon the ſubject, by Mr. Pulteney; and were intended for publication, accompanied with a propoſition, different either from Mr. Pulteney's bill or thoſe which have been previouſly offered. On the failure of that bill, the Author propoſes to publiſh an eſſay to-

* May 1786.

wards

wards a plan for manning the royal navy, without expence to government, injury to trade, or oppreſſion upon individuals; which will exclude the neceſſity of a general regiſter, of raiſing the king's pay, or reducing that of the merchants; and by a mode which will not only prove efficacious and productive of advantage to the ſea-ſervice in general, but be attended with other beneficial conſequences to individuals and the community.

PHILOSOPHICAL.

Art. 37. *The Eternity of the World.* By G. H. Toulmin, M. D. 8vo. 3s. Boards. Cadell. 1785.

This is a ſecond edition of a work, intituled, 'The Antiquity and Duration of the World *.' The deſign of the Author is, to ſhew that the human ſpecies, and all other branches of animated nature, and even the world itſelf, have exiſted from all eternity, and will endure for ever.

Dr. Toulmin was ſeverely reprimanded when he appeared before our tribunal in June 1781; notwithſtanding which he has again given us the trouble of cenſuring him. We ſhall paſs judgment upon him in his own words:

'When men obviouſly forſake the ſimpleſt truths of nature; when they become bigottedly attached to a favourite ſyſtem, or to ſome reigning ſuperſtition, what arguments can counteract their obſtinacy! what energy of truth or reaſon bring home conviction! To point out their abſurdities but rivets them in their errors; ſeriouſly to confute them is a fruitleſs labour.'

THEOLOGY, &c.

Art. 38. *Members of the Eſtabliſhment not liable to Penalties, inflicted upon ſeditious, diſloyal Sectaries:* conſidered, in a Defence of ſome Perſons, who have been fined Twenty-one Pounds, on the Information of the Reverend Vicar, for praying and hearing God's Word expounded on a Sunday Evening at Heckington in Lincolnſhire. By a Friend to civil and religious Liberty. 8vo. 1s. or 1s. 3d. with the Appendix. Matthews, &c.

According to the repreſentation here given, it appears that a ſmall body of the people called Methodiſts have met with ſevere and oppreſſive treatment, under the ſanction of an obſolete law reſpecting conventicles. If this be a true ſtate of the caſe, there can be no doubt that the ſufferers will find ſure protection, and ample redreſs, in the verdict of their peers: or, if it ſhould become neceſſary to make a farther appeal, that they will be ſupported in the exerciſe of their religious rights, by the friends of toleration, of every claſs;—a body now become ſo reſpectable and powerful, that perſecution will, we truſt, never more be able to lift up her head in theſe realms.

* V.d. Monthly Rev. Vol. LXIV. p. 412, for June 1781.

Art.

Art. 30. *Remarks on the Fourteenth Section of Dr. Prieſtley's Diſquiſitions on Matter and Spirit.* By Richard Ormerod, A. B. of Chriſt's College, Cambridge. 8vo. 1s. 6d. Robſon, &c. - 1786.

The paſſage in Dr. Prieſtley's Diſquiſitions on which Mr. Ormerod animadverts, is that in which he maintains that nothing can be found in the ſcriptures to countenance the vulgar opinion, that the mind is a ſubſtance diſtinct from the body. The Author appeals to ſeveral texts, chiefly in the Old Teſtament, which, in his judgment, clearly refute the doctrine of the uniform compoſition of men. He inſiſts largely, and, in our opinion, with much ingenuity and force of argument, on the paſſage in Eccl. xii. 7, to ſhow that it clearly conveys the idea of two diſtinct principles.

It is wonderful that Dr. P. who lays ſo little ſtreſs on the authority of *detached paſſages* in the ſacred writings in point of doctrine, ſhould embarraſs himſelf, by attempting to accommodate them to his ſyſtem!

CORRESPONDENCE.

OUR very learned Correſpondent, 'in a remote corner of Ireland,' is entitled to our thanks for his obſervations on the account given in the Appendix to the Monthly Review, Vol. LXXI. of the Baron de St. Croix's reſearches into the myſteries of Paganiſm. We think his ideas nearly coincide with thoſe of M. D'Hancarville, whoſe work, perhaps, has not yet fallen into our Correſpondent's hands. It is not extraordinary, that the hidden myſteries of Paganiſm ſhould be ſo differently explained by Authors, whoſe chief object it was to heap together authorities, and to form ſyſtems, without much regarding the weight of the one or the conſiſtence of the other. In the vaſt number of ages during which Paganiſm prevailed, it might be conjectured, that every part of that fanciful ſyſtem ſhould undergo great alterations. Yet modern inquirers into the opinions of antiquity have ſeldom paid attention to theſe revolutions; and while they cite promiſcuouſly Apollonius and Homer, Pindar and Pauſanias, it is ſcarcely to be expected, that any clear and conſiſtent information ſhould reſult from their reſearches. From the ſecond chapter of Dr. Gillies's excellent Hiſtory of Ancient Greece, it appears, that the religious opinions and belief of the Greeks, during the heroic ages, were in many reſpects different from thoſe which prevailed in ſubſequent periods of their hiſtory. And when we conſider that the origin, the nature, and the tendency of the ancient mythology itſelf, as explained in the ſame intereſting work, appear to have been extremely remote from the notions generally entertained of them, it cannot be deemed extraordinary, that learned men ſhould have formed very different conjectures concerning thoſe abſtruſe points and ſacred *arcana*, which were imperfectly comprehended by the ancients themſelves.

To

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN, *Dingle, Aug.* 17th, 1785.

THERE is ſo little intercourſe, of a literary kind, between England and a remote corner of Ireland, that the Appendix to the ſeventy-firſt volume of your uſeful and entertaining publication did but lately fall into my hands. I took particular notice of an article concerning BARON DE ST. CROIX's *Reſearches on the Myſteries of Paganiſm*. Your learned Review of that book gave me infinite pleaſure; and added, not a little, to the ſlender ſtock of knowledge I had of that curious and intereſting ſubject. Yet I cannot but regret ye were not more explicit, in your compariſon of the ſeveral ſyſtems you mention, relative to the *Aporrheta*, or ſecret inſtructions given to the initiated. *Meurſius* collected materials, but formed no ſyſtem. *Meiners* (an author unknown to me) *is ſaid*, by M. de St. Croix, *to have enriched the ſubject with no new diſcovery*. As for M. de *Villoiſon*, you appear to me very deſervedly, to laugh out of the ſtage, rather than elaborately to confute, his notion, that *Pantheiſm* was the ſecret doctrine revealed in theſe religious myſteries. Pantheiſm, which is the ſponge of all religion that claims any connection with morality! The three ſyſtems, which you conſider as worthy of attention, are that of the famous *Biſhop of Glouceſter*; that of *Dr. Leland*; and that of the Author you review. Of theſe three, the firſt ſeems to have moſt of your approbation; though M. de St. Croix, I cannot tell upon what ground, pronounced it to be *already exploded*. Dr. Leland's *hypotheſis is judicious, but rather incomplete*. I ſuppoſe you mean, that, though it point out the general deſign, yet it leaves us as much in the dark, with reſpect to the main queſtion, as we were before we went into the inquiry. That queſtion is not what may be thought of the general deſign of the myſteries. The intention of the founders undoubtedly was, that religion ſhould be made ſerviceable to ſociety. The only difficulty then is to find out by what inſtructions, given in the higher myſteries, that deſign was carried, or attempted to be carried, into execution.

M. de St. Croix is very particular indeed, and, one might ſay, diffuſe, and minute, concerning thoſe circumſtances of the Eleuſinian ſolemnities, which cannot be properly conſidered as belonging to the ſecret rites and doctrines, ſince they were performed in public, and by no means kept from the eye of the vulgar. He goes even ſo far, as to draw off the thin veil which concealed the ſcenery of the leſſer Myſteries from the *prophanum vulgus*, the uninitiated. But, as to the *higher Myſteries*, he does not appear, by your account, to be very ſolicitous, either to explain their nature, or to unfold the religious ſyſtem which it was their ſpecial buſineſs to inculcate. It ſeems that his hypotheſis, inſtead of throwing any light upon this obſcure ſubject, involves it in an impenetrable miſt. That the main deſign, and tendency, of theſe myſtic rites was, to convince the initiated of the neceſſity of leading a virtuous life, is what all antiquity proclaims. But if, agreeable to your author's idea, the ſecret inſtructions ended in impreſſing the minds of thoſe who were admitted to hear them with a notion, that none ſhould ever be happy in a future ſtate but the initiated, and none unhappy but the uninitiated; one doth

doth not ſee what uſeful end, or moral purpoſe, could be ſerved by ſuch doctrine. Then, indeed, the whole ſolemnity could be no better than a moſt impudent piece of prieſtcraft, intended to eſtabliſh the credit of the holy order. This was giving *the keys of heaven* indeed, and of hell alſo, to the ſacerdotal or hierophantical tribe. But how myſteries of ſuch a tendency could be thoſe myſteries which are acknowledged to have been coeval with the inſtitutions of the firſt civilizers of mankind; how they could ever have made part of *a religious worſhip characterized by its ſimplicity, and diſengaged from the abſurdities and ſuperſtitions of Polytheiſm*; a worſhip the object of which was *the inviſible, immortal, and univerſal active Being*, are points which the French *Hierophantes* doth not bring within my comprehenſion. Nor do I better underſtand, on the other ſide, how the unity of a Being of that deſcription can be denied to have been part of the doctrine inculcated in thoſe religious ſolemnities, if they were coeval with *the earlieſt periods of nations* who adored that Being.

The Biſhop's ſcheme, ingenious and bold, cannot certainly be charged with being incomplete. He aſcertains a deſign, in which Dr. Leland partly agrees with him, and aſſigns two diſtinct points of doctrine, the revelation of which he conſiders as adequate to the taſk of carrying that deſign into execution. The deſign was to promote virtue and to diſcourage vice. So far Dr. Leland doth not differ from him: for to poliſh and form the manners of a nation, and to inſpire men with an awful reſpect for the laws of their country, tends to make them virtuous. But when the Doctor ſaith, that, to inſpire men with *an awful reſpect for the religion of their country* was part of the deſign of the Myſteries, he manifeſtly differs very widely from the Biſhop. The firſt doctrine conſidered by the Biſhop as inculcated, in order to reclaim men from vice, is that of a future ſtate; and this was the buſineſs of the leſſer Myſteries. The ſecond tenet is the important one of the *Unity of God*; and that unity ſet in oppoſition to *Polytheiſm*; in order to deſtroy the vicious impreſſions made by the legendary and traditional accounts of the gods.

Between the times of theſe two celebrated authors, ſeveral years after the Divine Legation, and a few before Dr. Leland's publication, a ſyſtem appeared, which you take no notice of, but which Dr. Leland was well acquainted with. In 1745, or 1746, Mr. Deſvoeux publiſhed a volume of *Diſſertations on ſeveral Points relating to the Character of Julian the Apoſtate, and to the Hiſtory of the Fourth Century*: DUBLIN *printed, for Peter Wilſon*. A conſiderable part of the longeſt of theſe diſſertations contains a ſyſtem on the Myſteries of Paganiſm, which ſeems to be ingrafted upon that of DOCTOR (afterwards Biſhop) WARBURTON. This author perfectly agrees with the learned Biſhop in his opinion, both of the main deſign of theſe ſecret ceremonies, and of the two doctrinal points which were the ſubject of the ſecret inſtructions. But the laſt of theſe important tenets he ſets in a very different point of view, from that in which the Prelate wiſhes to make it appear. His opinion is, that the *Unity* of God was aſſerted, *not in oppoſition*, but as *a ſupplement*, to the popular religion. Not in contradiction, but rather in vindication of the worſhip paid to the *ſubordinate miniſters*, by whom the *One Supreme Being* governed the univerſe. As to the firſt point, the doc-

trine of a future ſtate, he thinks, the Hierophantes repreſented it as not ſufficiently explained, till a ſuperlative degree of happineſs, dignity and power, was underſtood to be deſtined, through the appointment of that Almighty Being, to ſuch men as diſtinguiſhed themſelves by ſervices done to mankind. This ſyſtem is ſupported, and the Biſhop's idea (ſo far as he pretends that the doctrine of the Unity was introduced in order to diſcredit the worſhip of many gods) combated by a great * number of paſſages from ancient authors, both Chriſtian and Heathen. He adds, that the difference between the Myſteries celebrated in different places, conſiſted chiefly in applying that general principle to the peculiar *hero gods* of each place, to which purpoſe the Hierophantes explained and eſtabliſhed their reſpective titles to deification, from the circumſtances of their hiſtory.

This doctrinal part, however, whatever ſyſtem one chuſes to adopt, was the province of the higher Myſteries only. That of the leſſer was confined to repreſent a future ſtate of puniſhments and rewards, independent of the great remuneration revealed in the higher. Previous to the initiation to either, there was, for ſeveral days, proceſſions and numberleſs ceremonies publicly performed, which, properly ſpeaking, were introductory to the celebration of the Myſteries, but no part of the ſecret religion. Theſe were commemorative, feſtive, and ſymbolical; in all which reſpects they appear, to us moderns, partly unintelligible, and partly ridiculous. But is not this appearance owing to our being modern? Monteſquieu judiciouſly obſerves, that *tranſporter dans des ſiecles reculés toutes les idées du ſiecle où l'on vit, c'eſt de toutes les ſources de l'erreur celle qui eſt la plus féconde.* Ancient inſtitutions, which, being once ſanctified by cuſtom, kept their footing, notwithſtanding their apparent incompatibility with ideas which prevailed ſince, are not to be eſtimated by thoſe ideas. No one ought to be condemned by *ex poſt facto* laws. If the founders of the Myſteries muſt be tried, let them have a jury of their peers! I mean of perſons as unacquainted as they were with thoſe notions which our refinement and delicacy (I almoſt ſaid our prudery) pronounce to be rules of manners. The inhabitants of the new diſcovered tropical iſlands (though much farther advanced in civilization than the cotemporaries of the firſt inſtitutors of the rites we are ſpeaking of) knew of no exerciſe of their wit, as HAWKESWORTH tells us, but upon ſubjects analogous to thoſe *witticiſms and buffooneries* of the *initiated*, in which *every kind of decency was laid aſide.* The ſtripping homage paid to great perſonages at *Otaheite*; the mode of ſalutation uſed by the ladies of that country; the oſtentatious diſplay at *Mallicolo*, and careleſs expoſure in ſome of the northern tropical iſlands of the original, of which a repreſentation was carried in the ſolemn proceſſion of Eleuſis, and ſeveral other particulars obſerved by the voyagers in the South Seas, leave no room to ſuppoſe that theſe people would have been offended, or even ſurpriſed, at the ſight of any of the objects ſhewed in the grand march, which

* Many paſſages might be added to thoſe quoted by that author. I have ſeen ſeen a copy of the book the margins of which were crowded, and ſeveral additional ſheets filled with quotations to that purpoſe.

preceded

preceded the celebration of the Myſteries, either of *Eleuſis* or *Samothrace*. And what ſhall we ſay of that exhibition of a public wedding, as I take it to be (ſneeringly ſtiled *Veſpers* by Hawkeſworth) which the Captain and officers of an Engliſh man of war were invited to aſſiſt at? We call theſe people Savages; yet we do not give the ſame name to the Greeks whoſe *gymnaſtic* exerciſes expoſed to view the realities of that which the ſolemnity of Eleuſis carried in repreſentation. And among the Spartans, that people ſo renowned for the ſeverity of their manners, the young females wore garments avowedly contrived to let ſo much of their bodies be ſeen, as would moſt naturally inflame the deſires of the youths of the other ſex. From all this, it follows, that, ſince the ideas of *decency* and *obſcenity* do not belong to that claſs of fixed and unchangeable principles of morality, which have been at all times conſidered, as conſtituting the rules by which men ought to govern themſelves, it is not juſt to try ancient cuſtoms by laws founded upon thoſe ideas. Such a trial is like that which PROCRUSTES made, of other men's limbs by the dimenſions of his own bed. Few men would now conſider the advice given, by the prieſts of the land, to the Lords of the five States of the Philiſtines, concerning the manner in which they ought to make propitiation to the Supreme God, for an offence committed againſt him (1 Sam. vi. 5.) in any other light but that of ridicule, indecency and profanation. Ποιησάτε ὁμοίωμα των εδρων ὑμων. Yet that precious peace-offering was really carried in ſolemn proceſſion, together with the Ark, when that ſymbol of the preſence of the Almighty was reſtored to the people of God. It was attended with pious reverence by the Philiſtine grandees. As ſoon as this religious ambaſſy arrived on the confines of the land of Iſrael, *the Levites*, inſtead of being offended, or even ſurpriſed, at the oddity of the oblation (as it ſeems their ſucceſſors, the *Maſoreths*, were, in a politer age, when they ſubſtituted the word שחרי to עמלי) *took down the Ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on a great ſtone.* But the repreſentatives of the five States did not leave the place till they had ſeen ſacrifices of thankſgiving offered unto the Lord upon that ſolemn occaſion. Now, to conclude theſe obſervations, on the different ideas of decency in different ages, what would we think of the practice of *circumciſion*, if our judgment on that ſubject was not reſtrained by the juſt reſpect we pay to the authority which preſcribed it to the Jews? Would, in that caſe, the paſſage, where Zipporah is repreſented performing that operation on her own ſon, eſcape the reproach of obſcenity?

To return to the Myſteries, they ſeem to have been inſtituted, ſubordinately to the great deſign of making religion ſerviceable to mankind, in order to commemorate men's emerging from the wretchedneſs of a barbarous wandering life, into the bleſſings of civil ſociety, and to teſtify their gratitude to the authors of the benefits ariſing from that happy change. This ſeems to have been the ſpecial buſineſs of the prelude to the celebration of the ſecret rites. Wiſe legiſlators always conſidered population, and the means of ſubſiſtence, as the prime objects of their attention. The firſt was of ſpecial importance in countries which were over-run with woods, and haunted by numberleſs wild beaſts. Therefore we ought not to be

ſurpriſed,

ſurpriſed, if they viewed the means of increaſing the number of human inhabitants rather in an honourable light than otherwiſe. To this idea I would attribute the introduction of the πομπη τω φαλλω in thoſe ſolemn rites. But the Monkiſh fathers of the Chriſtian church, in the fourth century (carried away by the ill-judged preference they gave to celibacy over that ſtate which an Apoſtle ſtiles *honourable*) called the Myſteries on that very account, σπιεμμα κακιας και φθορας. Thus I would not have recourſe, for the interpretation of that ſymbol, to the far fetched notion of the *Phallus* being an emblem of REGENERATION. Not but it may have been an emblem in another reſpect; but the reaſon given, by the Egyptians, for worſhipping the *Goat of Mendes*, and eſteeming the genitals worthy of ſpecial honour, may lead us to conclude, that *the Author and Giver of life* was intended to be repreſented by that ſingular exhibition; an idea which doth not differ much from yours, that it was *invented as a ſymbol of life* itſelf, and an homage to the Deity in this point of view. Τον τραγον φασιν αποδιωσασθαι, καθαπερ και τοις Ελλησι τον Πριαπον, δια το γεννητικον μοριον. . . . το δε μοριον τω σωματος, το της γενησεως αξιον τιμασθαι προσηκοντως, ως αν αρχηγον ον της των ζωων φυσεως. Euſeb. prep. Evang. lib. ii. I am inclined to think that this ſame ſymbol, conſidered as an hiſtorical emblem, had a further ſignification, and a commemorative reſpect to the ſecond principal object of the legiſlator's care. Triptolemus's introduction of a new mode of cultivation by which the means of the ſubſiſtence of men were multiplied, was not an event to be forgotten. In that point of view, the *dona laboratæ Cereris* of Virgil, combined with the paſſage of Pauſanias where the Myſteries of the *Cabiri** are ſaid to have been founded on *a preſent made to them by Ceres*, ſufficiently account for the feſtivity and exultation which attended the grand proceſſion of the ſixth day.

But mirth and jollity did not always accompany this ſingular exhibition. Part of the ceremony ſeems to have been *of a doleful and melancholy complexion*. This we are not to wonder at, if we remember that theſe ſolemnities were partly ſymbolical, and partly commemorative. Among the events that were commemorated, ſome were of an afflicting nature, which, of courſe, muſt have excited lamentations and various expreſſions of grief. One of theſe events was the fate of *Cadmillus*, one of the Cabiri, was diſmembered by his brothers; and the *Phallus*, exhibited in a mournful proceſſion, was the memorial of that tranſaction. Were I allowed to venture a conjecture on the motive of introducing ſuch lamentations, on account of an event which, as far as we know, was intereſting to a ſingle individual only, I might ſay that the initiated were taught to bewail the origin of a practice by which human individuals are

* The word *Cabiri* is generally thought to mean *powerful*, as being derived from the very uncertain radix כבר, which ſeems to me to imply rather a notion of *multitude*, than of *power*. I would rather derive it from קבר, *to bury*. It is known, that the ſuperſtition of *ſaint-worſhip* began by an attendance on the tombs of the martyrs, whoſe titles to *ſainthip* were diſplayed by the eloquence of a Chryſoſtom, and other preachers. Why ſhould not *hero-worſhip* be ſuppoſed to have had the ſame origin?

changed

changed into monſters, who are neither male nor female. A practice ſo inimical to population could not but be held in deteſtation by the founders of the Myſteries; and the great care taken, on the fifth day of the ſolemnity, not to touch certain parts of the victim that was then ſacrificed, ſhews that no circumſtance relative to that object eſcaped their attention.

I cannot part with the French author, who makes himſelf merry at the expence of the Veſtal Virgins, on account of the ſacred depoſit which was entruſted to their care, the very relic that had been ſevered from the body of one of the Cabiri, without wiſhing he may be reminded of a ſingular article in the catalogue of thoſe relics which are expoſed to the veneration of the faithful by the religion of his own country; viz. *the holy foreſkin.*

*** *Amicus* charges us with having miſapprehended Sir Francis Blake's meaning, in his late tract, entitled, 'The efficacy of a ſinking fund of one million *per annum* conſidered:' See our laſt month's Review, p. 461: He ſays, 'If you conceive the plan to be Lord Newhaven's, it is a miſtake,' &c. To bring us 'better acquainted with the plan alluded to,' he adds, 'it is no other than that which was firſt made public about three years ago, under the title of 'A propoſal for the liquidation of the national debt, &c. Printed for Law, in Ave-Mary Lane.' This may be the fact. For the reſt, we cannot, eſpecially at this buſy juncture *, enter into all the particulars of our friendly Correſpondent's long letter. If, through any miſapprehenſion, Sir F. B. has been taxed with more obſcurity than is juſtly chargeably on his publication, the overſight is freely acknowledged: for, to adopt an honeſt confeſſion once made, we think, by Colley Cibber, "God knows! *we* are no more *infallible* than the *Pope of Rome!*" But, after all, the matter conteſted with us by *Amicus* is not very material, and we muſt ſtill abide by our general conception of the obligation incumbent on all writers (thoſe of ſmall tracts eſpecially), not only to have a meaning, but to expreſs that meaning clearly and unequivocally. As to your *putters-forth* of thick octavos, large quartos, or thundering folios, ſuch as that with which SAM JOHNSON laid *Tom Oſborne* ſprawling on the floor, *they* have room enough to bewilder both themſelves and their readers; and may very conſcientiouſly occupy twenty pages in amplifying what might be more clearly and more forcibly ſtated in as many lines. But no ſuch indulgence is due to writers who undertake, in diſcuſſing an important ſubject, to compreſs the inveſtigation within the limits of one of Newbery's Lilliputian volumes.

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* Particularly on account of our preſent Appendix; by which ſomething more than *double duty* has been impoſed on us this month.

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ERRATA *in this* VOLUME.

P. 12, l. 15 from the bottom, for 'Nisae,' r. *Nisoe*.
— 15, l. 14 ditto, for 'same,' r. *sure*.
— 16, l. 17 ditto, for 'Trinity,' r. *Unity*.
— — l. 15 ditto, for 'SACRED,' r. SECRET.
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— 32, l. 31, for 'second a copy,' r. *a second copy*.
— 46, l. 15, put a comma after *Bard*.
— 70, l. 9, 10, and 11, take away the passage beginning with '*The shadow of the throne*, &c.' that sentence, belonging to another Article, was inserted there by mistake.
— 141, l. 9 from the bottom, for 'him,' r. *us*.
— 195, l. 14 ditto, insert '*be*' before the words 'is wholly unintelligible.'
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— 300, Art. 17, l. 12, for 'does enter,' r. *does not enter*.
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